

Sefer HaBris HaShalem

ספר הברית השלם

(1797)

by R. Pinchas Eliyahu Hurwitz (הורביץ, פינחס אליהו בן מאיר), 1765–1821

Translation by Scott Weisman



ARS ASTRONOMICA

2026

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Translator Version 2

Upright reason dictates that the recipients of the good, of whatever type and level of beneficence it may be, must show gratitude and blessing to the beneficent person in every way possible, commensurate with the value of the beneficence. And one who has benefited all the people of the world — for example, one who invented a new instrument for the good of the world, or a good book — it is fitting for every discerning person, out of the obligation of love of fellow beings, to at least purchase it, so that the man will profit and his heart will be encouraged thereby to invent yet more good instruments in the world. And similarly, all other wise-hearted people will likewise strive and exert themselves to invent good things and instruments needed for the repair of the world and its perfection.

And therefore, whoever says: "What do I need this new instrument for?" — he does not act well towards the world. For if not for the man who invented it, where would you be? And what would your city do? And more than this, if the man did not exert himself, what would the world do?

— R. Pinchas Eliyahu Hurwitz, *Sefer HaBris HaShalem* (1797)

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A note on the work

A sweeping Hebrew encyclopedia of science and mysticism, among the most widely read Hebrew books of its era. Its first part surveys the natural sciences of the late Enlightenment — astronomy, physics, geography, chemistry, biology, and medicine — drawing on contemporary European learning; its second turns to metaphysics, ethics, the soul, prophecy, and Kabbalah, integrating the new science with Lurianic mystical thought. Its chapters on cosmology and the possibility of extraterrestrial life are among the earliest Jewish treatments of the subject. This volume presents the expanded "HaShalem" edition (first published 1797).

A note on the translation process

This translation was produced with the [translation-pipeline](#). See the linked repository for details on the process.

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Acknowledgements

Translated with the assistance of Claude. The translator thanks the [Anthropic](#) team for making this work possible.

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Sefer HaBris

HaShalem [The Complete]

From [the press of] —

[*Beneath the title:*] in which the author has added a further 350 supplements beyond the first [edition].

It treats of the following matters: the seven heavens, the ten spheres, the fixed stars (called *Fixsterne* [German: *Fixsterne*, "fixed stars"]) and the seven so-called planets (*Planeten* [German: *Planeten*, "planets"]) — their nature, and the discussion of the substance and the form, and of essence and accident, by way of the science called Logic (*Logik* [German/Latin: *Logik*, "logic"]); eclipses of the sun and the moon; meteors, lightning-flashes, thunder, earthquakes, rainbows, the bow set in the cloud, cold and heat, hail, snow, frost, ice and vapor, dew, the rainbow [keshet], cloud and fog — [all] arising from the four elements [ARMA"Y = fire, air, water, earth]; fire and its several kinds; air — wind — and its weight [pressure]; water: seas, rivers, and springs and their natures; the earth as a whole, the high mountains and those that spew fire [volcanoes], the boundaries of the earth and the countries, according to the science of Geography (*Geografie* [German: *Geographie*]); minerals — every kind of mined ore in particular — found in the depths of the earth; plants and their fruits according to their kinds, their powers and their natures; every living creature of all that lives — beast, bird, every winged thing, and the fish of the sea — according to their kinds, their essence and their nature, by way of the science of Botany (*Botanik* [German: *Botanik*]); regarding man, the noblest of the five senses, in particular the sense of sight, by way of the science [of optics]; all his bodily faculties — the nourishing, the growth-giving, the generative power, and the like; his psychic faculties — the retentive, the imaginative, the rousing, the estimative power, and the like; the nature of the external [organs] and the internal — the brain, the pulse, and the formation of a person's body, from the beginning of his coming-to-be in the chambers of his mother's womb, the embryo, and the nursing, by way of the science of Anatomy (called *Anatomie* [German: *Anatomie*]); and many more wondrous sciences not yet mentioned in any holy [Hebrew] book; and likewise some of the many instruments of science newly found in the world, recently come [into use] — such as the *Ballon* (*Luftballon* [German: *Luftballon*, "balloon"]),

by which one ascends to the heavens on high, and the instrument by which one descends into the water beneath the earth [the diving bell], and the air-instrument (*Barometer* and *Thermometer* [German: *Barometer*, *Thermometer*]) called *Luftpumpe* [German: *Luftpumpe*, "air pump"], by which the air is drawn out, and by which the changes of the air are known — the air-gauge [*Luft-Thekune*]; thus this book gathers in much from the books of the sages of the nations. Whoever reads in it two or three times in order will perfect his soul in all the sciences mentioned — which are only as a preface to the second part of this book, which is the author's [whole] purpose and aim, for the benefit of his people, as the beloved reader will read in the second part [*sha'ar*].

Vilna

Printed at [the press] of R. Menachem Man, son of R. Baruch [B"R Baruch], of blessed memory.

In the year ה'תקע"ח [= 5578 AM; 5578 – 3760 = 1818 CE] *l.p.k.* [by the abbreviated reckoning].

[Marginal library/ownership stamp, lower left: largely illegible; appears to read "...ספרים ... מהתי..." — a Hebrew book-collection stamp. [?]]

[Censor's permission page, Polish — printed on the verso. Translation:]

Permission is granted to reprint, on this condition: that after printing, before beginning to sell [the work], there be deposited with the Censorship Committee one copy of this book for that Committee, two for the Department of the Ministry of Education, two for the IMPERIAL Public Library, and one for the IMPERIAL St. Petersburg Academy of Sciences. Vilna, the 4th day of October 1817.

X. [Rev.] Filip Golański, Censor.

[Censor stamp / signature, Polish: "X. Filip Golański, Cenzor."]

Part Two

Of Sefer HaBris

It treats of the following matters: regarding man, the most excellent and choicest of all created things; the soul of Israel [the soul of the Jew]; the examination of all his souls — the vegetative soul, the [animal] soul that moves and the speaking

[rational] soul, which are the foundations of the earth; and the soul of *ruach*, the *neshamah*, the *chayah*, the *yechidah* — from the worlds of Atzilut [Emanation], Beriah [Creation], Yetzirah [Formation], Asiyah [Action]; and several more mysteries of the source of the worlds, according to what is needed concerning prophecy and the attainment of the *ruach HaKodesh* [the holy spirit] even in this present time — its examination [*u-vechon*] — [?]; its quality, its essence, and its conditions; all the good and evil traits in a person, in whatever aspect they are implanted in his soul, and the manner of mending the evil ones among them; the way of faith, by pure, upright contemplation, and the manner of the great wisdom found in the fear of the Lord; the matter of the survival of the soul of the righteous and its eternity; and a wondrous and awesome thing — by what means the souls of the wicked are cut off; the nature of the matter of *mazal* [fortune/constellation]; a wondrous discourse on the matter of the good inclination and the evil inclination [*yetzer tov* and *yetzer ra*]; which explains several puzzling and sealed sayings in the words of Chazal; a discourse on love and fear; concerning the true wisdom, which is the wisdom of Kabbalah, and the radiance of the way of the intellect [*derech ha-sechel*], the holy way; a wondrous discourse on the matter of love and joy; and a great and weighty discourse on the matter of the love of one's fellow and the duty of cherishing the fellowship of the human species — such as has never yet been mentioned in any book; and in the discourse "the end of all" [*tachlit ha-kol*] — He is the One who investigates all; and the opinions and views of the philosophers — He is the One who uproots [them]; and one who possesses this book, it is as though he possesses many books from the books of the true sages of Israel; and he establishes for himself a teacher [*moreh*] who teaches him, who instructs and guides him in the way of the Lord, His faith, His fear, His love, and His wisdom and His Torah — as every one who reads it in truth will rightly call it. As is proper: just as it is not fitting to enter a friend's house suddenly, without first knocking at the entrance and the door, so too it is not fitting to read in this book without first reading the introduction; first the first [introduction], then the second.

Vilna

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[Marginal library/ownership stamp, lower left: Hebrew book-collection stamp, largely illegible. [?]]

שׁוּיִתִּי ה' לִנְגִדִּי — "I have set the LORD always before me" (Tehillim 16:8)
תָּמִיד כִּי מִיְמִינִי בִל אֲמוּט — "always; because He is at my right hand, I shall
not be moved" (Tehillim 16:8)

I have here opened the gates I composed for this book זֶה — but to God belongs the glory, praise, and thanksgiving. With this little composition that I have produced, may abundant salvation, knowledge, and great wisdom be praised and established before Him, holy and pure. Amen.

The author of the book says:

I am loathsome upon the face of the earth, a creature of value as worthless as vapor. I have rolled myself up in a voice of knowledge; no man am I — only a worm. Brought low am I, my spirit and my soul, utter vanity is he, and so is his name. [?]

Pinchas, son of his late, righteous, and ancient father, R. Meir Zelig — may his repose be in Eden — a woman's son who fears the LORD; she who is praised, [from the city of] Lvov [Lwów], [now] of the capital city of Vilna, which is in the province of Lita [Lithuania].

MODA'A (Notice):

Wherever the word *akum* [idol-worshippers] appears in this book — whether *nochri* [a gentile] or *goy* — the intent is directed at those who actually worship the stars and constellations: those who serve fire, or water, who bow down to the sun, the moon, or the like (such as the people of India [?] and the like). It does **not** refer to the nations among whom we dwell, all of whom acknowledge the newness [creation] of the world and the Creator, and [accept] the Torah and the whole of the [moral] law — except that they do not keep [the commandments] which they were not commanded to keep, and are therefore not in the category of *akum* at all, as the Gaon R. Yaakov Emden [?] [Ya'avetz] wrote. On the contrary, it is incumbent upon us to praise them, and we are obligated to pray on their behalf, as Scripture says: "And seek the peace of the city to which I have exiled you, and pray on its behalf to the LORD" (Yirmiyahu 29:7). And likewise the Sages of the Talmud ordained for us regarding this matter, when they said (Avot ch. 3): "Pray for the welfare of the government." I have treated this subject at length in another discourse in this book * — only let it be pleasing in your eyes, and there you will learn how much we are obligated to seek their welfare and well-being all our days.

First Introduction [⌘]

HA-DAVAR — "The matter..."

The reason I was moved to compose this work, and the cause that prompted me to set down all the words of *Sefer HaBris*, was this: I saw a small book, great in quality and rich in wisdom, [the work] of the holy man of God, the divine Kabbalist, the Rav R. Chaim Vital — may his repose be in Eden — the disciple whom the LORD chose, that holy one, the godly Ari, R. Yitzchak Luria — of blessed memory. The book is called *Sha'arei Kedushah* [Gates of Holiness]. In it he sets out a straight path to the holy [people], such that any man of Israel is able to ascend and come and attain the rank of *ruach HaKodesh* [the holy spirit], even in this present age and even outside the Land [of Israel]. For thus he writes (in Part 3, Gate 6): even after Chaggai, Zechariah, and Malachi — the last of the prophets — prophecy ceased entirely, yet *ruach HaKodesh* still remained. And this is what he says there (Gate 7): "Let a man not despair, for behold, the verse — Tanna [it taught], R. Eliyahu: '[A woman] prophetess' (Shoftim 4 [Devorah]). I call heaven and earth to witness, that whether a man or a woman, whether a Jew or a *kuti* [Samaritan/gentile], whether a [free] servant or a maidservant — upon all of them, according to their deeds, the *ruach HaKodesh* rests."

And behold, with our own ears we have heard, and with our own eyes we have seen, unique and treasured individuals who in our own time attained the rank of *ruach HaKodesh* and would foretell the future — some of them masters of [supernatural] vision — such as was not revealed in the generations that preceded us. End of his words.

Now, although this book is exceedingly small, he divided it into three parts. In the first two parts he sets down matters concerning the straightening of the intellect and the [right] ways of life. As for these I have nothing to add — for nothing may be added to them and nothing taken from them; his words are living and easy to grasp. In the third part, however, he brings wondrous, awesome, and weighty matters: the essence of the four worlds [Atzilut, Beriah, Yetzirah, Asiyah]; the essence of man; the mystery of prophecy — its quality and its rank; the matter of *ruach HaKodesh*, which obtains even in this present age and even outside the Land; and how a man may draw it down to himself; and the conduct of this exalted man. My heart saw plainly that the many will not become wise through that part, because in it he brings matters drawn from the natural philosophers [chachmei ha-teva] and matters drawn from the Kabbalists — and what he draws from the Kabbalists he brings with fine words and subtle allusions, briefly and in passing. For thus he himself opened (in Gate 7), and these are his words: "I shall

explain a few matters and open by a hairsbreadth * [a needle's-eye opening]."
[Aramaic idiom: *k'chudah shel machat* — "as the eye of a needle"] [?]

And as for what teaches knowledge — namely, the wisdom of nature [*chochmat ha-teva*] and philosophy [*filosofia*] — he does not bring it even briefly, but only mentions the matters by name alone, and waves his hand toward the place where these things are set down in their [the philosophers'] books, since he relied on what is set forth in the words of the philosophers and the natural scientists. So he wrote (in Part 3, Gate 5), and these are his words: "even though one does not see them, as is known in the science of nature." End of his words. Again there (in section 13): "they too are in the *nefesh kochi* [vital/animal soul], as is known in the science of nature." End of his words. Again there [section 13]: "they too are in their *nefesh* [souls], as is known in the science of nature." These are his words there. [?]

These introductory premises [*hakdamot*], which the Kabbalist set down here in great brevity, and the matters from the philosophers — which are here no more than a bare mention — a man greatly needs in order to understand his words in that part. Yet for lack of all this, his words are like the words of a sealed book [*Yeshayahu 29:11*] — so concise and so abridged is the matter that after he sets down the things, the door and the bolt close behind them, and there is no key with which to open them. The doors of the supernal world he does not open; rather "I shall open by a hairsbreadth." And like a peg driven into a wall [*Aramaic: k'shichta b'gudda*, "a tent-peg in a wall"], so we entered — "I shall open by a hairsbreadth." Therefore his words are not at all comprehensible, and the gates of holiness remain locked. If so, with what shall a youth purify his way [*Tehillim 119:9*] — the way of life — *ARCHO* [the path of life]?

And I, the one who sees this, [perceive] that there is great benefit in it for the people of God — beyond the precious matter of drawing down the *ruach HaKodesh* to bring it from potential into actuality, which is the very thing its author intended thereby. For not all wish to pursue that supernal blessing, and not all wish to pursue it, and not all wish to labor for the [glory of the] Name. Rather, only when a man knows this great and weighty matter will there come upon him fear and trembling and the awe of [God's] exaltation, born of a hidden love for the LORD, to cleave to Him with sweet longing, his faith in his God being great — for his *nefesh*, his *ruach*, and his *neshamah* are bound and suspended in Him. And when he knows how great is His worth, and to what rank he himself may attain when he wishes, then he will turn his heart away from bestial conduct, despise bodily pleasures, and loathe wicked traits; he will set his hand to

acquire the knowledge of human intellectual inquiry and the proofs of philosophy that course upon the wings of every man's spirit [cf. Iyov]. [?]

I have seen the sons of [our] people, and how many stumble over [that] third part of his book. Therefore I arose to open *Sha'arei Kedushah* [Gates of Holiness] for my Beloved [cf. Shir HaShirim] — to open the parts [wide] as the entrance to a great hall [*k'pitcho shel ulam*] — [the way] it was originally.

[Continued — First Introduction]

"...in the first place, by the measure of a hairsbreadth, in the manner of the author himself, of blessed memory." And I said in my heart: if the LORD desires [and] prospers [me], I shall write a book that will be an introduction to it [*Sha'arei Kedushah*], through which its gates will be opened, "that the righteous nation which keeps faith may enter" (Yeshayahu 26:2) the gates of holiness: "I shall open for you the windows of heaven, and the gates shall no longer be shut" — for in it I shall bring all the introductory premises needed to understand his words. I shall expound in every place that requires explanation, and where he was brief I shall enlarge the discussion and complete the matter, so that every man may understand and gain insight into his words.

AMNAM — "However..."

In the course of this book of mine, however, there have come, by way of association [*agav gerera*], many precious matters that were not strictly necessary for his book at all — for who is able to restrain himself? Such is the way of the Torah: one thing draws another along with it, for the head of this is at the heel of that. Some of these are matters from the books of the ancients and from the choicest of the leaders of the thousands of Israel — [things] not [readily] found — which I thought to gather after the worthy ones, and to set my eyes upon them, to make of them a foundation for building. And insofar as God favors me in the matter, according as His kindness commands me, I have set them in their place [?] and joined them to the count. Some are matters from the hearts of the great among the wise men of the ancient nations and the later ones; and some are matters which the Rock of my heart graciously granted me — choice utterances which the LORD's hand bestowed upon me, when by His light I gained insight [Iyov 29:3], [things] which perhaps no earlier man ever anticipated, [yet] which are even more [than] necessary for his book. Yet, since they are words of truth, deserving to be spoken, and a record of uprightness — they too are fitting to be written, for the benefit and the purpose intended in everything is along the way

of the LORD; and let everyone who is careful in the treasures of the LORD [take heed], for upright and perfect words have an advantage over [the rest].

Now, because the additions to it are more than the essence, I did not therefore transcribe his aforementioned book in its order, as written and worded, into this book. For in truth this book is not merely a commentary upon it [*Sha'arei Kedushah*]; rather, by means of the words of this book the words of that book will be elucidated of themselves — and that book has already been printed many times and is in the hands of many. But I have transcribed it [in] chapters — each chapter in its fitting place in the book — sometimes in his very wording, and sometimes with some additions according to the matter and the [appropriate] measure that the place demands.

I did not compose this book for the great and the wise, nor for the elders, nor before all those who know religion and law — the masters of the wisdom of the Torah and of knowledge [*madda*] in halacha and instruction; nor for the enlightened [*maskilim*] versed in every book and in the wisdom of philosophy [filosofia] and natural science [teva]; and in the correspondence of every land, [written] as written and spoken; nor for those who know the grace [*chen*] of the Kabbalists who enter into the secret of the LORD — for what I have brought, they already know, and as for what I have newly grasped, which they did not [yet] understand — there is none among them [in need of] the like of these. Rather, I have composed it [?] in [my own] wisdom, [for one] like me — whoever it may be that I might teach knowledge, [whoever] like me might take up a tradition — for a son of man who resembles me and is like me, base in my own worth and the youngest, and he is the lowly one.

VE-IM — "And though..."

I myself know full well that I am exceedingly poor, and I have no human understanding [Mishlei 30:2]; for I am a worm and not a man [Tehillim 22:7]. Even if I believed that I am very lowly, and that I have newly produced only small things and trivial matters — even so, "this too is from the LORD" [?]. The utterance of my lips, *selah* — I did not begin to write them in the book of my own accord; rather, thus it arose in [His] thought, and thus did the LORD desire of His people. For it is fitting and proper for every man of Israel, indeed it is incumbent upon every man, before Him, blessed be He, to write down every matter of Torah or wisdom, or moral instruction of the LORD, with which God has favored him; and if not, he is punished — as Chazal said in the Zohar (Tazria, p. 46, col. 2):

[Aramaic, Zohar Tazria 46b:] "Just as there is punishment for an evil word, so there is punishment for [withholding] a good word — for one who has it in his power to speak [a good word] and does not speak: he causes harm to that 'speaking spirit' [*ruach memalela*], for it was prepared to speak above and to speak below, and all of it in holiness. As it is said (in the verse): 'the wicked walk in a crooked path' — namely, one who is able to speak [a good word] and is silent and does not speak; as it is written, 'I was dumb with silence, I held my peace from good [speech]' (Tehillim 39:3)." End of his words.

And it is written in *Sefer Chassidim* (siman 530): The Holy One, blessed be He, decrees upon a man how many books he shall make — there is one upon whom He decreed a single book, and there is [one for whom there are] two or three. And anyone to whom the Holy One, blessed be He, has revealed some matter in the Torah, and who is able to write it but does not write it — behold, he robs the one who revealed it to him, for He revealed it to him only that it be written. And this is the meaning of what Scripture says: "For God shall bring every deed into judgment, concerning every hidden thing" (Kohelet 12:14) — that is to say, [punishment] for causing that matter to be concealed. End of his words.

And as Chazal said: The Holy One, blessed be He, does not withhold the reward even of fine speech — all the more so [the reward of] a fine and acceptable matter [in writing]. Therefore even a [small] song [?] of writing one should not refrain from setting in writing; and so it is said, "Hear my words" [?] — for even if it is not great in their eyes...

First Introduction (הקדמה ראשונה) — continued

גם (GAM — "Moreover")

Moreover, I sometimes filled my book with this idea or that—drawn from the words of the ancient sages, men of great age, who were greater than I—because it is a small matter. I confronted the difficulty and set the matter straight: not on account of any ambition of mine, but because of the desire, and because a thing well said matters little who its speaker is. So too I gathered together a "banner upon a hill"—that is, a great insight, however distant, so that the far-off reader might grasp its meaning. For it is the way of the world that whatever is gathered from afar, and gathered up from the high and lofty places, when it is set down before the eyes of the lowly reader who could never have reached such heights himself, both lifts him up and refines his knowledge. And he who labors over it

from afar, and weighs its stature and its loftiness, knows it the better—for to test fine gold one must refine it [?]. By this means a person is purified in all wisdom and knowledge: he who is foremost in one science may be foremost in another, and one who is master of all the sciences—is it possible that, in everything good said about him, his words are good and pleasant? Yet the last to come will fill in the words still left scattered and incomplete before him without himself laboring; he reaps where others toiled, or comes after them and arranges what they left over. And so I have come to be of use to my reader.

For know this: a person sometimes does not arrive at a given matter by himself, but [arrives at] something else; and the one who comes after fills in the words left scattered before him without [the prior] labor of his own. He reaps where another sowed [?]; he steps in, or comes after, and gathers what was left over—and so I have come to be of use [to the reader]. And I am not a man of bold heart [?]; I know that I am [only] a man.

But [it is] the way of all Torah: the latter scholar asks and answers, raises an objection and resolves it; in place of his predecessor he comes. He sets his mind to the words of the ancients and verifies them, until—were it not for the latter, the words of the earlier ones would not endure. Nor is it only the latter who needs the former: a person should fix his mind upon what was already written [in] this place or that, so as not to write upon this matter or that what the earlier writers already wrote, lest his words be empty. And here I have inscribed by the heavens [as my witness] that I have set my heart upon it; and may my reward be that, since they are close [to one another], they shall sprout like the seed sown high [?].

And this is what was permitted me to write on this idea or that, lest it be [counted as] empty. And behold, the heavens are my witness [?] that in what I said I but set out my reasons to settle the matter.

ולהיות (VE-LIHYOT — "Being that")

Being that I have set for my book the title already mentioned, [composed] from the introductions to the words of the philosophers and the naturalists, and likewise from the introductions of the Kabbalists—therefore I divided the book into two parts. The part in which I treat the words of the philosophers and naturalists I called by the name **כתב יושר** (*Kesav Yosher*, "An Upright Writing"); and the part in which I treat the words of the wise men of truth [i.e., the Kabbalists] I called by the name **דברי אמת** (*Divrei Emet*, "Words of Truth"). [Truly, in the first part—*Kesav Yosher*—the title rests on the verse, "and write upon

them" (*ketov*) — uprightly (*yosher*).] And [the second part, *Divrei Emet*,] is upon the verse "Words of truth" (*divrei emet*) (Kohelet 12:10).

And because the [final] letters [of these two titles—of *Divrei Emet* and of *Kesav Yosher*]—the four letters at the end—are themselves the four [letters that spell] **ספר הברית** (*brit*, "covenant"), therefore I called the whole book by the name **ספר הברית** (*Sefer HaBris*, "The Book of the Covenant"), upon the verse "And he took the Book of the Covenant" (*Sefer HaBris*) (Shemos 24:7). And because of all that they said—"all that the Lord has spoken we shall do and we shall hear" (*na'aseh ve-nishma*) (Shemos 24:7)—and because every portion of it I divided into chapters, and every essay [*ma'amar*] I divided into chapters [*perakim*]: [I did this] so that the reader might have a spirit of relief, [knowing] in what matter he is reading and what he will find.

And as for the matter [of why] I divided the parts of this book—the part called "world" (*olam*) —at its head [I treat] the heavens that the Lord has made.

[What follows is the contents-survey of the first part, *Kesav Yosher* (the natural sciences). The paragraph proceeds by the recurring formula "ואחר כך נדבר" — "and after that we shall speak of..."]

After that, [we speak] of the matter of the perceptible heavenly bodies; and after that, of the world [*olam*] and the stars of the bodies that are called (the planets), and the stars of the zodiac (the constellations) [קלאמיטין — loanword for the heavenly bodies; faint, glossed below]. And I made known to you, by way of [the matter of] the falling [stars], in the doubts of the comets [פיזוקי התגרה]—as our Sages of blessed memory said, "in the burning of the fire" [?], concerning the seven days. And after that, [we speak] of the matter of the eclipses—the eclipse of the sun and the eclipse of the moon. And after that, [we speak] of the matter of the small bodies [particles] suspended aloft (the comets) [פיקס בטעערין] — loanword glossed below]. And after that, of the nature of the wandering stars (the planets). And in particular, of the sun and the fixed [stars] ...

of waters, of their qualities and their natures. And [we treat] the foundation of dust and earth—knowledge of the divisions of the earth (geography) [יעאגראפיא — Geography, glossed below]. And [we treat] the inhabited regions of it (those that may be said [to be habitable], whatever they are, in this part [of the world]). Also [we treat] the matter of the distant waters surrounding all the families of the dry land, and likewise of the things that arise from the four foundations [the four elements] coming forth—[that is,] the meteorological phenomena, the rains and the storms, and how they are formed: we speak of rains and of storms, and of the

lightnings, and of thunder, and of ... of dew and of frost, of cloud and of mist, and of hail, of ice and of snow; and of the colors painted upon the bow set in the clouds [the rainbow], and of the pillars [of cloud and fire?].

[The survey of created things by the four kingdoms—domem (mineral), tzomeach (vegetable), chai (animal), medaber (speaking/human):]

All these [arise] from the dust, and we speak in general of [the things] that come forth from the four foundations—the matter of the foundation, [namely] the lowest [creatures], called by us "below," with respect to all the loftiness of the upper [worlds]: even when their stature is [merely] "speaking" [i.e., human], they are [yet] lower [than the upper bodies]. The [bodies] called "above," or that come "above"—therefore [there are] two kinds of "above." For "speaking" (*medaber*) and "demon" [?] are alike.

[Then the four-kingdoms gematria of *Asarah Ma'amarot*:] May your way be blessed! And as for the matter of the wondrous [arrangement]—I have shown it in my book by means of the gematria comprising the ten utterances [*asarah ma'amarot*] with which the world was created. And after that, we speak of the matter of the inanimate [*domem*]: with the power of the inanimate, and with the power of the magnet [*magdel* — the lodestone], and of all that is formed in their natures, and of all that is changed in their natures.

And after that, we speak by way of detail of the beasts, and what was made by their nature; and every walker [creeping thing] in its species, and of all that grows from the dust according to their species, their qualities and their natures. And the senses that are in the living being [*chai*]. And after that, [we speak] of the speaking being [*medaber*, the human being], and of its Creator.

[The survey now turns to the human being—anatomy, the senses, and the intellectual faculties:]

[We treat, "by way of detail,"] the foundations [elements] of the four [*yesodot*]; I make mention there of the part of the wisdom of the limbs that is in the body—of the matter of the heart and of the structure of the limbs of the body, and of all the knowledge that is in the human being and his garments [coverings]; and in particular of the limbs that are inward—[the matter of] the brain and the heart, the breath [breathing], the windpipe and the gullet, the heart and the lungs and the spleen. [And we treat] the matter of the eye—the [power of] sight, the perception [conception], the connection [*tziburi*], the small connection and the great, and from that [we proceed]... [the matter of] the death of the upright, of old age and gray hair, until the day of his death.

And [we treat], concerning every one of his senses, in what their matter and their nature consist: as for [the matter of] what [each is], by way of detail—the sense of sight, the sense of hearing, the sense of smell, the sense of taste, and the sense of touch; and we speak by way of detail of the sense of sight and of hearing. And [we speak] by way of detail of the [inner] capacity that is in the soul: the power of memory, the power of imagination, the power of thought [estimation] and the like; and after that, of the matter of [the soul] at the time of sleep [*shenah*], and of all the conditions [states] that are within it. And after that, [we speak] of all that the soul knows [its perceptions], that are the senses [feelings] and the [imaginings], and the [things] perceived [received] and the [things] imagined, and what is settled within the first [faculties].

And after that, we speak of all his knowledge—the perceptions [sensations] in which the senses [are involved], the conditions of the acquisition [grasping], the sights [visions], and the proof [conclusion of the matter]. And [we treat] the matter of acquisition [grasping], and the visions, and the proof of the matter—how, from all his perceptions, a person verifies [whether] a thing is true. And after that, we speak by way of truth—of the words of [the philosophers] [?]¹—and they ascended yet further by their nature.

And [we treat] the immortality of the soul : that it endures forever after the world [passes]. And after that, we speak by way of [the question of] the cause [reason for] the eternity of the soul and its remaining after the philosophers—how the soul remains eternal in the wheel [sphere] of the moon, since the intellect [*sechel*] endures forever; on the manner of one of the close [matters], in all ... the salvation [deliverance] of the heights, and the first; and a labor upon every matter.

[The introduction now lists "three opinions" (*shalosh de'os*) concerning the soul's immortality:]

These are the three things [*shalosh devarim*]²—three opinions, and these are they: (a) the opinion of the philosophers; (b) the opinion of the latter-day philosophers [the moderns]; [and a third, given below]³—for these reject [contradict] the first ones, and these the later ones. As [our Sages] said, "they did not say [a thing] from themselves [their own conjecture]"⁴—as the Sages of blessed memory [taught] in the Talmud, and in the *Zohar*, and the corrections [*Tikkunim*], and the holy writings, as the Sages of blessed memory [taught]: [what] they expounded, [they did] by the loving-kindness of the Lord that was upon them —a thing [granted] by the [holy] spirit. And to explain and to detail this intent—whether to deny or to permit —[is] to inquire and to inquire into [it], and to permit and to bind.

[whether] with the latter ones, the men of righteous [understanding]—I receive the truth from whoever said it, and now; therefore by my hands these things [are settled]. Against the opinion of the latter-day philosophers and the naturalists, I cannot [agree on every matter]; nevertheless, in some matters [I do], according to my portion, in what is permitted me, and a thing well said—even from the philosophers our companions, in whatever place there is [a place] for us [to receive it]—I do not [reject] in every matter. But in every place where there is none for us, [where] they did not arrive at [true] knowledge [as our Sages said], "if [there is to him]" —[then] I inquire, by every kind of eye [scrutiny] : there is none [equal] to the truth [?]. Not [the words] of my [own] thoughts and my own conjectures [are the criterion].

אחר (ACHAR — "After")

After these things—[which] open the second part, and [namely] "and [the things] of Yehoshua" [?]¹—the bulk of his words rest upon the opinion of the writings of the holy ones [the Kabbalistic writings], to enlighten the [reader]. The great [sage] R. Chaim Vital, of blessed memory, [wrote] in his book *Sha'arei Kedushah* (*The Gates of Holiness*) the words of [his master] —[that] the word of the King has power [authority] to make manifest; and the [things] gathered up from him, and made known above [in the upper worlds]. And the ancients [who treated] these matters in them—the [holy] matters, and how many good things and how many pleasant things —the matters [composed of] the utterances [*ma'amarot*], the [things] beloved [dear] that the Holy One, blessed be He, set forth, just as the Lord brings forth blessing; and may it be for me as a salvation.

And in the genesis of [the discussion of] the second part: the salvation [deliverance] of the Lord; [we treat] the souls of the men of Israel, who are a soul [*nefesh*] there [in the upper worlds] from the foundations [emanations] of *Atzilut* [Emanation], *Beriah* [Creation], *Yetzirah* [Formation], [and] *Asiyah* [Action]—the making, the soul, and the [body]—besides the speaking soul that is in every human being, [arranged] according to the introductions; [following] the paths of the emanation [*atzilut*] by the wisdom of the AR"Y [R. Yitzchak Luria], of blessed memory, and of his disciples R. Chaim Vital, of blessed memory.

I shall yet make mention of the matter of the good inclination [*yetzer ha-tov*] and the evil inclination [*yetzer ha-ra*]; there in its place [I treat it] in this part, and I have made it known to you—a matter [for examination] within [it]. And after that, we speak of the [good] traits [*midot*], the good [ones], and how [a person] acquires the [bad] traits within them, and the manner of acquiring the good [ones] within them.

[Essay (*ma'amar*):] [We treat] the weighty matter of the love [*ahavah*] and the awe [*yir'ah*] of the Lord—the wisdom is [in this]—[the matter] of the righteous ones [*tzadikim*], and of the pious ones [*chasidim*], according to their precedence: this upon that. And after that, [we treat the matter] of the wonders —the matter of a fallen [soul] and a great secret in the choosing [in the manner of] the souls of the men of Israel. And after that, we speak of [the matter] of knowledge through prophecy and the holy spirit [*ruach HaKodesh*] : "and your eyes shall see"—and the proof, according to the [matter] of [those] secrets, [the matters] hidden from the wise and the understanding, [hidden] in the wisdom of truth, and [from] the prophets. And after that, [we speak] of the secret [foundation] of the holy spirit [*ruach HaKodesh*]. And after that, by way of the [matter]:

[Essay (*ma'amar*):] [We treat] the weighty matter of the love [*ahavah*]—the hatred of the wicked, and the joining together [companionship] of the kind of the love. And we rejoice in them —the essay [composed] of them, [the question of] what good and what pleasant [it is] : the inwardness of the holy, and to cling to it, [for] there shall rest upon him the spirit of the Lord—the spirit of [the] heights, and the holy [spirit]; and these are the chapters [*perakim*] of the book by [the help of] the Lord, the Savior [*ha-Moshi'a*].

הנה (HINEH — "Behold")

Behold, whoever weighs [these matters] from their beginnings to their ends — who remembers them and conceals them [keeps them]—the good things that he shall not forget; for there is no remembering "that there is no mouth" [?]: a good remembrance for the world, so that he shall not [be lost] ... he shall not forget [them]; and he shall not yet remember [them by] their names, according to the introduction—and likewise [as] I said, that I shall not yet recall them again by name, and [these are] the three things [*shalosh devarim*], and these are they:

(a) What I mentioned at the head of the introduction: [that] in the holy spirit, which it is possible for any person to attain—to attain in this time, and even in the land of the living, men of ... according to my method, and according to that [which] R. Chaim Vital, of blessed memory, wrote in his book *Sha'arei Kedushah*—the [matter] that he there mentioned: that which is upon it. My intention I set [forth], to be of use to mankind, to draw them near to the service [worship] of the Lord—to His Torah, to fear Him, and to love Him, and to cling to Him —[as it is written] "upon the heart of the children" [?]; David, the dwelling [generation] of [those] who seek and [those] who instruct, the men of faith—[and a "place" for the men of] faith.

the men of faith, who hold to the tradition received from of old — from Sinai, where this God [stood] over them, the generation that stood at their feet at Mount Sinai. And so they received the Torah from the Lord, from heaven, face to face, here and here within — not according to man's clever speculations through philosophical inquiry, nor the empty reasonings that are merely contrived without sound logic, which the chirping mutterers murmur in their throats.

(3) What the wise and the discerning will draw from the words of this book is the honor of the God of Israel. They will recognize Him who spoke and the world came to be — the people who corporealize Him with some material image, and the philosophers who go so far as to deny that He oversees the world — that He may remove [such notions]. For I composed these books for the glory of the Eternal Lord, the Living God, the God of the worlds, the Lord our God, our Master — not as those who in recent times have written new compositions [merely to make a name]. Such writers state explicitly, at the opening gate of their treatise, that they composed their book for the honor of some flesh-and-blood mortal — a passerby who decays and lies buried in the grave; for the honor of his friend and beloved, or for the honor of his master and patron. Some wrote for the honor of a sister, others for the honor of a mother-in-law — from youth to old age, an aged man, after the likeness of male and female. But such a writer did not recall that we are dust, and his glory shall dwell in the dust forever, Selah.

A further benefit is that a man should know, by this book, how great are the works of the Lord, in the hidden things of nature — how the four elements are: fire, which is not blown by their breath; the way of the wind and the touch of the air; and how He measured out the waters by measure to every spring and reservoir, and set bounds for the earth. Upon the third part of the earth's dust and all the waters He established a boundary, and He set a limit for every nation and people, resting each within its bound at His will. [He shows] how wondrously He works in the nature of the elements: the nature of the earthquake by which the earth quakes, and the nature of the storm-wind and the dreadful cold; the nature of the vapor that rises from the earth and the upper layer [of cloud], and the nature of the cloud and the mist — the heavens give forth their young — and the storehouses of rains and their mightiness, of snow and hail, and the appearance of the rainbow. And concerning the lightning and its mighty bolts let a man consider — the thunder, the flash, and its [?], the pillars of fire by night or by day seen in the heavens. Thus he will behold all the work of the Lord, the Great One, for He is awesome in all the creatures He has made.

And [he will behold] the precious gems and stones, the mineral world, the plants and growths, every herb of the field and every tree bearing food and every fresh tree, and all the living things after their kinds — among the fowl and beasts, every living creature, every creeping thing, and every living soul that is in the waters; how many great wonders He has wrought. In the unsearchable depths of His creation [no inquiry can reach], He fashioned man — the speaking creature — with wondrous wisdom: all his limbs and sinews, the course of his blood, his sense-organs and his inner organs, all the chambers of the belly, the kidneys and the heart, and the like. How wondrous are the works of the Lord in the powers of the soul! How they have multiplied — the deeds of Him who is perfect in knowledge — in His creation of the world as a whole, the earth and its fullness, the sea and all that fills it, the islands and their inhabitants. [He will behold] the nature of light and the courses of the sun, moon, and stars in their orbits, the great extent and breadth of their revolutions, and the host of the constellations, which He calls each by name. And so they will say to God: "How awesome are Your works, O God!"

All the items of knowledge mentioned, brought into this book, were transcribed from the books of the sages of the nations who were not yet [of Israel]. As for the Hebrew-language books, only a very little of them [contain such matter] — a little here, a little there, the merest fraction. And of these, some are books that no hand has touched at all — not a single letter of them has been rendered into the holy tongue. For in truth the discerning have said that no such book has been made in the holy tongue since the day we were exiled from our land.

A further benefit that follows from this book — and it is great indeed — is that the man of Israel need not waste his time reading many books, of which there is no end, [poring over] matters that are not the body of the Torah... (a thousandfold). For one who reads this book is as one who reads in many books, since I have included in it many devotees — honorable men among the leaders of the vanguard of Israel, the earlier and later authorities, those who speak of [the divine matters]: the works of the God-fearing masters of ethical instruction, and the books of the trustworthy kabbalists. Likewise I have included in it many books from the sages of the nations — the investigators, the philosophers, and the natural scientists, both new and old. "My beloved, both new and old, I have laid up for you" [Shir HaShirim 7:14].

Even though I have not expanded upon every subject and discipline to its utmost completion and end — for the paper would give out, whereas they would not give out, and there is no limit to astronomy or to any one of the sciences — even they,

in their books and in their own languages, did not reach the end; rather, they expanded at length and wrote a great deal, yet "a little of it, well-tended, [is sweeter] than much". Indeed, you should know that any harm [in brevity] is slight, as you will find written further on (in Essay [?], "the tenth book," chapter 14, Part One). Truly, however, [you may rely on the fact] that what one would need to read in a hundred of their books is found gathered, ten in one [book], compressed [?] — and this is so: the nature of the Hebrew tongue is to express much in little, for, as is well known, they [the nations] are wont to bring [their matter] to the ends of the earth [i.e., to spin it out at length]...

their words. And I, according to the meaning of the words in the holy tongue, have written them down concisely; and you will find that I do not multiply [words] except as much labor [as needed] for the bridge [of understanding]. Now, in our day, books in their own languages are open [and available], and you will find that I have spoken no falsehood. Therefore there remains time for you to do for the Lord, and leisure to engage in the body of the Torah itself — namely Mishnah, Talmud, and the legal codes, the Midrashim of Chazal, and the Zohar, and the wisdom of truth in the writings of the Arizal — especially now, when all the holy writings of the Ari have already been printed. For the other books of Kabbalah, apart from the books of the Arizal, are very many in quantity yet meager in quality, and a man could spend [his years] without ever knowing rest. But the books of the Arizal, of which only a fraction is in our hands, are exceedingly great, and to spend one's years upon them — his words are truth and righteousness.

And now, when this book of the Brit [HaBris] comes into the hand of the people of the Lord, they will know the sciences and the bodies of knowledge as written upon this book, in a short time, and there will remain to them ample time and occasion to seek out the Lord in the body of the Torah. So may it ever be, in the Torah of the Lord.

A further benefit: the matters I have brought into this book — most of them, indeed nearly all — are from other books, namely from precious ancient books, set with fine gold, which are no longer to be found, scarcely one in a city and two in a family. And matters not known to one man in a thousand. Behold, this too is for praise and for the reader's benefit, for they are new to him, set before his eyes, and received by his ear from what he has not heard. Beyond that, there will come into it many matters, chapters, honorable and great discourses — whose beginning and end the Lord enlightened me to grasp, such as no ancient man

ever grasped before. So may these matters be, with the help of God, for all who draw near to the Lord and are upright of heart, a joy.

A further benefit: if you read it two and three times, you will understand and discern your portion in the Torah of truth; and the hand of [?] will be for you in the wisdom of the Kabbalah. And you, [the kabbalist], will come to know the secrets of the supernal world and the mysteries of the Account of Creation (Ma'aseh Bereishis) and the Account of the Chariot (Ma'aseh Merkavah), after the way of the Arizal of blessed memory, [namely] R. Chaim [Vital], and his great disciple R. Chaim, and [R.] Yechiel of blessed memory, in [the manner of] *Sha'arei Kedushah*.

A further benefit: that you will find in it many pure sayings which the sages declare in the Talmud or in their Aggadot, or those planted in the Midrash, or those set as gems in the Zohar — or in the *Midrash HaNe'elam* — and in the *Tikkunim* [Tikkunei Zohar], over which a man pores. To the eye it would seem impossible that there could be [such a thing]. And I will demonstrate plainly the salvation of the Lord — how precious is their knowledge! How much does the tongue of the wise [give forth] knowledge that is good, and there is none [to compare] — their sayings are very faithful.

The benefit of my having brought into it all the words of the deniers — their reasonings, opinions, and errors — is so that you may know how to refute the heretic (apikoros), and with discernment answer what the [skeptical] questioner asks.

A further benefit, from the words of the [ethical] instruction I have founded: that the intellect present [in man] will accept my moral teaching, and you will not be wearied of [reading] my reproof, since my way is not like the way of most books of ethical instruction — which come at the reader in dread, reproving him with the torment of Gehinnom, the fire of the furnace, and coals of burning fire; with the terror "there they were in great fear" [Tehillim 14:5]; with the fear of whips and lashes, snakes and serpents of fire, the angel Dumah and the like. Many people, on account of such [terror], have drawn away from [hearing] moral instruction and refuse to listen. But I am not so. My reproof is not by such means; rather, I speak of other subjects and matters, and reproof of life comes of itself. I write, as it were, for one who reads at times, in order to know an account, and from it wisdom and moral instruction issue of their own accord. "And I will chastise you" [Vayikra 26:28] — yet [I do so] also that you may know the nature of created things, [drawing lessons] from the beasts of the earth and the birds of the heavens and the like. I will tell you the wisdom hidden in the nature of the limbs

and the course of the blood of man, and great moral instruction issues of itself from those very subjects — concerning the good that will come to the righteous, and his delight and pleasure. "I will trust and not be afraid" [Yeshayahu 12:2], and all my words are only peace and truth, secure and untroubled by fear of evil. And if [these words] are not heeded by me, my soul still hopes that my words may enter the ears of the people whom God has chosen, and of the upright in their hearts. And it shall be for a benefit — that through this means the wicked may forsake his way, and the man of iniquity his thoughts, and return to the Lord in truth.

A general benefit, which encompasses [all]: how good is its goodness to every reader! For whoever has intelligence, in each and every chapter of it will receive some new thing — whether small or great — and a matter previously hidden from him will become known to him. And if a great man of much knowledge reads it, even though it is not new to him [in itself], at all events some reckoning or some important matter [will be new to him]. I have already related and heard tell that this is a book fitting [even] for a great scholar — let alone for a lowly creature of little worth — that he should not [dismiss it]. For in many books that I have at times seen and read, I found precise and lofty [matters] strung together.

joined one after another. Yet behold, even though the words and the language are not new, it is not for the sake of some new piece of information [that I cite them]; rather [I bring them as a continuous whole]. Nor did I find in it even a trifle of what I had known yesterday and before — and my hand did not fill a single palm [of new matter]. There is a matter in which there is nothing at all new — not new and not old, "not a word, nor half a word, only the sound of words". And there is [a case] that testifies to the author's great fluency in Torah and his wide reading in many books — for there is no end to citing [the matter], and Gemara in many places. The author was at pains to enumerate, writing each time "see there" and "consult there," and his book is found [studded] with notes, and chiefly [things] lacking; and although they are written upon books not in the reader's hand —

Yet I will put the matter to the test in this very composition: you will not see a chapter or section in which there is not found some matter, or some thing, whether small or great. Sometimes, to show that the matter is not [merely borrowed] from another book, I have made a covenant [Brit] before my eyes. So I have taken care to bring the place I am citing from, after I have brought the matter in its completeness, and [to give it] as written and in its [own] language.

And this composition is a benefit to every man, whatever he may be. If [he is] a Torah scholar, he will find in it words of Torah. If [he is one] of the masters of the

received tradition (mekubalim), he will find in it [matters] of the Kabbalah. If [he is] a lover of knowledge, he will find in it [items] of knowledge and information. If [he is] a lover of wisdom, he will find in it [the items] of the sciences. If [he is] a lover of ethical instruction, he will find in it ethical instruction of the intellect. If [he is] a lover of length of days, he will find in it customs [conducive to long life], for it contains [matters] of the foundation of life and admonitions [unto life], that he may lengthen his days. If [he is] a lover of God, he will find in it the love of God. If [he is] a lover of Israel, he will find in it their cause [the cause of Israel]. If [he is] a lover of his fellow creatures, he will find in it the love of the creatures. If [he is] a lover of joy, he will find in it joy — eyes [that] [find] the wisdom in the pleasantness of the Lord. There is not one man who has no portion and inheritance in this book; for my intention in it is to be of use to all, [bringing] the salvation of the Lord to all mankind, and to apportion it to every man of Israel. Each one will rejoice over one of the parts [that suits him], and will come to delight himself in the Lord — but not to corrupt his portion.

[A note on the language and style of the book]

I have corrected the foreign expressions and abandoned the foreign [loan-]words, and chosen a clean and easy, middling tongue — neither long nor short. Moreover, I have taken care not to write in my book, as most books do, [words abbreviated by] initial letters (rashei tevot). Rather, with God's help I have filled my work [with full words]: there is not in my language even a single word [contracted to its] initial letters — except [for forms] that are plain and known to all, [where] they are whole [established abbreviations]. And if some abbreviation (rashei tevot) be found in it, a very few, [know that] they have already been [spelled out] before you, plainly, set before your face — your eye has seen them written out fully several times in the body [of the text]. And [the abbreviated form] will [appear] so that you will not be delayed when you read it, and you may come to the word [knowing it] in full, not lacking it; and you will read it complete, lest its end be missing.

And I have taken care, in a word — as the printers do — even to mark the absence of the final letter with a stroke [an apostrophe] over the word, the stroke indicating the lack of the final letter, as is written [in the manner of] the books that drop a letter from a word and put a stroke over it. This will not be done in this book; rather, all the words shall be whole, so that every man may know and understand and engage with it — even one who is versed only in Scripture and Mishnah. For with the kindness of the Lord upon me, He has given me a tongue

for their learning, and in a sweet expression that will be pleasant to him; and I hope and trust that it will be sweet to him.

As they said in *Maamar Esther*, "to speak honey" — they spoke as honey [is sweet] — in matters that are not [trivial] proverbs, [drawn] from idlers.

There may be a case where you find in it, at times, a matter that is found in another book, where I have not mentioned the name [of that book], even though it is a common matter found there. For it is a thing that occurs [in many places]. As for [matters] few in number in my book — I will excuse myself before you, O wise reader who judges in righteousness, and I ask of you, O man, to judge me favorably. And see and understand that, where I have set my hand to my fellow's work [i.e., cited without attribution], it was not done willfully. This came about from three causes:

(a) Sometimes, by reason of the years [that have passed], something I read in some book in the days of my youth — and it came to pass that I had forgotten it — and later, in the course of my contemplations, there arose upon my mind, and it seemed to my reasoning, [that] a matter was a genuinely new thing; yet in truth the matter had been lying [in my memory], bound and stored away, hidden in some corner of the recesses of my reasoning, [planted there] some years before by the [author] who first [composed it]. So it was kept and stored within me, but through the shortness of my memory I did not know who had gathered it into his house [i.e., its source], and I did not recall the man who [had taught] it to me; and I forgot it. Yet I supposed it was surely my own — that this too was what had come [to me] from my own catch. Therefore it is in his house and his possession [i.e., I took it for my own]. And sometimes, even if I did recall that I had seen the matter in some place, and it was written in a [certain] book, I was unable to mention the name there, because I had forgotten in which book and from which lawgiver [author] [I had it]. For I wrote most of this book...

that I would wander through a foreign land, and my heart turn after my people, with no books at hand. **(b)** Furthermore, because I knew at times that a given matter was one already agreed upon by the ancients, and that all the later authors who cite it had received it long ago — for that matter had come down in tradition, passed and transmitted from the early sages of the first generations to the sages of each succeeding generation and to those who expound it. **(c)** And there is, too, a thing that is in truth a matter of my own, that HaKadosh Baruch Hu favored me with — yet something like it, or close to it, is found in some book; though I had not known it and had never seen it. Heaven forbid that I should have acted deceitfully in this. For sometimes one man's mind arrives at the very

thing another arrives at, even in the same era; and the one does not know of the other. Did not three righteous and upright-hearted men once produce a single great teaching, each writing the very same thing on one and the same verse — the verse "And Hashem sent the fiery serpents [serafim] among the people" (Bamidbar 21:[?]) — namely, the Alshich, the Toldos [Yitzchak], and [the Imrei] Yitzchak [?]? "And there was no speaker and no one to declare" in the name of the one who first said it, because all of them grasped a single point in that one verse, expounding it in the same vein, and the one had no knowledge of the other.

Therefore, "you shall surely judge your fellow in righteousness" (Vayikra 19:15) — "judge every person on the scale of merit," for [the truth of] all hidden things is known to Him alone. All these and the like you will not find in my books except in the smallest measure, "a little here, a little there." So let my complaints over my own affairs cease, and let all my grievances against me be done.

And if — should my tongue at times cleave to a strained turn of phrase or to a heavy, awkward expression — do not wonder at the matter. For all the things that HaKadosh Baruch Hu favored me with, my heart and mind became entangled in them, every one. This whole book is a translation: I received it in my mother tongue, which is the vernacular [Yiddish] that the Jews who live in the land of Poland speak, and I am writing the book in the holy tongue [Hebrew]. I have thus set down on these tablets in one language what I conceived in another — a translation in writing from tongue to tongue, from the tongue of my heart's thoughts into the tongue in which the book is written. "Would that He grant" that I might have written my words in the very tongue of my people in which they lay in my heart — for then, without doubt, it would all have come out in smoother language; and those same matters, which the sages of the nations relate in their books, would have come out a true translation indeed. And it is already well known, and has been declared, that this work of translation is exceedingly hard: it is impossible for everything to emerge in clean diction and in fine, even pleasant phrasing — as men of renown have written about this, namely R. Shmuel and R. Yehudah [ibn Tibbon] ז"ל in their introductions to the books of the Rambam ז"ל and to *Chovot HaLevavot*. And this is all the more so in a work like mine, by a single man who knows every book and every tongue, who reads before me the matters that the peoples set down in their books, in their own script and language — and whatever is read to me, I would first translate from all the languages of the nations into my own tongue [Yiddish], and from there onto the paper [the page of] the book in the holy tongue; and it was very hard to translate. Yet through all this, by the help of God on high, so that the reader of my book should not find it deep of speech or heavy of tongue except in the smallest

measure, "a little here, a little there" — and even this, only because it is the wording of a verse written in Tanach, or with some single letter altered, or the wording of Mishnah and Gemara. "Look down from the dwelling of Your remembrance upon it"; and from the God of Heaven I will hope for the rest — that my expressions be the choicest and the best in Your eyes, "and may the speech of our lips be sweet before You."

And behold — though I have come "in the scroll of the book" and have not recorded my name upon it, I did not do this out of any humble gentleness of spirit or out of piety, but only because of an incident that occurred. And so it was: At the very start of my writing this book, in the holy community of Tysmienitsa [Tyśmienica] in the region of Galicia [Galića], out of the great thirst of my soul and my wondrous longing to compose the work — I was swift at my craft and most diligent, and as I write upon these matters I would relate them day and night, in darkness as in light, with such great, continuous diligence that my sleep fled from my eyes for the most part until the middle of the night, so that my eye grew weary with writing. The light of my eyes was taken from me; I could not see, and I fell ill upon my bed; and I was very sick because of my sins. Upon my head and over my eyes I suffered, and I labored there with remedies all the days of the year, yet no cure or healing came to me in Tysmienitsa [Tyśmienica]. So I traveled from there to the holy community of Lvov [Lemberg], which is the metropolis [capital] in the province — as is known to all the men of the region — and there I occupied myself with cures for about half a year, in the house of the eminent rabbinic figure, the magnate R. Nachman Reis. And when I had hoped for light but there was none, and I almost despaired utterly of my eyes, I remembered the vow I had vowed — for I had vowed to the God of Heaven in time of trouble, saying: If God will be with me and restore the light of my eyes so that they recover and I am able to write the book, "and Hashem will save me," then I will not call my name upon it.

the holy community of Lvov [Lemberg], explicitly. "Hear a little of [my] words," for "Hashem has been my help and my salvation." Hashem opened my eyes and healed me; the light of my eyes was filled again, and He healed me as before. He granted me grace and "favor and good understanding"; my body was restored. "I will thank You, O Hashem my God, with all my heart, and I will glorify Your name forever, for great is Your kindness toward me." Afterward I also wrote there a little of my book. After that I wrote one part [section] of this book here, in this holy community — the capital city of the province, [in] Brody [Brod], the chief town of the land — as is set out clearly in the haskamah [approbation] [given] there. And blessed is Hashem, who has not withheld His kindness from me, for

He has lit up my eyes and helped me to repay [my vow] and fulfill it. Yet inasmuch as I have grounds for this — the opening of my mouth on this matter is no small thing.

And just as the great Gaon, the head of the beit din of the holy community of Lvov [Lemberg], said when he came to release me from my vow: that the vow had been [made] only to withhold the honor [from myself] — so it is, this too. And now, at the time of the book's sale, it is possible that money-loss might result; for many might stumble, since it could occur to the mind of a person who does not know the author to say, "I do not recognize him, and I have not found [his name here]." You give him the means to suspect honest men, when in truth he would not pay even a shekel of silver for its price, however great it be — "silver and gold he would not multiply for it." For all that, I am afraid to release myself from the vow that my lips uttered and my mouth spoke in my distress. So I did as I had vowed, and I set for myself the holy rule [chok] that I recorded — namely, that the myriads and thousands of Israel who dwell in the holy communities should remember me, [those] who dwell in my city in Israel, and the like; and apart from the many rabbis and the honored ones who laid their holy hands upon it [in approbation] and granted it to me. For it is publicly known and famous that I myself composed it "in the salvation of God," for I alone am its author — "and no other hand was joined" with me; from beginning to end no man ever helped me even to write a single word in his own hand, merely to lighten the labor of writing from me. Rather, only Hashem was with me, supporting my soul, helping me, and granting me knowledge and discernment. He gave me a tongue and a skilled hand to write it from its beginning to its end. May the name of Hashem be blessed, "who gives strength to the weary," and from His mouth come knowledge and discernment, "who gives light," that I might "bear a blessing"; "blessed from now and forever."

And "he who fears the word of Hashem" will not say even — [from one] who composed [it]: "Since I do not recognize you, and do not know what is written in it" — [yet] if so, is he not transgressing against "you shall judge your fellow in righteousness" (Vayikra 19[:15])? — from which Chazal expounded two mitzvos: first, "love the judge who judges truly judgment"; and second, that every person must judge his fellow on the scale of merit, in every matter. And concerning my selling it for a high price: "silver is Mine and the gold is Mine," says Hashem. The believer will not be anxious, and the one who understands the value of this book will buy it; "purchase, buy" — "a merchant carrying a full sack" of silver, [more precious than] "trafficking in silver."

Now, after I saw in the *Sefer HaRokeach* that it is fitting and proper for every author to hint his name within his composition — as it is written, "and he will keep his vow" — I have hinted my name, though I did not intend to mention it explicitly upon it, but only to allude to it, [in the manner of] "to the man Jacob." Therefore I have hinted my name, and the wise man and the discerning one "will understand it." And this I [also] say: that every man who reads this book — let him set his eyes upon its opening, so that he not [stumble] over its end; for a matter he does not understand, and the difficult things, will then seem light to him, and he will read it with ease and take pleasure in it, with the help of Hashem, "good is the taste and knowledge" of choice gold "and sweet in the mouth" of him who reads it, and "his heart will rejoice" in the pleasant things within it.

And this holds specifically if he reads it in its proper order, and not skipping about — "passing over, doing the leap [pesach]," leaping over the chapters, skipping among the essays [ma'amarim], turning this way and that, reading "from here one and from there one," "what is above, what is below, what is before, what is behind" — for then he will not understand even the simple and easy matters, and they too will seem hard to him. This is because this whole book is one connected, joined matter, "arranged in all things and preserved" in its proper order. Every chapter is adjacent to what is proper to it according to the chapter that precedes it; and every essay is fitted to what suits it according to the matters already stated in the preceding essay. None of them is set earlier or later than the [proper] order, but only according to the fitting sequence and the correct gradation for the reader's understanding. The whole is interlaced — set as a watch [shemurah] upon the gate [sha'ar] of contemplation that God's eye has wrought — each woven into its sister, "like a woman" advancing toward her companion: the first toward the second, the second toward the third, [and so on] up to the head [the top]. Each earlier-ordered matter "holds fast" to what comes after, supporting and aiding what follows it. There is hardly a single essay — indeed scarcely a single chapter — that would be well understood without [all] the introductions, all of which are gathered and have already come to you, [bearing] on the matter that preceded it.

Therefore you will not find in this book what is found in the books of the authors on this subject — places that send the reader off to consider what is yet to come elsewhere in the book — "so that he should run and be wise," [from] a place that has already preceded it, and at times [refer] him to passages [yet] to come. [This, said] best of all.

[such places] confound the reader more, and the remaining chapters that the arrangers set out, [saying] "thus and so," they leave [unresolved], and place [a reference] at one undefined spot, "as I will yet write further on in the book." [There is a] place that the reader does not know — and he will not recognize it — its sign [being], "as I will write below," at such-and-such [a place]; and he does not know where its place is, nor where its location may be. So at times they send him to a known place for what will come afterward, writing "as I will seek below on folio so-and-so," and they show him the place from afar; and by this means the reader is left lacking the connection in the matter as it stands there, and he does not know — for he lacks the introductions and the labors — that it will come at the end in the book, which he has not yet seen, "and his eye has not gone forth and seen" it. So he passes from this to that; and even if he is shown the place, the reader, for the most part, is too sluggish to look there and to search [out] and pursue what is after it — for "a man wanders from his place."

But I will not do so. As [others] do in their place, I will not do in mine: I do not send the reader from the earlier to the later [part] of the book, nor [from the later to the earlier], and I do not lead him "to a matter not yet brought," but only to a place that has already been in the book — from the later [part] to the earlier, and from the earlier [part] to the later, [back] to the place where he already stood at the start, and read and reviewed and knows its place; and so he finds it likewise in the book. Of this earlier matter I will write here but a little — "I will call it a little in the book" — only as much as is needed, perforce, so that in the place where the matter first appears, all is well explained, fully clarified. Whatever I write, my hand and my pen "will yet remember," at such-and-such a place.

Therefore I ask of every reader: that he should first read in order even the Preface [Petichah], and the propositions [hatza'ot] and introductions needful for this book — and the introductory matter [?] — and if not, he will find in it neither taste nor reason, and he will not understand even the simple matters. And if he comes to it to look at a single essay in it, let him take up the *Sefer HaBris* and read [it as a reader should]: let him read at least that whole essay through to its end. And if he reads but a part of the essay in the middle, breaking off and not [reaching] its end, nothing [will avail], for the matter is not understood except by one who has finished it; for one who reads it to the end, but whose beginning was [skipped], will err. All this applies to one who reads it in order; but one who reads it in reverse will not — he will not fulfill the obligation of the proper contemplation due to it, fit for every wise man, and he will not understand it rightly.

This too let every reader know: that one who begins an essay [should] not begin to read it thus — desiring to begin from the last chapter of the essay and [proceed back to] the one before it. For the [final] chapter at the end of every essay is, as it were, an introduction to the essay that comes after it; and likewise, should one wish to read even a single chapter, it is proper to begin a few lines from the end of the chapter that precedes it, which is, as it were, an introduction to the chapter that follows it. For such is the way of the book: that even each first portion of [a unit] is nothing but an introduction to the last portion within it — and "the end of a matter is better than its beginning."

Thus, since it is impossible for the reader to grasp the full intent of this book except by reading it in order from its beginning to its end — [it being possible] only at times [otherwise] — it is likewise impossible for him to stand even upon a single matter in it properly, unless he reads from the beginning of the book until its end. [Take] the knowledge of the soul of [the people of] Israel: you will not know it unless you read essay 16 chapter 1 and essay [?] [in Part One], and essay 18 chapter 17 and chapter 1 [in Part One], and essay 1 chapter 2 [in Part Two] — [for] so too you will not know other matters, sometimes, until you read the whole book in order.

And should you say to me: It is not right to do thus — [rather] it is proper to gather every detail of one subject to one place, and to set every matter in one of the places in the book — I will return to you in reply: For the sake of the gradation of value [ha-ma'arechet], fitting for the whole of this book — set against the framework by which the subjects, chapters, essays, and parts are bound and linked, this against that, all of them gathered together — every reader [who reads] (the *Ma'amar*) [?] will find each matter in its place; and how true and correct is the foundation that the book has, [set] in place upon the place I chose. It is the true order, by which every matter comes out in its place as it should, when one reads it in order; and every [reader] will testify and declare that the order is good and upright — for the good and upright order, he will rightly understand. For it is impossible for a man to know its value until he reads it from beginning to end. And so, even if all the essays be read, each one with all its subjects — when I read it [thus, jumping], you will not know in it the matter and the subject explained in it; you will not know how many subjects and many matters [are bound] upon their foundation — unless you read this whole book in order, and not skipping.

I ask of every wise reader, whose heart does not [grow] alarmed and whose mind does not [race ahead], that he take care not to draw out a hard matter [as an

objection] against him [the author] concerning some matter explained in it — [judging it] before he has examined that whole essay in full, [and] not [merely] some [part] of it. [?]

First Introduction (הקדמה ראשונה, *continued*)

a chapter not be ended until it has been finished as an essay. Thus I caution you, my brother: do not seize upon me in haste, and do not hold me to account over a single chapter until you have studied the whole essay — for the whole essay is one continuous unit. It is quite possible that the very question you wish to raise will be answered in the chapters that follow, in its proper place and as it deserves. And there are sometimes matters that are not concluded even within the essay in which they are mentioned. Therefore it is not right to raise objections against them until you have finished the entire book and have come, in due course, to master its spirit in peace. If in truth the difficulty still stands after you have studied the whole, raise it for me elsewhere in the book — in the very place where the matter is treated again.

On this Chazal said (in the chapter *Kamah Madlikin*): "A man should always teach his household in a gentle manner." So too here: only after you have completed and understood the entire matter, "be so kind" as to consult the table of errata, so that you may correct the misprints in the press, for perhaps it is a typesetting error rather than a fault of the author — a corruption of the pen and a blunder of the printer that has confused the sense and ruined the intended meaning.

I do not say that I have committed no error whatsoever in my composition, and that no mistake will be found in it on any topic; rather, I say that this is well within the bounds of possibility — as I have already shown you in the name of Rabbi Chayim Vital, who is "ohr yair" [a shining light]. There he says that it is permitted to write a correction upon any of the earlier authors who erred, since the human mind cannot escape error — these are his words. And if "He found fault even with His holy ones" [cf. Iyov 15:15], and "in His angels He charges error," then how much more shall mortal man be accounted righteous? — man, who is dry like grass, who withers like the grass, like thorns, dry as I am. Therefore I do not say I have earned a pure heart, that all my words in my composition are without flaw, and that my steps never once stumble in my work. For I am no prophet, nor a prophet's son; "I will not let my mouth bring guilt upon my flesh" [cf. Kohelet 5:5]. I did not place my trust in my own bow, nor will my own intellect save me; only You will save me — "Your servant, fear him too" [cf. Tehillim 19:12, 14]. On the contrary, I say it is altogether possible — quite

possible — for "who can discern his errors?" [Tehillim 19:13]; "a man cannot know" to guard himself from every fault in a book. "If the Lord does not guard, the watchman keeps watch in vain" [cf. Tehillim 127:1].

I therefore ask and plead of every reader: when you reach the conclusion of any of my essays, do not pass judgment on me, your servant, for any of the flaws you find while still in the middle of the matter — saying, "What is this? Why has my son been so quick to find his errors?" Surely you know, and have surely heard, that one who returns a word before he has heard it out is foolish, and one who hears out a matter judges it rightly. Why, then, find fault with me, my son, in the middle of the topic? Everything goes by its conclusion. If indeed you find an error in it, judge it only in truth, after you have finished that entire essay and have mastered your spirit, until you have reached the end of the book. And so it shall be: when all the words of the book have been completed, and the whole work is finished, and the conclusion of the whole has been heard — if the difficulty still stands in its place, I will accept the truth from whoever tells me. "Let the righteous strike me," and "well-favored people instruct me" [cf. Tehillim 141:5]; and as for what I have erred, "let them make me understand." Where I have sinned I will keep silent, and the merciful One will atone for me.

Yet judge the deeds and the qualities by the merit of the doer; for thus the reader judges righteously, and you have justified me. From before Him my verdict will come forth, to harm me or to do me good. If the man is one who fears God and shuns evil, he will judge me favorably and say, "This was done inadvertently" — as is the way of most authors. I have not found one in a thousand in whom a person could not detect some lapse, even some error here and there, into which even men of valor sometimes fall inadvertently. Yet many good things and precious matters are to be found in this book, all of which serve us well — "its beginning is the fear of Heaven and its end is the fear of Heaven."

But if the man is wicked, and envy and hatred have lodged in that man, he will judge me unfavorably, saying, "See, this is all I have found!" — and will turn away from this in dread. Indeed he watches only for the dross, and rejoices to do harm, for "harm" is his very companion. May God remember for good the one who has not judged me favorably or with affection — and may the merit of the righteous one, of blessed memory, R. Chayim Vital, of blessed memory, upon whom I have relied and upon whom my chief reliance and most of this book stands, avail me. May the Holy One, blessed be He, open my heart to His Torah, lead me in the paths of righteousness, and guide me along the tracks of justice, so as to deliver me and protect me from the brazen-faced, from an evil man and an evil neighbor,

so that I may speak only good, and may merit to finish this book and the other books I have composed by the help of God, and bring them to press, that the artisans may set them in type — to give satisfaction to my Maker, to my Creator, my King and my God.

I pray, O God: let Your hand be over me, Your servant; in Your kindness save me, and grant me understanding in what I am to speak, so that I do not stumble with my tongue, nor utter falsehood in my discourse as I compose. Let Your hand be with me to help me and to support me, to save me and to guard me. Keep me far from falsehood, and from every error keep me back. "Make known to me Your ways, O Lord; teach me Your paths; lead me in Your truth" [cf. Tehillim 25:4–5]. And grant me knowledge, understanding, and discernment, and the wisdom to do Your will in them, and to serve You with a whole heart. Amen.

So end the words of the First Introduction, as it appeared at first in the printing of the year קנ"ז [ת] [= 5557 AM = 1797 CE], in the land —

Second Introduction (הקדמה שניה)

In the land [בארץ — incipit-word heading].

A land at peace, full of goodness; "and as the soil that brings forth its growth, and as a garden that makes its seeds sprout" [Yeshayahu 61:11] — exceedingly so. For the Lord commanded the blessing upon it, and gave to it the early rain and the latter rain; "the skies too gave their dew" [cf. Zecharyah 8:12], and the soil brought forth its produce. Its grain was full and good, "the fruit of the field" [cf. Devarim 28:33] — the rain fell upon that soil, and they grew and flourished and multiplied. The harvest of wheat came up well, with fine, good ears, full of fair-looking, good grain; many ears upon a single stalk [הרבה שבליים בקנה אחד]. By their abundance, men's hearts melted within them for the bounty.

Everyone who saw that man's field, and saw the beauty of the fruit of his soil, and that all his profit was silver — everyone gave him the full purchase price he asked, [the value] that should be set upon the owner of the field. And with all this, the farmer was not satisfied within himself, saying, "This field that the Lord has favored me with — its produce is fairer than that of the rest of the fields. It is a portion finer to me than all the inheritances; no inheritance has pleased me more than this." And when the season of the year came round, they went on their way rejoicing.

So it was, in the second year, that he lifted up his eyes and looked, and behold, many people were standing over him — people who had risen up from a distant province, and others who had come from far off, and also near — to hire from him and to buy of the produce of the field. For in every province and every town it was said by others, and likewise said by good men who came to him, that they had never tasted produce as choice in flavor, as good in savor, and as sweet in its fruit. Then everyone believed that this man was a man of the soil, who [drew] the fruit of his soil from a foreign soil. And he gave praise and thanksgiving to the Lord, [acknowledging] that of all his fields, his field was choicer, and of all the inheritances, his inheritance — the fruit of his soil was finer than the fruit of a foreign soil.

There is no land in the world like it — like the soil of that field — and there was no flaw in it. Like the blossom of his field, his season blossomed; there is none like it; "the whole field fell" [in admiration] before it. Every plant upon his field's furrow, the produce — he likened nothing to it; his inheritance had no rival; "before his face it [the produce] is wafted away" [cf. Tehillim 68:3] like smoke. Then the eyes of all longed for it, "as the land of Egypt" [cf. Bereishis 13:10] before the Lord. Then he knew that he had not labored in vain, nor toiled for emptiness and futility; whatever he set his hand to upon the field, all that he did the Lord prospered, and it became for him a salvation. By his deliverance, how greatly will he rejoice, exceedingly glad! "And you shall set in his portion" [cf. Yechezkel 48:8] the plot of the field that the Lord blessed — wheat, barley, and abundant grain; "the land will leave me to rest" [cf. Vayikra 26:34]. And he said, "Blessed be the Lord, who has given me a land of pleasant delight as an inheritance."

And the name of that place [from which the produce came] went forth into all the provinces, and his renown filled the face of the whole earth, and the fruit of his soil spread across all the land. "He gave a portion to seven, and also to eight" [Kohelet 11:2] — for laying it up was good; "to good is also he who walks" [cf. Mishlei 19:1]. He bestowed [it] as a memorial of his planting, "and a deed to boast of" [cf. Yeshayahu 61:3]; "such is his portion of all his toil" [cf. Kohelet 5:18]. So his book spread abroad with each thrust [of the press], "and his choice fruit went out to distant seas and isles" [cf. Tehillim 72:8] — westward, northward, eastward, and southward, "to the four corners" of the earth.

So it was, when the first edition was finished and sold out, that scarcely had the book gone forth from the printer's hand — out into the wider land and the lands beyond — than it gave off its fragrance like fine oil among all the heads of the people. The upright rejoiced over it "in the council and assembly of the righteous"

[cf. Tehillim 111:1]; they extol you, and the great honor you. Many men and elders praise it; in the seat of the elders they say it [aloud]. From the mouths of elders honored for their dignity, others too wished to acquire it; they too, and their sons; "they sought it but it was not found." So they began to entreat the author to print it a second time.

And likewise: "I will rejoice in the Lord, I will be glad in His salvation," and the praise of the Lord my mouth shall speak [cf. Tehillim 35:9]. I say:

"The Lord, God of Israel, from everlasting to everlasting" [cf. Tehillim 41:14] was my support when my soul moved me to compose this work and to print it the first time, in the city of Brünn [ברין — Brno], the capital of the province of Moravia [מערב־ריין], in the year קנ"ז [ת] [= 5557 AM = 1797 CE]. The Lord again caused it to spread, and it was received "throughout the world" [cf. *Megillah* / liturgical idiom]. The Lord granted favor to this book in the eyes of all the scattered communities of Judah [נפוצות יהודה — the Jewish diaspora], and it spread through all the provinces and was received with great esteem in all the lands. As the Lord willed it, it reached as far as Mount Paran [הר פארן], [where] the Ishmaelites [the Muslim lands] are settled. It appeared upon "the isles of the sea" [cf. Yeshayahu 11:11], and "made him a name in all the provinces" [cf. Yechezkel 16:14]. Behold, I had then printed two thousand copies, and these [spread] across the whole earth — apart from Poland [פילין], Hungary [אונגריא], Germany/Ashkenaz [אשכנז], Holland [האללאנד], and England [אנגילאנד]; reaching as far as France [צרפת] and Italy [ואיטליא — Italia], and the land of Uz, Damascus [דמשק], Algiers [אלגיאור], and Barbary [ברבריה], and Jerusalem may it be rebuilt — there too [copies] were scattered. So only a few remained, one in a city and two in a family; and many people would roam about searching after it and could not find it.

They therefore pressed me to print it a second time, in order to bring merit to the public — for "this is the whole of man" [cf. Kohelet 12:13], and within it lies the whole faith. "What [profit] is there?" — lest a slumberer slumber at his inn, while "we [the public] would lose the gain" [cf. *Pesachim* idiom]. So I said, "It is good that you should grasp the one, yet also not let go your hand from the other" [cf. Kohelet 7:18] — to print it a second time. In His kindness the Lord put it into my mind that it is fitting to print it a second time, and moreover to add to it many things to the things already in it; and also to correct and emend in it what needs correcting. And my God will enlighten me, and I will make this present edition with an addition...

Second Introduction (*continued* — p. 18)

a generous addition, "so as to make Torah great and glorious" [cf. Yeshayahu 42:21], and to increase knowledge — for the sake of my beloved, the master and noble, the *katzin* [worthy] R. Moshe Lévi(?) [ד"ל — initials/abbreviation; uncertain], who gave me a place, and there I wrote out for him the additions, together with the emendations. May God bless him together with his worthy wife, the praiseworthy lady, the modest Madame Blume(?) [בלומה], may she live — and all that is his.

Faithful [נאמנה — incipit-word heading].

Know, my brother, and see, that in my great deeds and my added wisdom — and know it, O Lord — in this very book the Lord knew. And this is my covenant [ברית]: I have set right in its [the book's] understanding, with a fine emendation, the corrections together with the additions that God has placed within me, in this work, by the full count of three hundred and fifty additions, which God favored me with — precious and beloved matters and choice items of knowledge, as far as my hand could reach.

When you look, you will see that the king's scepter [שרביט המלך — the choice portion] is at the head of nothing but kindness over kindness; for this [addition] does not stand as an essay by itself, but [is] joined and bound together, yet scattered and dispersed within the essays and among the select chapters, according to the place and according to the subject under discussion there. So in all wisdom: whether in the [matters of] words in the rest, whether in Part One or in Part Two. There is still a further scattered addition; you will find some renewed [passages] — in nearly every section there is some addition; and their lines and their margins [bear] understanding beyond the first [edition]. There are many lines and rows running consecutively in one place — one new and added passage. And there are places where I have added, upon the first [edition], in lengthy and lengthy passages running consecutively together, one upon the other.

So, in Part One — as in essay 17 [פ"ב (במאמר י"ז)] ch. 2; (and in essay 12, ch. 1 [פ"א (ובמאמר י"ב)]); and in Part Two — essay 17 [פ"ו (במאמר י"ז)] ch. 6, and Part Two essay 17 [פ"ב (במאמר י"ז)] ch. 2 [?]; (and in essay 14, ch. 5 [וּמֵאִמֶּר י"ד פ"ה]), which is "the love of a friend" [שהוא אהבת רעי], like the love of David and Jonathan; (and in essay 13 [וּמֵאִמֶּר י"ג]). And in the rest of the book, in many places, they are repeated indeed. And the rule for this is: take hold of it [as your guide] — that if there has been added to a passage even one word or a [few] lines, this is all called new, with no [break]; this is called an emendation, [not] an

addition. But if it is genuinely a new matter, or some lines drawn together anew that are nearby, or even some pages or chapters [added] — this is called an addition.

I did not place a hand-mark [pointing finger] beside the places of the additions; this hand [I have withheld]. The [reason] is this: because in nearly every page and page there is an addition, and there is no place to point with the finger "this is new" — out of the great number. Sometimes many pages run together and join one to another, and from this side and that side, on both their sides, they are written about one new matter. And if so, one place [would not be] room for the hand; therefore I said, "I will not let the hand touch it" [cf. Iyov 19:21]. And know that upon all these additions and emendations may God's help be — the supreme blessing from above. For this latter edition has a special advantage over the first edition, the original of the year קנ"ז[ת] [= 5557 AM = 1797 CE], in that it [comes] like the light of the sun added upon the disk of the moon [cf. Yeshayahu 30:26].

What is said of it cannot be said of the first, which was as if dead — as in the saying of Chazal, "Abraham, Abraham!" [is uttered] with a pause [between them]: "the latter is complete, the first not complete" [*Bereishis Rabbah* 39:9 idiom] — its sense being that the first edition was deficient, while these emendations and additions, which are added upon the first, are now complete.

Now here is the reason I called the book by the name **Sefer HaBris** [ספר הברית — "Book of the Covenant"]; consider it well — "look, observe and see" [cf. Eichah 1:11] there [it stands]. The main reason, indeed, is this: because nearly all the wisdoms and all the precious branches of knowledge that exist — from the world above to the world below, inclusive — are bound up and connected within it. For the word *brit* [ברית, "covenant"], in its German rendering — in the language of Germany [אשכנז] — [conveys "broad / comprehensive"], inasmuch as the people of Germany and the sages of Berlin call a book — when one wishes to say a comprehensive book [ספר כולל] — [Yiddish/German: "**an enzyklopädie**" [ענציקלאפּעדיע — Encyclopedia]], that is, a book that comprehends and includes all the wisdoms and branches of knowledge, the natural, the divine, and the instructive. And the matter, whatever it be, of whatever kind it be, and whatever the topic — almost everything is to be found in this book.

It is not like the rest of the books, where each book speaks of one matter alone — [as] its title-page declares. If it is wholly ethics [musar], it is all ethics; if it is wholly laws [dinim], it is all laws. But this one — Abraham spoke of one matter, and lo, another matter and another topic and the like; for the *Sefer HaBris* of this [present edition] speaks of many lines of thought, [touching] the heart of every

man, and [addressing] whatever a man may desire — "and a man's heart will give to understand." [The book speaks] of almost the whole — "in the speech of God" [cf. *bal yom'a Elokim* idiom].

Now [ועתה — incipit-word heading], because the *Sefer HaBris*, the first [edition], was not complete — finished though it was by my hand by the full count of three hundred and fifty — and I have [now] filled out what was lacking, faithfully, before you — therefore this latter edition is fine in every respect, and excellent indeed; "may his hand already be" [established]. And [the title fits] every man — Jew or non-Jew — for it [the covenant] exists "between a man and his fellow, and between covenant and covenant". As witness, *ours* is a covenant.

Now...

And now — hear me, my brothers and friends, and let me make known to you a matter that you do not know, all the doings of craftsmen who fashion deceit. So that you should not be empty-headed and confused in your own eyes, I will lay out my case and frame my arguments, and you will recognize the work of the craftsman.

The book that I composed, which was printed in the city of the gentile — and rightly understood as wronged, since it was printed there by improper means, for the printer treats the children of the diaspora unfairly. He acted in concert with two Jewish advisers who worked with him at the press; for that gentile does nothing and reveals no Jewish book to be pirated except as those two Jews advise him. They counseled him in this matter — counsel that loses [its own people], a nation lacking judgment, that neither understands nor knows the holy tongue of [our] books. It is their way to fall upon every book. The printer said to them: "What is your counsel to me — should I print this or its opposite?" And so they led him astray — these three, by their transgression — and they printed Part I of my book without my knowledge, in the days after I had set out from there to sell my book in the countryside; and my poverty led me [from place to place], and many days passed before I knew of all this.

I was abroad, and the seven bans of these communities did not reach me — the bans of the leaders of the congregation, the great rabbis whose names are inscribed upon them along with their titles and signatures — for no man would let me know about it. For fifteen years, *Sefer HaBris*, which I had printed in the city of Brünn, was not known to anyone in the world, from the day the printing was completed — which was the middle of Iyyar of the year 5557 [התקנ"ז AM = 1797 CE] — [until now].

And these are the names of the great rabbis [who issued the bans]:

- R. Shaul, of blessed memory — Rav of the Ashkenazim of Amsterdam.
- R. David Azevedo [?], of blessed memory — Rav of the Sephardim of Amsterdam.
- R. Aryeh Leib of Breslau [Breslau] — Rav [there].
- R. Yitzchak HaLevi of Lvov [Lemberg] — Rav of the holy community of Kraków.
- R. Moshe [?] of Brod [Brody] — Rav of Reuven [?].
- R. Yehuda Leib of Mezeritsh [?] — Rav of The Hague.
- R. Yitzchak Avraham [?] — Rav of Pinczów [?].

Yet these men acted like men who transgress a covenant: they broke faith with the LORD, violating an eternal statute; they removed an ancient boundary-marker. They leaned toward the border of Moav and refused to enter the border of Israel; they did not heed the bans of the printer, nor did they fear them — those who do not fear the LORD, who did not see [His doing]. For in the LORD they were faithless — quite apart from this their faithlessness against every measure [of right] toward Yaakov — even more than they did to me. To the entire congregation [?] they did this: they stole [men's] hearts. The flaws are inscribed at the end [of the book] — its words clamor [against them].

In truth, the book was not [issued] in full: it consists of Part I alone, plus the [first] half. The purchaser ends up holding one part in hand — indeed even Part I, which they printed, they issued in many places with substitutions and omissions, with one passage joined to another. And in the place where I had written one continuous text, they printed disconnected lines — I counted fifteen lines spliced together. All this they did to the book deliberately, in the manner of every thief, for their true aim was to steal the [reader's] understanding. So that every honest man — who, I swear, holds a covenant in the world [?] — and who possesses a worthy, esteemed, and good book in spirit, yet has never in his life seen [the whole of it] and in his own eyes [knows nothing better] — that man would reckon this stolen thing of theirs to be exactly what the book is in its completeness, since [they printed] in every place. In Part I, wherever I mention the name and reference [of Part II], they suppressed it, so as to conceal [the existence of] Part II. This was done by necessity, since [a reference] cannot be omitted without [betraying] the second half [of the book] — for it is impossible to omit any of those cross-references from the book, because the cross-references are essential to the matter under discussion there, until [the two halves] cross-reference one another. And anyone who has light — who has [understanding] — will find

before him [the truth of] this; for whoever possesses [only] Part I has not Part II [?], and [is left without] Part II [?]....

* Then every man saw the disqualified book — the one [printed without permission] — Israel saw it, and all of them [recognized] the deceit [?]: a deceitful work, printed at its end under the title *Sefer HaYashar VeHaKasher* ["The Upright and the Fit"]. I will describe it: A folio-and-a-half [?] was printed on the eighth folio, from a single sheet — on the one side blank paper [Yiddish/German: פאפיר, *papier*, "paper"], and on the other the corrections [?] are small and the letters crowded and faint as sand, so blurred that a person can scarcely read in it. There are no approbations in it at all, no [name] of any [rabbi] at the head as in all the [approved] printings; nor [did they place] all those bans upon it. They did this to make Israel forget [the bans] — for they did not know of their own crime and transgression, [?] and they signed [?] it. Not I alone [object to this]; rather [all] Israel forever [should rise up] against those who so transgress against the LORD, beyond every transgression they have committed: in [the matter of] the covenant and their faithlessness — [a covenant] broken outright — as mentioned above. (As it is said: *They have gone forth from the house of Yaakov* [cf. *to deceive* [?]], *and they have robbed the heart of Israel* [?].)

[Margin: (א)] **And they printed his book** within the time of the ban, against his knowledge and against his will, and they did this to him — a great affront [?], all the more so to the great Rav [who is so wronged] — over [the matter of] the book, with the door [shut] before him [?]. And [the source-text rules regarding] book-piracy [?]: Whoever wrongs his fellow in money — even though he afterward repays him in full — let a man who fears [Heaven] not [do so] in Israel; as it is written: "[He shall be guilty]." So they printed [his book] —

[Margin: (ב), (ג)] *Source-letters keyed to the citations at the foot of the page* [?].

And they printed his book within the time and span of the ban, without his knowledge, against his will — a great evil, an outrage they did to him to make him stumble; and the author labored over it. So if [the author thus suffers], by this they have withheld from all the generations of the children of Israel a single good [thing], and a great deal of [benefit], for [the sake of] a little gain — and indeed those who do such things are accursed in the mouths of all who curse, included in the "Amen" [of those who recite the curses]. Moreover, they shall be made [to answer] by expert judges of the law to settle my case and pay me [what is due]; and even after they have paid, they remain accursed, unless they listened to the true judgment and [made amends] for what they did. And these — if they did not listen — are accursed, and they shall be subject to the curse written in

[the Torah] doubly, [the curse the LORD will not pardon]. May the LORD refuse to forgive them; their guilt shall be upon their own bones, a reproach to all flesh — provided there was in [the matter] the fear of God in the heart of the proofreader.

As [some] men have argued [?] (such as the printer's man): "I, the printer, am not permitted to proofread or to correct this book" — and likewise, had this not been Israel's own transgression, the worker would have said: "I declare I am forbidden to occupy myself with this book — to sell it to the children of Israel — and without sound doubt [I shall not]." Yet evil is in their hand, and suddenly ruin shall arise [?]; and [these words] shall stand as a sign to my own children, so that a later generation may know that the LORD will not hold guiltless anyone who removes a boundary. [As it is written:]

Behold, I now make a covenant with every man of Israel who hears or sees this — that which my hand has done. He shall recall all the deeds I have set before him, [and resolve] not to [acquire it] — from that day onward — namely, not to buy my Part I, the one they printed, whether from them or from anyone of whatever land or kingdom: "You shall utterly detest it and utterly abhor it." And every man who has already bought that Part I unknowingly — let him know that this part [is defective]; let him beware of it, and [not] sell it to a wicked man so that he should recognize it another time, and be on guard against [it].

*** And therefore**, because the generation is so lawless, I have set my signature upon *Sefer HaBris* in this second edition — the present one, which I am now printing — and I have placed in it the salvation [?]: I have set my name upon it as a "graven seal," for here it is engraved in plain script and stamped in cursive [Rashi-type] script [?], in our [square] Hebrew letters and also in their letters [European], so that all Israel may read my name upon it as it is engraved and as we have written it on the first folio of the book — in every [copy]. Any book in which my name is not read in their letters and in their tongue and in our tongue, and any book in which my signature is not found — that book is a forgery [?], not [my own]; and whoever printed it, or added to the printing, or [tampered] — [such men] are not trustworthy in my covenant; and any printer who reprinted [it], doing as the aforementioned wicked men did, I forbid to be acquired from anyone whatever — whether from a Jew, [or] from anyone — be it from this printing or another, in this land or in another, in this grade or in another grade. And if they conceal the wholly-first folio of the book — if they suppress that folio at the beginning — and the seller says: "The first folio of this book has been lost" — then you too [should not buy it]. So I have resolved to set my name there.

*** Lift up your eyes** and see there, [reader], and know — why I have done this, as in the First Introduction. Yet when I saw [that] in our generation the wicked man goes forth [emboldened], a wicked man rising against [the honest] [?] — I said in my heart: "Who will stand up for me against evildoers? There is no recourse against the wicked except the device of a signature and a registry-mark." [That is] so that I may have a word [of proof] — and so that the way of the wicked [be exposed].

*** Yet God knows** that in my own choosing my soul wished to conceal my name this second time as well. But the sons of Belial constrained me against my will. Why is this my choice, [forced] not to act as I [would]? For surely I have no wish [for fame]! Yet now even this second time I must [reveal it], because of the immense humility that has been mine from my youth — humility that I have nurtured in me from the very beginning. I have always been one who flees honor and glory, [a soul] hidden from the eye [?]; honor [?] is loathsome to me, and I count it nothing. So it is — as the saying of the Sage [?]: [too much honor]. For only this much have I done [?]; and as for the splendor and the [glory], my [labors] and my praise — there is no [room] in me for [pride]. The whole of it I have from the LORD. There is no word in the entire book that is mine alone — all of it is from the hand of the LORD, who in His kindness granted [it] to me [?]; "He inclined His ear to me," for [He heard] my voice and [hearkened to] my cry. He graciously gave me knowledge and understanding; He gave me a "learned tongue." So all of it is found to be His, and all the honor and praise belong to the LORD, not to me. And yet now men of Belial have come forth against my choice and against my true will — [a thing] that turns about by reversals [?] — rising against [me] and constraining me; against [my wish], in the year [?] I am compelled [to reveal my name] [?]...

*** It is no longer necessary** [to publish] the three approbations of the rabbis who consented to it [the book] at the first time. I wrote in the First Introduction, in the first printing, that it was then necessary — for at that time the author was not known, nor was it known who he was [or] where his place was. And then some said by report that "the famous *chassid* of Vilna composed it," and others said by report that "the famous sage of Berlin composed it," while still others said: "No single man composed it — for it is impossible for a person to gather so many pieces of knowledge as these; no one man assembles them. Rather, who is the man wise enough to understand all the world by his own wisdom? Surely the sons of much understanding gathered together — all of them wise and learned men, each one expert in some other branch of wisdom — to seek out and explore, two at a time [?], in such-and-such a science, sitting together in the academy

[Tachkemoni] in a single house. And there assembled all those, each one of them expert in this science or that, and from the counsel of wise and discerning men, masters of the assemblies [?] of that time, this book *HaBris* was brought to light, with its many matters and its varied themes."

But they did not know that the [true source] is hidden, [like the flute]: a stove and a hearth [?] heat from behind, while the flute pours forth voice and sounds it before them — yet [the listeners] do not know [the source]. So too the flute itself: though its inner cavity is hollow within and there is nothing in it, and its inside has no substance at all [?] — beautiful and fine in its hollow [?], full of holes, and its very stuff a dry, small twig of the forest trees — yet when a generous spirit reaches it from above, it pours forth pleasant and sweet voices, until it "fills the ear with hearing"; and all the people see [only] the voices, but not the flute, and look with wonder upon the pleasant sounds within it. * And now, since the author has become known to [the world] — and is recognized as one of Judah — the worry that some other man might print it is annulled, and there is no further need for two or three of the original approbating witnesses.

*** And as for me, this is my covenant** today, in this second printing — together with the additions: I do not come to extend or restrict the time of the ban against reprinting for many years. Rather, permission is granted to every man, and license is given to every printer to print it — for this is my will, so that Torah may be magnified and made glorious, and wisdom and knowledge multiplied among my people. Only in this one matter do I ask of every printer, every one who brings [a copy] to the press: that he uphold the conditions I shall here set forth. They are:

(׳א) That he not print this volume [unless it be] the whole *Sefer HaBris*, since this is not [the book] in its completeness without Part I.

(׳ב) That the paper be good, fine, and even strong.

(׳ג) That the letters be large or medium — not small.

(׳ד) That he add nothing to it and subtract nothing from it — neither in the book itself nor [in] the First and Second Introductions — not [even] half a word, not the slightest thing.

(׳ה) That the end of Part I, together with the beginning of Part II, be printed on a single folio — so that the end-of-Part-I sheet [be set] such that Part I concludes on the first page and Part II begins on the second page of that same folio, so that they not be separated; and so that no part be shifted off another, and Part I not pass

over from above Part II, nor Part II from above Part I. For this book has no part that can stand alone in the manner of the other parts of other books. This book is not like that; for I have kept watch over the arrangement of "the salvation of the LORD," and [Part I] is bound continuously from the beginning of Part I to its very end. Likewise [in] Part II: every essay [*ma'amar*] holds fast to the holy essay nearest to it, and so too every chapter [*perek*]. Now all the words of Part II rest and stand upon the words of Part I; and without Part I, not even the wise and discerning will understand a word of it. Part I is only an introduction to Part II — it is, as it were, the gate to the house; and whoever holds in hand only Part I is a man who possesses the gate but not the house. Therefore let them join one folio [to the next], so that the binding may be one, the two held together as a single eternal holding, and all the people may stand firm in a complete covenant.

(ו') That there be in it no index [*reshima*] [indicating] in which essay or which chapter a given matter is found, nor on which folio a given subject is found — as is customary with other books, where there is an index to locate a matter, whether at the beginning or the end [of the book]. With this book you shall not do so, for two reasons. First, in this book most of the matters are not concluded fully in one place; rather the subject is divided, and a single matter is scattered and dispersed across many places, distributed among the various essays and chapters, so that one part of it is known from here and another from there, and they are not set side by side. Therefore no index will avail, nor will any [key] unlock it by means of any indexes; no index whatever will help — for in this book even the names of the essays and parts under which the subject discussed is filed are themselves [not fixed], and they are called by [a name] only in a general way. And yet, alongside all this, you will find many words of Torah and the fear of the LORD in Part I, which is devoted to [matters of] human wisdom, and many a word [also] —

Second Introduction (הקדמה שניה) — continued

[The reprinter conditions continue from the previous page.] ...it is for this reason that I gave a single name to a subject, whether in this discourse or that one, even though most of the matter for the most part [pertains to one topic]. And in the division [of topics], understand this: should you not find some matter in its own place, do not therefore say that the thing is not present at all in the book — for a person can indeed find it elsewhere, under a single heading, by means of [the table of] markers, even the ones I called *reshimot* [registers/markers]. And I repeated and doubled [these matters] in this book in many essays and chapters,

[knowing] that not every reader will read the whole book through in proper order from beginning to end.

And the reason I did not gather and collect every individual detail and sub-topic of a given subject into one of the places in the book — rather than scattering them — which is itself a poor practice, as I already mentioned in the first introduction under the opening word *Af gam zot* ("This too..."): the reason is precisely that the arrangement of the topics in it is itself the wondrous matter, on account of which all the topics within it are interwoven and set parallel to the whole work in its entirety [in the reading of *HaAdmanach* [?]]. So please lift up your eyes and see [it] from that place, and you will know.

The second reason that it is not fitting for him to make an index [*reshima*] standing by itself, which is likewise a substantial reason and accords with the words of [the man], is given below.

(ר) The format of the book is to be in quarto — that is, the sheet called בוגין [Bogen, German: "(printed) sheet"] of the paper called פאפיר [Papier, German: "paper"] is not [to be folded] in half a *Bogen*, but rather it is to be printed in the eighth [folding] of the sheet — that is superfluous and excessive, and the matter is fine [as quarto].

(ח) Let no abbreviations [*roshei tevat*, lit. "initials/acronyms"] be added to the book beyond the abbreviations already present in it. They are permitted, and only in that place [where they already stand]; but let no abbreviation whatever be added to the book — not even a single one. So why, then, [should it be permitted] to anyone, [since] everyone already knows, as it were — I mean to say, if so [a reader] should take great care. And likewise let him [the printer] not set even [a fresh abbreviation]: let him not print אות [the letter] (ח) in place of one word, nor a word in place of an abbreviation, and likewise (כ) אית [?] in place of "two" [שני] or "years" [שנים] or the like.

And [as for] each and every man of the House of Israel who comes to uphold the words of this covenant upon the press of printing, and removes from within it even the abbreviations already present in this book — and makes them all whole, raising them up as a whole burnt-offering, complete and unblemished, all the words in the *Sefer HaBris* — may the LORD complete his reward and the work of his hands as he desires, and may the LORD bless him from that day onward. And may the blessing of the LORD that rests upon him be his, and in all that he does may the LORD make him prosper.

(ט) Let there not be found anywhere in the book a word whose final letter is missing, with a line drawn above it — the *tohu*-line [קו תהו] that indicates the lack of a final letter of the word, [as one finds] sometimes in the [editions] of the printers [where words are broken across lines]. Heaven forbid you from doing such a thing in this book. And let the printer, or the one who brings [the work] to the press, watch over this very carefully — over the typesetter, called in the vernacular זעצער [Setzer, German: "typesetter"], the one who knows how to compose the letters out of iron and lead in what is called [casting/setting], so that the letters in all the words be whole, and all of them whole; for this is their way: sometimes to omit the final letter of a word — particularly from the word that stands at the end of a line — so as to make their labor easier, in order to ease and lighten the work upon them. [Insist that] he level it out [evenly] and set it straight a second time, properly, and fill them out as required.

And in this thing the LORD has clothed [the typesetter? / dignified the matter], rescuing and saving every assembler of the secret words of the Holy of Holies — the words of the Living God of the worlds — for [the heart of Israel is whole? / the heart of the man of Israel is whole]. And it shall also be the way of the typesetter (זעצער) to make the line-endings whole and even; for it is sometimes the practice of the compositor to do as he sees fit, filling out an empty space at the end of a line with one extra letter, and filling its place [in the next line] with the letter that the line begins with. [Let him beware]: he who acts treacherously, and [those who are] upright tremble beneath [him] [?]. And in this matter, let what is right in his eyes be set even by the path of understanding, so that even those that are joined may be made to correspond.

The bound ones [הדבוקים]: I adjure you by the LORD your God: I adjure you, may the LORD cleave to you that you guard this thing — namely, that you not stir up nor awaken your heart to add a single abbreviation to this book, nor to remove the final letter from any word, with a line above it indicating the lack of a letter — or [a line] to fill the place [at] the end of a line, [with] the letter that the line it begins is to begin with — after [you have done] these things in this book, etc. And [as for] you who join all the letters in every word, and refine them as silver and gold is refined and purified, to make the lines whole and even — concerning the erasure [of letters] and the polishing... and the placing of the iron and lead letters that have been fixed [in their frame], take care and watch that the casting of those letters [in the line] be all of them set even, truly and straight.

(י) I have seen the difficulty of pressing the table [forme] in the printing house — it is a craft (אומנות) [namely זיהער-זעצער (?), German: "typesetting"], and I myself

have been short [of breath/strength] in pressing them and forcing them, for they are mostly slack and do not press down with full strength, so that the letters are not impressed properly upon the paper of the book with ink — particularly if the paper (פאפיר) [is of the kind] called writing-paper [שרייב פאפיר, German: Schreibpapier]: upon it these letters are not impressed [well]...

[יפה or] יסה

[Source]

for the letters are full in the printing — corroded as the gates [?], and the impression is then drawn out finely [?]; and there is no whitening to the. And if you raise up the ghosts [רפאים — alt. "the slack/weak forms"?] upon the form [Form, the chase] — until [the impression] reaches the very boundary of the page — it [the letter] will not reach... [the page is degraded here].

And the printer's charge and his oversight is upon all his pressmen [לוחצין, "those who press"], who press and force the press with a strong hand, so that the [letters] be impressed upon the paper by the letters that stand upon the [forme], with strong and mighty power — not with slack hands — so that it be always firm.

(י"א) Let [the printer] watch very carefully over the proofreader [בעל הגהה], who is to do his work — the work of the Holy [text] — with fine attention, [keeping] forbidden, sinful thoughts [out of mind], all the more so the words of idle matters, the words of [everyday] needs to be done; and even the words of kings [are forbidden] while he is proofreading. Woe to the proofreader and the [printer? / those who handle the type] if he meditates [on other things] while proofreading, lest some error [creep in].

(י"ב) All the days of the earth, let no man presume to print [the whole] book or one portion of it; all the more so, let him not print one essay [*ma'amar*] from it, or [one] section. For he who shortens [the work] shortens his own days, and he who divides [it] — his years are divided. The main thing of all is that everything be [kept] whole and complete — [I bind] you, [and adjure you] with an oath [נשבע, באלה], as one who fears [breaking] an oath fears.

All that I have mentioned [is binding] upon him who is to print [it], and there is no [room to deviate]. May the LORD pardon every man who alters by his hand the [conditions] of the lower [matters]: let him not [transgress] forever. And as for all who [keep] these — to those who are named in [the conditions] above, [let it be] established forever. And all who fulfill and uphold [these] my words and

conditions — may the LORD our God [bless him]; may He bless us... only with good and acceptance, and may [every] man prosper in all that he turns to.

[Closing of the conditions:] If there be any matter that displeases you [in what I wrote] — the author who mentioned [it] — and likewise [in] all the words of the [scientists / natural philosophers] and the like — [matters concerning] the heavens and the like: silence [is best]. As to that which I wrote, I say only that I do not know — how, then, could I [claim to]? For I have not eaten [from the fruit of full knowledge], and I have seen [my limits] [?].

And you, my beloved and my friend, in [reading? / on every matter] — see, indeed see, lest the deceivers [הרמאים] cause you to stumble, and madmen [too], by [false] words by which the deceivers are able [to mislead you] regarding all the words of this Second *Brit* [Covenant — i.e., this book]. And I — my prayer to the LORD: that the kindness which I have begun, to show...

[Source]

that the LORD bring [it] to completion. Your servant, [as] from of old when Your right hand brought it about the first time in printing, so now too I have hoped for Your salvation, O LORD, to print also the second [edition] in the goodly fineness that is fitting; for You are the God who works salvations for me, [my salvation] from of old. Therefore I rise [up to do this]; the LORD my God [will help me] to see speedily the [completed] book in the splendor of the second printing, and may Your last kindness be greater than the first. And how shall I render to the LORD for all His bounties toward me? There is none [I can do] but this: that on every day I will bless You, and I will praise Your name forever and ever. Amen, *ken yehi ratzon* (so may it be His will).

Petichah (Opening) — פתיחה

Adonai, sefatai tiftach — "O Lord, open my lips" *u-fi yagid tehilatecha* — "and my mouth shall declare Your praise." [Tehillim 51:17]

[The opening display word is the heading:]

Patah ("*He opened...*") — [Aramaic, from the Tikkunei Zohar:] Eliyahu opened and said: Master of the worlds, You are One but not in [the manner of] number; You are highest of [all] the high, most hidden of [all] the hidden; no thought grasps You at all. It is You who brought forth ten *tikkunim* [rectifications], which we call ten *Sefirot*, by which to govern hidden worlds that are not revealed, and revealed worlds; and through them You are concealed from human beings. And it is You

who binds them and unites them. [Thus far the language of the Zohar — in the *Tikkunei Zohar*, at the end of its introduction.]

The ancients and the *maskilim* [the enlightened/discerning sages], whose words accord with [those of] the Zohar, said that these ten *Sefirot* correspond to the ten categories [*sugim*, "genera"] that encompass all existing things apart from the Creator, blessed be He — [the Creator] who does not enter under any genus, since there is nothing that contains [encompasses] the Creator. And the word *sug* [genus] here intends [the sense of] "encompassing," as in the verse, "hedged about [*sugah*] with roses" (Shir HaShirim 7:3). For everything encompassed by a genus is, by necessity, bounded by another limit standing over against that genus. But the Creator, blessed be He, is without limit — there is nothing that encompasses Him; rather, He encompasses everything: He surrounds all things, and contains within Himself all things, while no genus encompasses Him.

These ten genera [*sugim*] — said to be ten — are also [the ten] into which all existing things are gathered, [arranged] under ten categories. And these are their names:

#	Category (Hebrew)	English
(א)	העצם	Substance (<i>ha-etzem</i>)
(ב)	הכמות	Quantity
(ג)	האיכות	Quality
(ד)	הצירוף / [?]	Relation [the <i>tziruf</i> /relation] [?]
(ה)	האנה	Place ("Where," <i>ha-anah</i>)
(ו)	המתי	Time ("When," <i>ha-matai</i>)
(ז)	ההנחה	Position (<i>ha-hanachah</i>)
(ח)	הקנין	Possession (<i>ha-kinyan</i>)
(ט)	הפועל	Action (<i>ha-po'el</i>)
(י)	הנפעל	Passion / Being-acted-upon (<i>ha-nifal</i>)

[The ten Aristotelian categories. The fourth, partly abraded, is the category of Relation; reads "ha-tziruf" / "ha-yachas." Parsing note: list reads right-to-left in the source.]

And this is their explanation:

Substance (*ha-etzem*) — that which sustains a given thing, [namely] what it is in itself, until [the point] that it is that thing and no other, [encompassing] the thing's own essence.

Quantity (*ha-kamut*) [?] — how much it is.

[**Position / state** — *ha-hanachah* — relates to:] whether it is "encompassing" [sovev], that is, sitting or standing or resting, [describing] how a thing is in itself.

Possession (*ha-kinyan*) — I mean to say, what is beside him and in his domain, [whatever] cleaves to him; as you say, "a man possessing hair" [i.e., a hairy man], whether [something] cleaves to his very body — like a man's hairs upon him — [or whatever is] in his domain and his possession, [such as] his garment[s]. As you say: "the man is clothed [*lavush*]" [?] — [namely] that the man is clothed in his garment.

Action (*ha-po'el*) — I mean to say, the doer [the one who acts] [?].

Passion / Being-acted-upon (*ha-nif'al*) — I mean to say, the thing done [that which is acted upon], and it is possible that [the doer and the thing-acted-upon both inhere...] [the lower portion of the page is degraded].

[that he take counsel? / consult] with his own counsel [?] ... [?]

The exposition of the ten categories continues from the *Petichah*. This page opens mid-discussion of the first category, **Substance** (*ha-etzem*).

(ב) Substance. The created things that fall under it are the most weighty and the greatest, for it is the greatest of the genera (*sugim*). It comprises three things: matter (*chomer*), form (*tzurah*), and what is composed of the two together. That is, the word "substance" (*etzem*) applies to each of these three. And so, prior to all this, you must know one premise — namely, that the Creator, blessed be He, first created a simple matter (*chomer pashut*), which is one single simple form. These joined together, and from them He shaped the four elements called fire, air, water, and earth.

The Creator, blessed be He, took these four elements and mixed them together. He then took the inferior part within them and from it first made the inanimate (*ha-domem*) — these are the various metals and the stones found in the earth. The single force that holds them together, sustains them in their condition, and keeps the four elements within them from separating and reverting to their origin — this is the force of the inanimate (*koach ha-domem*).

Afterward He took from the mixture of the four elements a portion finer than the foregoing — the part with which He made the plant (*ha-tzomeach*): all grass and the herbs of the earth, the trees, and all that buds. In these He first placed the one force that holds and sustains them in their condition, which is the force of the inanimate; then He added to them the plant-soul (*nefesh ha-tzomachat*), which has three faculties: the nourishing (*ha-zan*) — that is, its sustenance and its intake; the growing (*ha-megadel*) — that is, what grows within it so that it becomes larger in quantity; and the reproducing (*ha-molid*) — that is, that it sows seed which produces something resembling its parent form.

Afterward He took again from the mixture of the four elements a part finer than the part with which He made the plant. With it He created the animal (*ha-chai*): everything that has the breath of life in its nostrils and every living creature. In it He first placed the force of the inanimate, which holds its elements; then He placed in it the plant-soul with all its laws and faculties — for everything that has the breath of life requires nourishment, growth, and reproduction like the plant. To this He added the animal-soul (*nefesh ha-chai*), which has several faculties: motion — that is, what moves from place to place — and the faculty of sensation through the five senses, which are sight, hearing, smell, taste, and touch; the imaginative faculty (*ha-medameh*), the remembering faculty (*ha-zocher*), and the rousing faculty (*ha-me'orer*).

Afterward He took from the mixture of the four elements the finest part, and from it formed the human (*ha-adam*), called the *medaber* [the speaking one, the rational being]. In him He placed the inanimate force that sustains his elements; then the plant-soul with all its faculties; then the animal-soul with all its faculties and sensations — all of which are found in man. To these He added the rational soul (*nefesh ha-medaber*), which has the faculty of knowledge, intellect, and free will. And so with other precious and lofty faculties — know that you will come to recognize them well, for in this book I will explain every one of his faculties thoroughly, as far as the hand of Hashem will be upon me in His kindness.
[Lower third of this column is soft; readings committed from legible square type.]

Let us now return to what we were saying, in order to understand and grasp the matter of matter, form, and the composite of the two, which are subsumed under the category of Substance. We say that there are two kinds of matter and form. The first is natural matter and form, as in the matter of a plant — its matter being the body of the grass or the body of the tree, its corporeality, while its form is the natural force by which it grows. The second is artificial (*mela'chiyot*) matter and

form, as in a knife: its matter is the iron, and its form is the purpose sought from it — namely, the cutting, which is the action of the knife.

The shape of the grass, the appearance of the tree, and its color, and the configuration and outward sensible likeness of the knife perceptible to the senses — these are called "appearance" and "configuration," not "form." But when we say "form," the intent is the purpose: in the artificial thing, the matter of cutting in the knife; and in the natural thing, its essence is the nourishing, growing, and reproducing force present in the plant. The true form of the plant is not perceptible to the sense of sight, but is grasped by the intellect alone. When we say "the form of the *medaber*," the intent is not his face and limbs, but the intellect, wisdom, and free will in him. When we say "the form of the animal," the intent is the sentient soul within it. When we say "the form of the inanimate," the intent is the force that composes the four elements within it and holds them together.

These two forms we have mentioned cannot subsist and stand on their own, apart from some thing that bears them. There is, however, yet a third form that exists, and it is called "simple form" — namely, the intellect and the separate intelligences (*ha-sichliyim ha-nifradim*), which are the angels. These are able to stand and subsist on their own, and require no other thing to bear them.

(א) And further (ve-acher). Now that you know the matter of form and the matter of matter, each one on its own, return and consider the matter of the composite of the two together, which is [the body]. [The top portion of this column is degraded in the scan.] In an artificial thing: so long as the knife has not become blunt, it has its matter and its form together; but once it has been ground down further, until it can no longer cut and is no good for the action of the knife, then only the matter remains — the iron — but the form, that is, the action of cutting, has departed.

So too in a natural thing: when the rational power departs, the *medaber* is no longer a *medaber*; only the matter remains in it, namely the body alone, since the intellect — which made it a *medaber* — has departed. For this reason, when the rational soul departs from it, the animal-soul with all its faculties also departs, and likewise the plant-soul with all its faculties, and likewise the force of the inanimate, and it is no longer called *adam* (man). For it is then called "matter" in relation to what it was when it had its true form upon it — that is, the *medaber*. Even so, the sentient soul that remains in it [in a creature that is animal but not rational] is the true form of the animal, and the plant-soul that remains in it is the true form of the plant; and the inanimate force within it is the true form of the

inanimate. Likewise the living animal: the sentient soul within it is called its true form, although the plant-soul and the inanimate-soul within it are subordinate to it. Even so, the plant-soul is a true form with respect to the plant, and the inanimate force is the true form of the inanimate.

(ד) "And in Your goodness" (*u-ve-tuvecha*). [Display incipit.] The matter of the three — matter, form, and the composite — and their respective rank, precedence, and priority, you should know [as follows]. [Several words at the head of this line are abraded.] In an artificial thing: so long as the knife has not become blunt, it is a knife that contains both matter and form perceptibly; its matter is the iron, and the form in it is the action of cutting. But if [the form departs, as we explained — when the intellect departs from the *medaber*] — then it is no longer called by the prior name, but is called "matter," as we explained regarding the *medaber*. So too the matter that bears the animal-soul, the plant-soul, and the four elements — [the form within it] is its wisdom and its knowledge.

From this, draw an analogy to all composites: whether they are inanimate or whether they are in motion. As we wrote above [in §(ב)], the substance comprising matter, form, and the composite differs from [the simple forms].

(ה) (display *etzem* / column repeats "substance"). [Top lines degraded.] Know and understand that the word "substance" (*etzem*) applies to matter, to form, and to the composite — yet we do not apprehend the essence (*mahut*) of the composite-substance alone, [nor] the essence of the form-substance without matter, nor [the essence of the form-substance] without [matter] at all. [The head of this column is soft; readings committed where the square type is legible.] [I do not apprehend] the essence of any [form] without matter at all. Indeed, we do not apprehend anything of form without matter. For in truth, by way of its essence form cannot stand on its own, apart from matter — just as [the artificial form] cannot stand without matter to bear it. In an artificial thing, the cutting which is the form of the knife — were it possible for it to stand without the iron which is its matter, even after the action of cutting has departed from it — [it would still be there]. The iron is still there, even though it can no longer cut; yet it cannot exist without some form, for it has the form of the inanimate, which composes the four elements within it. And the natural form — the nourishing, growing, and reproducing force, which is the form of the plant — cannot exist apart from the plant-thing that is the plant and its matter. Even after that force departs from it, it is not left without any form whatever; the form of the inanimate remains in it, as brought above [§(ה)].

For this reason the Sages said that matter and form in a composite are merely parts of the composite substance.

(י) [Categories two and three — Quantity and Quality.] The second genus, which is **Quantity** (*ha-kamut*), and the third genus, which is **Quality** (*ha-eichut*) — these are what are called "accident" (*mikreh*). From the matter of Substance you will understand the matter of these two, for they are its opposite. The definition (*geder*) of Substance is: anything that sustains the truth of a given thing and completes it, such that when it departs, that substance ceases and the thing becomes something else — for instance, if the nourishing, growing, and reproducing force departs from the plant. As when grass is cut from the earth: it is no longer a plant, but reverts to being inanimate, as brought above [§(ט)].

The opposite of this is the accident — that is, Quantity or Quality. Quality is the accident of appearance, such as the accident of color: black, or white, or other colors. These belong to the category of Quality. Likewise, measure — a cubit, or two cubits — these belong to the category of Quantity. If these depart from the substance, the thing does not become something else on their account. For example, when we say "this garden and this tree, their appearance is dark and their measure is two cubits" — should its appearance become white instead of dark, or its measure become one cubit instead of two, the tree does not thereby become a different substance from what it was. From this you understand and recognize that the definition of "accident" is the opposite of what the definition of Substance is.

(י) And in order that you may understand matter, form, substance, and accident, and their rank and precedence one over another — know this. [Display incipit *u-kdei*.] (ב) [There is] precedence in arrangement (*be-ma'aracha*) — that is, in some rank, as with "the second to the king" and "the third"; just as Reuven sits second [to the king] and Shimon third, even though Reuven preceded Shimon in time and in rank. (ג) [There is] precedence in nature (*ba-teva*), as the plant is prior in nature to the animal; for no living creature can exist without there first being the plant-force in all its faculties — necessarily, for the plant nourishes, grows, and reproduces. If you could not conceive of the plant's existence, all the more could you not conceive of the animal's existence; but [the converse does not hold —] removing the animal does not remove the plant. The plant exists for the animal, and so forth.

[Display incipit, soft.] [There is] precedence in cause (*be-ila*) — that is, the cause is prior to [its effect, even though both exist at the same time]. As with the sun: it precedes [its light], even though they are simultaneous in time — for just as it is

impossible for there to be a sun without light, so it is impossible for the sun's light without the sun. With all this, the sun precedes the light in causal order, since the light is drawn from the sun — not that the sun is drawn from the light — and so the sun precedes the light. [And there is precedence in time (*ba-zman*)].

[Now] you know that matter is prior to form [in time]. In an artificial thing, if the form of the knife requires iron, [then the iron is prior]; and if the natural form of the plant requires the composition of the four elements for the inanimate [substrate], the four elements being necessary for the plant — [then matter is prior to form in time]. So in an artificial thing, matter precedes [form] in time; for the knife, this is beyond doubt. So too in the four natures: the four elements preceded the plant in time, and the inanimate preceded the plant in time, [for] the composition of the four elements in the plant came together with the plant-form simultaneously in the plant — that is, the plant and the four elements [were] together in their being made. However, form is prior to matter in rank (*be-ma'alah*) — for form is the principal thing (*ikar*).

the rank of form over matter; for the soul too is the form of the body, and there is no doubt that the body stands in relation to the soul as matter stands to form. And so too the soul is prior to the body in rank — though it is not prior in time. For matter was not created before form, but only when [matter] turned into [form]; in the same way the body is the cause of the living being, but the soul is not the cause of the body in that same way. [So the priority of the soul over the body is not a priority of time.]

[11] א' — The Substance is prior to the accident in all the kinds of priority just enumerated, except for priority of time. For there is no possible way for a corporeal composite substance to exist without an accident, just as no accident can exist without a substance; hence in time the substance is not prior to the accident. But in nature, in rank, in cause, and in arrangement, the substance is prior to the accident. As for nature: if the eye is to be conceived, one then conceives its dimension, its weight, its color, and also its form — yet these things [the accidents] would not be conceived if the eye itself were not conceived, nor would any other corporeal substance be conceived. The rank and the arrangement are likewise beyond doubt, for the substance is more honored than the accident; and since it is the cause of the accident and not the reverse, it is prior in cause as well. The accident, by contrast, never precedes the substance in any one of the kinds of priority enumerated.

[12] ב' — Know that all the existents are comprehended under the genus "substance," which embraces beneath itself matter, form, and what is composed

of the two — for there is no existent that is not either matter, or form, or composed of both. And because no existent is found that is matter without form whatsoever (as stated in paragraph 5 [siman 5]), it follows that all existents are either simple form, or composed of matter and form together. The existents are therefore divided into two divisions, called either two great genera or two small genera. The one kind is called the simple [existents]: this encompasses all the spiritual existents, and includes all the intellectual beings, which are simple forms without matter. The other is called the composites: this encompasses all the corporeal existents, and includes all the bodies, which are composed of body and form together. Know that all the members of the simple kind are entirely unchanging, remaining as they are. But among the composite kind, some do not change, like the spheres and the stars; and some among them change constantly, like the inanimate, the vegetative, the living [animal], and the speaking [human], which are generated and perish at all times. As for the four elements that are within them, the philosophers — both the ancients and the moderns — divided over them. The ancients said that these elements change constantly, like living things, since each part of them changes greatly from this [one] into that, being adjacent each to the other: the portion of air adjacent to the water becomes, over the course of time, water, and the reverse, and so with all of them. Such too is the view of the great teacher, the Rambam [Maimonides], of blessed memory. The moderns, however, said that they [the elements] do not change at all, like the spheres and the stars.

[13] יא — And these — the simple [existents] of the spiritual order — are called, in the language of the philosophers, "separate intellects" or "simple forms," since they are neither body nor joined to body; in their view there is no admixture of matter in them whatsoever. In the language of the Kabbalists they are called "spiritual forces, angels, and *kelushim* [diaphanous beings]," and they too say that they are neither body nor joined to body. Nevertheless, they said that there is in them an aspect of matter — but matter finer than the fine, so that even the aspect of their matter is exceedingly spiritual, as stated in *Etz Chaim* (Sha'ar Kitzur ABYA, chapter 8) of [R. Chaim Vital], of blessed memory: that the angels too are themselves matter and form, except that their matter is exceedingly pure — end of quotation. Both these [the philosophers] and those [the Kabbalists] agree that there is in them an aspect of composition. The philosophers said, as the Kabbalists said, that there is in them a composition arising from the aspect of their objects of cognition — that is to say, that each intellect cognizes itself and cognizes part of its cause, meaning that it apprehends that it has a cause which is its true source, but it does not apprehend the [full] quiddity of its cause. It thus emerges that, by the words of all, there is in reality no simple form truly without

any aspect of composition whatsoever among all created beings — except the Creator, blessed be He, who is a truly simple form, one in truth. And He is the Substance that needs nothing other than itself to be borne upon; for the spiritual beings, since they are caused, have something other than themselves that sustains them, namely their cause, which is their form, as it is brought (in the Midrash): "And You give life to them all" (Nechemiah 9:6) — here it is not written "You gave life," but "And You give life to them all," implying continual being at all times — so they are possessors of two: substance and form. And so wrote the wise Kabbalist R. Yosef Gikatilla (in *Ginat Egoz*): even those that are called...

the simple [existents], all of them are still innovated [created] beings, brought into being from the Tetragrammaton; and consequently they too are called "simple" [only] relative to what is beneath them. As against the composite kind whose composition lies in their being clothed [in matter], the spiritual ones are called simple. And the kind that is spiritual — whether "intellect," in the language of the philosophers, or "angel," in the language of the Kabbalists — is called "simple."

[14] י' — And the kind that is the composite, the corporeal — clothed in coarse matter and gross form — beneath it are the [three orders] [?]: that is, (the first) the spheres and the stars; (the second) the four elements [?]; and (the third) the inanimate, the vegetative, the living, and the speaking. Here I shall explain to you in this place [?] the order in which the spheres are compounded, and how the inanimate-vegetative-living-speaking [orders] are compounded from them, in the manner that follows.

As for the four elements (these are earth, water, air, and fire) — they are compounded of matter and form, but their matter and form are the first, and they are called "the first matter and form," like the matter mentioned above (in paragraph 2), called *hyle* in the language of the philosophers (in Greek) and *materia prima* in the language [of the Latins]. The philosophers said that the elements were created together, as one, and at that very instant were joined together at once, none preceding another; for it is impossible to conceive matter without form, nor form without matter. But the Kabbalists said that the first matter was created first, before any form, and is called in the language of the Torah *tohu* [unformed], from the expression — as when a person resolves to call a thing by some name afterward, and "no one yet knows what each thing is." So too, the first form is compounded with the first matter, and that is called *bohu*, which is *bo-hu* ["in it is it," i.e., "it has substance"], as it is brought in the book of Rabbeinu Bachya (in Parshas Bereishis) and in the *Kitzurim* [?]: that the matter,

without form, is called *tohu*, because there is in it no conceivable figure until it is compounded and acquires form, which is called the matter and the form together; and then it is called by the name *bohu*. And when the four elements were joined into matter and form, then both together were called *bo-hu*; for while the earth-matter was alone, without form, it was called *tohu* — end of his words.

[15] 10 — And behold, what the philosophers maintained — to believe that the matter is prior in time to the form that came upon it, and the question of how it is possible to conceive matter without form — in this there is no compulsion. For it should not be conceived in the mind of man as exempt from the act of the Maker. Is it not so that the Torah itself calls it *tohu*, the very mediating intermediate? — the meaning of which is something a person stands amazed and astonished over, unable to conceive it in his mind and unable to express it except [by that name]. The reasoning yields this: all the existents composed of matter and form which we see with our eyes, we know that in them matter preceded form. When they are man-made artifacts, the matter is prior in time without any doubt; and if they are natural, this too is well known — that the four elements preceded the inanimate in time, the inanimate preceded the vegetative, the vegetative preceded the living, and the living preceded the speaking — as mentioned above, following the verse, in the order of the account of their creation in Parshas Bereishis (in paragraph 10 above). And although iron, even after the form of the knife is removed from it — that is, before it received that form — still possesses a form, namely the form of the metal; and so too in nature, after the nourishing-and-growth force of the vegetative is removed, the matter still has the form of the inanimate, as mentioned above (in paragraph 7) — even so, the matter under discussion preceded the form. The form of the knife is denoted by the term "form of the knife," and the form of the metal by the term "form of the metal." And since in all this the matter preceded the form in time, so it was at Bereishis, the creation: for so the Torah pointed with its finger that it was so also at the creation — at the first matter and form of the elements — that it should be by nature, so that from them the elements were made, by the same nature by which the things made from the elements are made. For the matter in the hand of the Maker at Bereishis preceded the form of the elements; and so this property of nature remained established in all that is made from the elements. And in my view, of necessity one must concede that, were it not that the privation of form preceded in the first matter, this nature would not have come to be established, and the world would not endure. So too, by nature, with the four elements that were created from the first matter; and so too, by nature, with the inanimate, the vegetative, the living, and the speaking that were created from the elements. For otherwise they would not be things that come to be and perish, but would have

endured forever in one state — since the privation of form from matter is what causes the comings-to-be...

and the corruptions of every thing; for this is the cause of the corruption of all bodies. So too with every artifact: from these privations of forms come the comings-to-be of forms, and the coming-to-be of one form repeatedly proceeds from the privation of the prior form. In their coming-to-be they go out from potentiality to actuality, and [later] from actuality back to potentiality; and that is why a form is not made except from the privation of [another] form. The body too is matter: the living being puts off its [prior] form and puts on the form of the living [animal]; and when the vegetative is eaten, it puts off its form and puts on the form of the living; and when the living is eaten by the speaking [human], the living puts off its form, and afterward becomes blood and flesh in the man; and afterward it puts off that form and puts on the form of the man. And when the man dies, the body puts off the form of the body and puts on the form of the four elements; and the four elements return to their spiritual roots. "The spirit returns to God who gave it" (Kohelet 12:7), and the dust returns to the elements: that fine portion of the body, the dust, decomposes in the place where it lies. In any case, one understands that the components of that body decompose — for the Maker made the whole endure at the first instant, in the matter from which the elements were made, by Himself alone, and not by their coming-to-be nor by their corruption. For if they would not decompose, where would they go, and what would become of them? And many times over [?] the same matter is made anew, as the *darshanim* [homilists] wrote: "And it cast truth to the ground" (Daniel 8:12) [?] — as the Rambam wrote (in the *Guide* [Moreh Nevuchim], Part [?], chapter [?]), of blessed memory: that there are matters which, when a man examines them, he finds figured in his mind as prevented [impossible], yet afterward they are verified to him by demonstration... [the demonstration concerning] a man standing on the surface, above and below...

[The following is the Rambam's parable, running through the soft lower third of the page; several clauses are conjectural and flagged [?:]:]

that their going forth from there would be [thus] [?]; and it became clear to him by demonstration that they go forth... the thing more distant — the one that is more remote — and even were they to go forth forever, the body would not [?]. ... and even without limit, they would not [?]. ... and the two [parts], one of them upright [?]. ... would fall into the net of the [?]. ... — end of quotation. And this is the parable that the Rambam, of blessed memory, recalled: the case of a certain man who, together with his wife, traveled to a country across the sea by ship. He set

out by ship into the heart of the sea, and they reached one of the islands of the sea... and afterward [there was] a man who in all his days had never seen [such things]... who denies all this, saying that no such thing could ever be, for the intellect and the senses oppose it... [as if] a man who would die in his shell [the unborn child who cannot conceive the outside world] — yet despite all this, this is the truth. And further, [as to] how the very root of the creation could be conceived — behold, it cannot be conceived [and yet it is true]. He answered: this is just as a fool says in his heart "There is no God" (Tehillim 14:1) — for [he reasons] "how could God be," since his intellect cannot conceive the simple supernal thing, and therefore [he concludes] there is no such thing — [yet his inability is no proof]. For our God is forever, and not one word of the tradition will return empty; and the foolishness of the philosophers will return to nothing. [The fool's principle that] what we have not seen is not conceived, and what is not conceived has no proof, and what has no proof does not endure — [is false]; rather [the truth of the tradition] will endure forever.

[16] רו — The second kind: that which includes beneath it all the composite existents, the corporeal ones, [composed] of matter and form. Since it has beneath it every composite, this great division is itself divided into two kinds. The one is the composite that, in [Scripture's] account, is called "compounded," yet the simple among them is called "simple": namely the spheres and the four elements — this is its explanation. As against [the truly composite], these are called "simple." But the inanimate, the vegetative, the living, and the speaking are called "composites." For the four elements have in them only one composition, of matter and form — the first form alone, the matter being to the form and the form to the matter. And all the more so the stars and the spheres, which are above them, whose composition is no greater than theirs; hence they too are called simple alone. But the inanimate, the vegetative, the living, and the speaking — in which the composition is great, for besides the matter there is in each of them yet another composition, namely the composition of the elements together within them — these are called composites; whereas the spheres and the stars, and likewise the [first] elements, are called simple relative to them.

[17] ר' — And already...

Petichah (continued)

[17] ר'. "And already..."

Already I have set before me, as I noted at the start of this work today, in this prefatory note to the present book, that holy matter which the holy and venerable man of God, the kabbalist — the godly R. Chaim Vital, of blessed memory, the foremost disciple of our holy teacher, the godly R. [Isaac Luria], of blessed memory — composed and recorded in his book. In it he explains the secret of how every God-fearing person may, even in this present age, draw down upon himself the holy spirit (*ruach HaKodesh*) — both within the Land [of Israel] and beyond it — just as it issued from the mouth of that righteous teacher [?]. He demonstrates from it that the holy spirit was never cut off and that, by His kindness, [the Blessed One] continues it for all generations. It is not the case that it ceased after the deaths of the last prophets Chaggai, Zechariah, and Malachi, never to return until the coming of the righteous redeemer; rather, it abides even in this present age, before the coming of the Messiah.

My purpose is that anyone may grasp this — even a lowly man like myself among the people, the kin and fellows of mankind — so as to bring people near to the service of God, the love and fear of Him, His Torah, and cleaving to Him, by drawing his heart near to the Divine. As for me, I trust that He has set my soul to this, as I have already made known. The full exposition of all this will come in the part of this book called *Divrei Emet* ("Words of Truth"), which treats of every human soul that God created — namely Nefesh, Ruach, Neshamah, Yechidah, and Chayah — and of their immortality. These are the holy ones, and likewise the worlds: Atzilut, Beriah, Yetzirah, Asiyah ["Emanation, Creation, Formation, Action" — the four kabbalistic worlds]. For there is their source, and from there is their origin, since their root is rooted on high. And so it is with all spiritual matters.

In the first part of this book, called *Kesav Yosher* ("Upright Writing"), there will come a treatment of the composition of the human body, of the four elements, of the stars and the celestial spheres, of the growing (plant) and inert (mineral) realms, and of the speaking [rational] being — that is, the second, comprehensive species: the composite, corporeal beings. For there is no doubt that one must first understand the structure of the body and afterward of its souls. Indeed, the whole first part is nothing but a preface, as it were [?], to the goal sought from man — from his deeds, his traits, and his attainments — until he ascends and reaches the rank of the holy spirit.

Even so, I cannot begin the first part except by first setting out, of necessity, a general overview, by way of summary, of all the supernal worlds — of the spiritual, first species, in accordance with the view of the kabbalists — for their

words are all true and just, and "the secret of the Lord is for those who fear Him" (Tehillim 25:14). For among all the sages of the natural sciences, with all their investigations and the great breadth of their inquiry, not one of them knows anything of what is on high among the spiritual beings and in the holy supernal worlds. Even the lowest material world they did not fully grasp; only a trace of it, and only its lower portion — that is, the sixth firmament alone, from above downward, in which are the spheres, the stars, and the constellations. And even this their lips could not articulate clearly: there is dispute among them, this one saying one thing and that one saying another, and refutations abound, because they lack the [traditions of] transmission and the received kabbalah.

And now I lift my hands to heaven, I spread my palms to God, and I plead with the great, mighty, and awesome Lord. From here on, may He help me in the work, sustain me in words of truth, keep me far from falsehood, guard me from every error, and graciously grant me knowledge, understanding, and discernment, and rouse my heart so that I may impart it to students for a desire and a remembrance — may His will be done. Amen.

Here end the words of the Petichah.

Decorative display heading. The opening of Part I is set as a display block: a two-line ornamental verse, set in large type, bordered above, between, and below by bands of printer's-flower (rosette) ornaments running the width of the text block.

- Line 1: הורני יי דרכך — "Teach me, O Lord, Your way" (Tehillim 27:11 / 86:11).
- Line 2: ונחני באורח מישור — "and lead me on a level path" (cf. Tehillim 27:11).

Sefer HaBris, Part I — *Kesav Yosher*

R. Pinchas ben Yair says: Heedfulness leads to cleanliness; cleanliness leads to purity; purity leads to separateness [*perishut*, abstinence]; separateness leads to holiness; holiness leads to humility; humility leads to fear of sin; fear of sin leads to piety [*chasidut*]; piety leads to the holy spirit (*ruach HaKodesh*) [the beraita of R. Pinchas ben Yair, end of Mishnah Sotah]. And the *gemara* adds: the holy spirit leads to the resurrection of the dead.

This teaches that the holy spirit was never abolished at any time. When it ceased, it ceased only with the deaths of Chaggai, Zechariah, and Malachi; otherwise it is

present in every generation and in every age, for anyone whose heart impels him to rise through these honored stages, rank by rank.

And should you object: did not the Rabbis say (in the first chapter of Sanhedrin [11a]) that "when the last prophets — Chaggai, Zechariah, and Malachi — died, the holy spirit departed from Israel, yet even so they would still make use of the *bat kol* [the heavenly voice]"? — [the answer is as follows.] Once they were reclining in the upper chamber of the house of Gurya in Jericho, and a *bat kol* was given to them from heaven, saying: "There is among you one man who is worthy that the Divine Presence rest upon him as it did upon Moses our teacher, but his generation is not deserving." The sages fixed their eyes upon Hillel the Elder. About this they said: "the holy spirit."

So the very mention of the holy spirit here teaches you that this divine influence — which is one degree below prophecy, and which they call the holy spirit — is not prophecy. For prophecy too is called the holy spirit, since a man cannot prophesy unless a pure and holy spirit is poured upon him from on high and the spirit rests upon him, as it is said: "And it came to pass, when the spirit rested upon them, that they prophesied, but they did so no more" (Bamidbar 11:25); and Moses said to Joshua: "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His spirit upon them!" (Bamidbar 11:29); and Samuel said to Saul: "And the spirit of the Lord will rush upon you, and you shall prophesy with them" (I Shmuel 10:6).

The proof for you that they did not mean prophecy proper is this: the *bat kol* itself stated that there was one man worthy for the Divine Presence to rest upon him as upon Moses our teacher, but that his generation was not deserving — and so they pointed to Hillel. And it is well known that Moses our teacher was a prophet, not merely a possessor of the holy spirit. That is to say, only because prophecy had already ceased and the [final] vision had been sealed in the generation of Malachi was no one fit to be a prophet; but had Hillel lived in that earlier generation, or had he himself lived in Moses' generation, he would have been a prophet. There were many possessors of the holy spirit in that generation, and even that one singular man possessed the holy spirit without doubt. Thus the holy spirit is indeed present in every generation: any man whose deeds are worthy of the love of holiness is fit for it.

Now this Pinchas is Elijah, and they are trustworthy witnesses to this. The Pinchas mentioned is R. Pinchas ben Yair, "as we have said"; and Elijah is the one we recalled at the start of the Petichah, who said: "I call heaven and earth to witness concerning me, that whether a man or a woman, whether a slave or a

maidservant, the holy spirit rests upon each according to his deeds" (Midrash Tanchuma; cited regarding the verse "And Deborah, a woman...", Shoftim 4:4, in the Yalkut). And experience itself will testify to this as a hundred witnesses: we see that the Lord has not forsaken His people, for even in the later generations there have been holy men upon whom the holy spirit shone — as we know of the Arizal [R. Isaac Luria], of blessed memory, and abundantly so in his generation, as his great disciple R. Chaim Vital, of blessed memory, testified. All the more so in ancient times, in the days of the Tannaim, the founders of the faith, who transmitted the [oral] tradition — for there are many incidents in the Talmud and in Josephus, more than there is room to record here. And how did Menachem, the colleague of Shammai, and Hillel himself attain the holy spirit, when Menachem prophesied to Hyrcanus in his youth that he was destined to reign over Israel? And similar cases, regarding future events that they knew before they came to pass, after the later prophets had died. And as it is present in every age, so too —

— it is present in every place too, even outside the Land of Israel. The only difference is that outside the Land it is not permanent or continuous, even for a man who is worthy that the holy spirit rest upon him always; whereas in the Land of Israel, if he is worthy, the holy spirit rests upon him permanently, and is constantly upon his brow — as we know of the Arizal, of blessed memory: at first, when he was in Egypt, the holy spirit rested upon him only intermittently, and his spirit would stir at appointed times, not continually; but when he came to the Land of Israel, all the sages of the Land of Israel testified concerning him that the holy spirit never departed from him at any time, but the cloud always covered him and the holy spirit always clothed him.

This is what they meant when they said (in Mo'ed Katan): "Our teacher [Rabbi] was worthy for the Divine Presence to rest upon him, except that Babylon caused [it not to be]." That is to say: he was worthy for the holy spirit to rest upon him always and never to depart from him at any time, for so holy a man is fit to become a teacher [or guide] for the time to come [?]; but Babylon caused the holy spirit not to hover over him all day long — only at appointed and intermittent times.

It is well known and famous that our teacher [Rabbi] possessed the holy spirit to a high degree, only not continually. In this vein R. Asher [the Rosh], of blessed memory, wrote, and likewise the Rashba, of blessed memory, in his responsum on the matter of prophecy, that when [the Sages] said "Prophecy does not rest except upon one who is wise, mighty, and wealthy," they meant only with respect to permanence; but as an occasional event, prophecy may rest even upon one

who possesses none of these three qualities. We find, for instance, that of Manoah it was said that he was an ordinary man, and likewise Abimelech, Gideon, Laban, and Balaam — these had it occasionally and for the need of the hour [end of the Rosh / Rashba's words].

Therefore there arose a man, a man of God, the divine R. Chaim Vital, of blessed memory, who opened for us a gate in his book *Sha'arei Kedushah* ("Gates of Holiness"), to give knowledge — each according to his standing — of some path by which the divine light reaches a man through the holy spirit. And I — "a worm and no man" (Tehillim 22:7), "the lowliest of men," who delights in the sweetness of the dust of his feet — have come, on this first day, to widen the opening of the gate of God and to expound his words clearly: "see well the salvation of the Lord."

Know, my dear reader: the secret of the verse "These are the generations of the heavens and the earth when they were created" (Bereishis 2:4) — for as they said (in the chapter "HaKometz"), do not read it *be-hibar'am* ("when they were created") but *be-Heh bera'am* ("with the letter Heh He created them"); the secret of this is that "the Lord [YHVH] created the worlds." The Supernal Emanator, called in the language of the kabbalists *Ein Sof* ("the Infinite") and in the language of the philosophers *mechuyav ha-metzi'ut* ("the Necessarily Existent"), emanated four [worlds], which are called Beriah, Atzilut, Yetzirah, Asiyah. In this order, each one preceding the other in all five precedences that we recorded in the Petichah ([siman] 1) [?], they are the secret of the four letters of the [Tetragrammaton] YHVH, which are the secret of the four foundational elements that comprise all the worlds, all of them:

- **Atzilut** [Emanation] — the secret of the foundation of Fire [yod].
- **Beriah** [Creation] — the secret of the foundation of Water [first heh].
- **Yetzirah** [Formation] — the secret of the foundation of Air/Spirit [vav].
- **Asiyah** [Action] — the secret of the foundation of Earth [final heh].

They are likewise the secret of Nefesh, Ruach, Neshamah, Chayah ["soul, spirit, super-soul, living-essence" — the soul-levels], which comprise all the worlds: Atzilut–Chayah, Beriah–Neshamah, Yetzirah–Ruach, Asiyah–Nefesh. And they are the secret of the one Chayah ("living one") that comprises all the worlds, and within them is hidden away the light of one world — one, pure and refined, supreme, awesome, exalted and holy — which is the root of all four of the aforementioned worlds, [united] in a wondrous oneness. It is the root of the whole, and its secret is the "thorn" [tip] of the supernal *yod* of the [Tetragrammaton] YHVH mentioned [above]; it is the aspect of Yechidah that

comprises all the worlds, and it is called the world of *Adam Kadmon* (the Primordial Man).

Now the lowest world of them all is the world of Asiyah, whose four elements, jointly called "earth," are the matter of all the worlds. It is of this lowest world that we shall speak in the first part of this book, as far as God, in whom is our salvation, grants us.

We say that it is divided into two aspects: the heavens and the earth. The heavens are the seven firmaments; the earth is the four corporeal elements, jointly called "earth and dust," named for the last of them [dust]. For this reason, in the account of Creation, the creation of fire, water, and air is not mentioned explicitly, since they are included in the word "earth," when Scripture says: "[In the beginning God created] the heavens and the earth" (Bereishis 1:1).

"And in this [know]..."

Know the explanation, and uphold the meaning of "those who sleep in the dust" (cf. Daniel 12:2) — that is, the bodies of human beings that have already died and decayed, their parts separated into their four elements: whether those that rotted within the ground; or human bodies that were burned in fire; or those eaten by the beasts of the field or the fish of the sea; or that changed into other things, and from these into yet others, until they changed into the four elements — some to the element of fire, some to the element of water, some to the element of air, and some to dust. All of them are revealed and known before Him, may He be blessed: where each is, and He knows the place of every portion —

Sefer HaBris — Part I, *Kesav Yosher*

Ma'amar 1: The Foundations of the Heavens (continued)

fine. And every point and every particle — He is the One who knows and recognizes which foundation it belongs to, whether it lies at the end of a body, at its middle, or in the limb of the head, whatever the place. Nothing is forgotten before Him; to Him they are all numbered, and not even one of all these parts is ever lost from existence. For all the work of God — every point of everything in the world that He created at the beginning of Creation — He forms, brings into being, and renews each and every day.

And when the appointed time comes for the right hand of [Him who] revives all living things to stir, He upholds His faithfulness to those who sleep [in the dust].

On that day the Lord will summon all the dispersed parts of the four elements that are called "dust," and from them He will rebuild for each person the very body he had at first. He will not exchange it, nor alter a single point — finger for finger or limb for limb. Each will return to its place in peace, whole in body, and not even his face will be changed from what it was. Those people who were beautiful will stand fair of appearance, their faces as handsome as they had been; and likewise those who were not beautiful will stand of poor appearance, as they were at first — [all] will be revived. As it is written: He will raise [them] up from beneath the heavens and restore to each the spirit and the soul; "and he will gather, arise, go, and live" forevermore. This is the meaning of the verse, "And many of those who sleep in the dust of the earth shall awake" (*Daniel 12:2*).

I will set this down in order, and what pertains to the earth I will mention last — for I will first make mention of the seven firmaments. You shall hear about the heavens, and about the foundations of the heavens, which are the matter and the form of the heavens, established by the word of the Lord, the heavens which He set in place. Therefore I have titled this essay "The Foundations of the Heavens," and it is as follows:

Perek 2: The Heavens

(in [the world of] Asiyah)

[The seven firmaments are] *Shechakim*, *Rakia*, [*Vilon*, *Zevul*, *Ma'on*, *Makhon*, *Aravot*].

[As taught in the chapter "Ein Dorshin"] (Chagigah 12b): "And the heavens were created" — first the Holy One, blessed be He, created them, and joined them together; and He made them parts: the firmament above, on high, below [the upper waters]. The Holy One, blessed be He — the matter and the Torah — He tells you, [O] man, that they are at the beginning of Creation, and so they are called *shamayim*, [from] *esh* and *mayim*.

As it is taught: "What is *shamayim*? — *sa mayim* ('bear water'), or *esh u-mayim* ('fire and water'), which the Holy One, blessed be He, brought together."

[Zohar, Vayechi]: that [they are] *esh u-mayim* — as if to say *chesed* [kindness] and *gevurah* [might] — by the word of the Holy One, blessed be He, "the firmament — I made it from *esh u-mayim*," and so forth.

[Etz Chaim]: *esh u-mayim* mixed [together] as one body by the word, and so forth.

And as for the matter of this substance being "more *pashut* [simple]" — and likewise the form being more *pashut* in its substance — this matter speaks of one thing. Why the ancients earlier called it *pashut* ("simple"), and the judgment in this, you have already seen by way of the opening (Siman 16), where they explained that it is not "simple" in truth; rather, [it is so called] by way of [a different sense] — as is the truth, that indeed it is more composite.

[Tosafos Yom Tov] (Rosh HaShanah, Perek "Yom Tov"): on the firmament, that it is "not composite," meaning that...

in every place where the word *pashut* is mentioned, it is not in the sense of "simple," but rather [in the sense] "more composite" comes from it. For to truly understand the word *pashut*, [know that] the word "simple" — when applied [to created things] — speaks of one matter, while [the matter] is more composite than it. As the Kabbalists say: "by His will" — the will of the Creator — by His simple will; or "[by His] simple will." For His will is one, just as flesh and blood, though it be one man, is composite.

The model of the will of flesh and blood [differs]: when one speaks of "Reuven" or "Shimon," he is composite, for he is flesh and blood. But the One, alone — His will is one. By the word of the Creator, on the model of "Reuven" speaks of one matter, and likewise the will of Shimon; for so it ascends in thought. By way of his face and his composition, the matter — when a person speaks of Shimon — is that he is not speaking of Shimon's substance alone, but of [the whole of] him. These [things] divide Shimon; he speaks [of him] as a whole composite of...

Perek 3

of the full will, the model of the will, when one speaks of Shimon's will. So know: just as in the case of inward [matters] and outward, by way of comparison — a person, His will toward you. So it is in truth, in the inwardness of nature; not so [with] a person, for the substance is found within him.

By way of a person — the example of a person desires to eat all good food, and evening... so a person desires from the inwardness of nature, to be present by day in [the form of] hunger; and his appetite is drawn, longing to eat, and his soul yearns. With Shimon there is willing, for so it ascends in thought — and the substance dwells within his innermost parts only. Rather, when one says "Shimon," it is not [Shimon's] substance [alone].

So too "His will is one of all that is created." As for his being remembered, and in this matter more than one — not so His Father; He is not [composite]. By way of

the Creator — by His simple will. With a person there is willing; not so [the Creator], for He does not bring it about. By way of His simple will — and the absence of what is written here: understand it not [literally]. By way of the model of the will, and "[He] fills," as it is said: this is what the Kabbalists meant; only this is "simple." And all this completes the discourse [on this matter].

Perek 3:

And now I will tell you, exalted man, what is above — how the matter is hidden and engraved within the Torah. Know that the world of angels is the world of *Yetzirah* [Formation], and in it there are ten ranks of angels — these are recorded in the *Mada* [science-section] of the Rambam and in the books of the Kabbalists. And these are: angels who are *Serafim*; angels who are *Chayot*, called *Erelim*; and likewise [the rest], angels who are *Ofanim* — and from there [comes] the discourse [on] "the angels called *Ofanim* [Wheels]."

And so too the heavens of [the world of] *Asiyah* and the spheres are called *Ofanim*, since they are situated as we said in the previous chapter. And [though] they are [in the world of] *Asiyah*, [and] it is written there [in the verse] the word "[holy]"... [as in] the previous chapter [where] "world[s]" are [the theme] — by the term "the angels who are the *Ofanim* [Wheels]." If it were not so, this substance would not have a higher rank.

[Concerning] the substance of the seven heavens, which is from above the *gan eden* [the Garden of Eden] on high — it is *esh u-mayim*, [the world of] *Atzilut* [Emanation]; and the upper model is the substance.

The ten Sefirot of the heavens of Asiyah, and they are:

[The heaven] called *Aravot* — it is [the firmament] that comprises and includes all of them, and it corresponds to *Chochmah* [Wisdom]. And it is called *Binah* [Understanding], named after the very last [firmament] of all — *Gevurah* [Might]. *Zevul* — it is *Tiferes* [Beauty]. The fifth is called [the one] comprising the sons [*banim*], for they are hidden, concealed within it, and from it they are revealed — and it is the firmament that establishes [them]. The seventh is the one that is the last of them, the heavens of [the world of] *Asiyah*, and they are nothing but the *Chashmalim*, all of them, according to their kind.

And the model: the firmaments are the ten Sefirot of [the world of] *Asiyah*, and it is [as follows]:

Perek 4: HaRakia

[that] which is called "firmament" — it is the substance, the foundation of the heavens of [the world of] *Asiyah*, as we recalled. As we said: there are ten Sefirot, [and] the foundation is this; the firmament of [the world of] *Asiyah* is not "ten *yashar* [aligned]" — the world of *Asiyah* is [thus]. The matter of the encompassing [spheres], and "*yashar*" — there is no place here to expand on it, and they are reconstituted, in proper order. [In the *Sefer Heichalot*, branch 3, *Mahaduro...*]:

that they are [the world of] *Asiyah*; *Keter* [Crown] of [the world of] *Asiyah*, [namely] the four elements: the spiritual ones, in the sense of the heavens — these are the four spiritual elements, and they are [the world of] *Asiyah*: *esh*, *mayim*, *ruach*, *afar* [fire, water, air, dust] — the spiritual [elements] — and these are *Asiyah*, the substance of the heavens.

[They are] *esh u-mayim*; and *Binah* is the *Malchus* [Kingship] of the heavens. This corresponds to where they are *esh u-mayim*. There is another aspect of the upper that is in them: this is a generalizing principle — guide yourself by it everywhere — that in every place the substance is *esh u-mayim*, and *Binah* is the *Malchus*. They are the four "*malkhuyot*" [kingdoms] — the four elements: *esh*, *mayim*, *ruach* [and dust] — and in the aspect of *Binah* it is *Keter*, which is *Yehudah*. And the spiritual [aspect]: *nefesh*, *ruach*, *neshamah*, *chayah* of the heavens; it is the aspect of *Keter* of the heavens, and it is the substance of the heavens.

This is a generalizing principle — guide yourself by it everywhere — that everything in [the world of] *Asiyah* comes [in this pattern]. And "ascend for me" all the spheres in this sphere...

Ma'amar 2: Chug Shamayim (The Celestial Circle)

from the center [the spheres] surround [it], and by the circuit they join together — and therefore I have called the discourse that is to come **Chug Shamayim** [the Circle of the Heavens]. And it is [as follows]:

Perek 1

Know that what is called "firmament" — it is the substance, the foundation of the heavens of [the world of] *Asiyah*, as we recalled. As we said: there are ten Sefirot, [and] the foundation is this; and all the spheres and the stars [number] ten spheres, the ten Sefirot — this is the foundation.

The uppermost is called *Galgal HaSechel* [the Sphere of Intellect], which is *Keter* [Crown] — this is the foundation. It surrounds [all], moving every day from east to west, drawing along the force of the motion of all the stars upon their circuits in their orbits; and it brings them all along with it from east to west. And all the stars — as if they were going from east to west — by way of this [motion] turn round and revolve backward, and they go round the circuit.

[Its] daily [motion] is this: on this day, not a [single] star nor a [single] sphere returns from [its own course]. This [second sphere] is called *Galgal HaMazalot* [the Sphere of the Zodiac], which is the aspect of *Binah* [Understanding], and the stars are fixed [in it].

The fixed stars that move are divided into the twelve constellations called the *yud-bet tzurot* [the twelve figures]: *Taleh* [Aries], *Shor* [Taurus], *Te'omim* [Gemini]; near them, *Saratan* [Cancer]. There is a great circle near *Betulah* [Virgo] that they call **עקליפטיק לאדיאקוס** [Greek/German: *Ekliptik / Zodiakus* = the ecliptic, the zodiac] (and in [German] **טיר־קרייז** [German: *Tierkreis* = "animal-circle," the zodiac]).

Around the whole circuit there is a [line] called *kav* — what they call *yom* — at every [degree of] the line of the day, which they call **עקוואטאר** [German/Latin: *Äquator / aequator* = the equator].

The figures: *Shor* [Taurus], *Saratan* [Cancer], *Aryeh* [Leo], *Betulah* [Virgo] — these constellations of the zodiac, with [the others] — and the *Mazalot* [constellations]: *Akrav* [Scorpio], *Keshet* [Sagittarius], *Gedi* [Capricorn], *Dli* [Aquarius], *Dagim* [Pisces] — these are the constellations of the zodiac.

The sun [in its course]: the fourth season, the first, is called *Aviv* [spring]; the season after the first is called *Kayitz* [summer]. Opposite it, [the point] in *Aryeh* [Leo] is called *Tzir* [the equinoctial pivot]; and opposite *Gedi*, *Dli*, [and] *Dagim* is the *Choref* [winter]. These are the figures of the constellations of the zodiac — thirty-six [extra-zodiacal] figures, [together with] the twelve [zodiacal] constellations [making forty-eight]: [this is] expounded and explained in [the astronomical] books, and there is no place here to mention them.

[The seven] called **פיקס שטערין** [German: *Fixsterne* = "fixed stars"; **recte**: *Wandelsterne*, "wandering stars," since the referent is the seven planets that wander among the fixed stars]: there are seven spheres in which they go, upon their circuits, [the planets] called: *Shabtai* [Saturn], *Tzedek* [Jupiter], *Ma'adim* [Mars], *Chamah* [the Sun], *Nogah* [Venus], *Kochav* [Mercury], and *Levanah* [the Moon] — and this is their order.

This foundation is *Chesed–Gevurah* [Kindness–Might]: *Chesed* is the *Gevurah* of *Tiferes* [Beauty], which is revealed — the foundation is the foundation [of all]. And these are their names, with the angelic souls that are within them, [the souls] called:

[The seven planets and their angelic souls (per *Etz Chaim*, *Sha'ar Klipat Nogah*, *Perek 8*):]

- שבתאי [*Shabtai* = Saturn] — its angel is called *Kaftziel* [קפציאל]
- צדק [*Tzedek* = Jupiter] — its soul is *Tzadkiel* [צדקיאל]
- מאדים [*Ma'adim* = Mars] — *Samael* [סמאל]
- חמה [*Chamah* = the Sun] — *Refael* [רפאל]
- נוגה [*Nogah* = Venus] — *Anael* [ענאל]
- כוכב [*Kochav* = Mercury] — *Michael* [מיכאל]
- לבנה [*Levanah* = the Moon] — *Gavriel* [גבריאל]

[*Etz Chaim*, *Perek 8* — to the understanding of the philosophers, who say that the angels move the spheres: the twelve constellations of the zodiac that are fixed, besides the Sun and the Moon, [rule] over all.]

The rulerships of the planets over the constellations:

- *Ma'adim* [Mars] rules over *Taleh* [Aries] and over *Akrav* [Scorpio]
- *Nogah* [Venus] over *Shor* [Taurus] and over *Moznayim* [Libra]
- *Kochav* [Mercury] over *Te'omim* [Gemini] and over *Betulah* [Virgo]
- the Sun [*Chamah*] over *Sartan* [Cancer]
- and *Levanah* [the Moon] over *Saratan* [Cancer]
- *Ma'adim* [Mars] over *Aryeh* [Leo]
- *Tzedek* [Jupiter] over *Keshet* [Sagittarius] and over *Dagim* [Pisces]
- *Shabtai* [Saturn] over *Gedi* [Capricorn] and over *Dli* [Aquarius]

And all the spheres, the stars, the constellations, and the planets — all of them are arranged within each firmament, [each] in its place, just as it is written; and He gave them as a portion within the firmament of the heavens.

As they said [in the chapter "Ein Dorshin"] (*Chagigah* 12b): the firmaments are *Shechakim* — they are the firmaments [from which] the millstones [of manna] grind; "*Rakia*"... these ten Sefirot, which are the substance — this is the foundation, and they correspond [to]...

to give light upon the earth * — the seven planets * Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.

[The opening clause continues the Chagigah 12b correspondence-list begun at the close of the prior chapter — mapping the firmaments to the ten "sayings" of Creation.] These ten correspond to the ten "sayings" (ma'amarot) by which the world was created, as mentioned at the end of the essay [Ma'amar HaKodesh] in this same fashion: corresponding to the *araboth* [the highest firmament] * and corresponding to *makhon*, to *ma'on*, and to *zevul* — corresponding to Shabtai [Saturn] *; corresponding to *shechakim* — corresponding to the Sun, to Venus, and to Mars *; corresponding to *rakia* — corresponding to Mercury *; and corresponding to [*vilon* —] corresponding to the Moon.

פרק ב — Chapter 2

Chapter 2 — "And how shall you know." Consider in your heart: how shall you know the truth of what all the ancients said — what all the sages of the nations and all the sages of Israel said? The planets [literally "the wandering stars," the seven classical planets] are seven, while the spheres are ten. For nowadays the wise men of astronomy say that the spheres are eight, and likewise the spheres are no fewer than ten. [That is, on the count of moving spheres some say eight,] and on the same matter of the spheres some say no fewer than ten.

The number of the planets is the same [for everyone] — but the number of the stars themselves is not [known]. As one of the wise men of astronomy in the country of England [Hebrew: ענגלאנד, *England*] — namely Herschel [Hebrew: הערשעל] — discovered, by means of a magnifying instrument [a telescope], yet another planet that travels and revolves above the planet Shabtai [Saturn], and named it [Uranus, Hebrew: אוראנוס]. The size of its body is three times that of the globe of the earth, and it revolves [around the Sun] in eighty-two years [פ"ב שנים]; and it is so far distant — about nineteen times [י"ט פעמים] the distance from the globe of the earth [to the Sun] — that it is not [visible] save through the surrounding [light of the bodies?] that circle about it. These are called *trabants* [Hebrew: (טרבאנטן/ערהבעל), i.e. satellites/moons] of the [planet?]; and by means of the magnifying instrument one sees it together with its two moons [שתי הירחים], which circle about it.

By such means [astronomers] divide and distinguish [literally "establish the boundaries"] among the stars that exist, [determining] which is near to its fellow and which is far; and one can know and say "this is so" — to see that in a [given] place in the sphere of the constellations there are renewals [changes] in the

wandering stars, [reckoned] in degrees, minutes, and *chalakim* [1/60 of a minute]. [Other] stars do not move; they revolve about it [the pole] — [the fixed stars] do not stand still like the wandering stars [literally "the stars of the going"]; how is this so? [It is so] because their movements [run] in their paths, by orbits, as is well known and clear, [observed] from a [fixed] place; [much of this] has already been revealed, and by how much [the calculations have advanced]. In the language of Chazal: "the seven wandering stars" [*kochvei lechet*] (Berachos 32b / Chapter 2) *. And in [the European] tongue: *comet* [Hebrew: טאָמעט]. They [astronomers] have located them, since this is [a body] in their possession.

Accordingly it can be said that beyond the [original] seven there is another wandering star of the first rank * — and there came to light yet another wandering star of this kind, like the Sun. There are also many more "good" [serviceable, well-defined] stars [than were formerly known], [some] higher up; what they [the ancients?] grasped, they did not [fully] attain *, [observed only] through a magnifying instrument. And it is possible that, in a [later] generation, [men] will [still] find [more] of these [stars] together with those that have come to light to the discoverers [Hebrew: (פֶּטְרִין גִּלְעָזִיר), i.e. "Petrine glasses"/optical instruments] [?] — [namely] more good [serviceable] stars [than] are in our [present] possession *.

In the latter days they have come to know many wandering stars; and the wise men of Israel of old all knew them and grasped them — even though there is no remembrance [no explicit record] of [the matter] in flesh and blood [in any human written source], nor [does it rest] on a single instrument [alone] [לֹא עַל יָדִי] כְּלִי *. But [they knew them] through prophetic inspiration [*ru'ach hakodesh*] or through traditions handed down [from one to another] — even regarding the wandering stars which are above [in the higher spheres], which are far distant. And in particulars [too]: which are near to the earth and active upon it, and which are far — and concerning their constant working, as with the Sun and the Moon: "the precious produce of the Sun and the precious yield of the Moon" [*Devarim* 33:14], in everything, and in all its districts; these are the seven kinds of metals [*matachot*, governed by the seven planets]. Even though the wise men of old made no [explicit] record of them, [the knowledge was theirs] in living [tradition] from the mouth [of the masters?]. For this reason there is no remembrance of them [in writing] — and for this reason, too, [there is] no record even of the spheres themselves.

How [vast] is the sphere of the constellations [*galgal hamazalot*] within which are enfolded [contained] the constellations [the signs] that are called by name

[Hebrew: הַנִּקְרָאִים]; [it is] the *globus* — and He set out the stars and gave them their *chalakim* [their allotted portions/degrees] *, to give light upon the earth (*Bereishis* 1).

חוג שמים / מאמר ב' — Essay 2 — The Celestial Circle

to give light upon the earth (*Bereishis* 1) *. And the sphere of the days [*galgal hayomi*, the diurnal sphere] is the great encompassing [sphere]; the whole of it [is governed by?] the intellect [*hasechel*]. This [intellect] — its power is in them all, to act upon their workings *. Therefore in all of them there is reckoning, like number: the number of the spheres is no more than ten, and the number of the wandering stars is no more than seven.

The heavens, and the heaven of heavens [*shamayim u-shmei hashamayim*] — in the view of the sages of Israel, the Kabbalists, and the philosophers — extend from the sphere of the Moon up to the *araboth* and the [highest] firmaments in general. Yet as for precise knowledge — that the [highest] heaven [extends] up to the sphere of the Moon, [up] to the sphere of the constellations and to [the sphere of] the days [*galgal hayomi*] — concerning what is above that we have not grasped at all *. And [as to] this — there is no doubt that the heaven [is] only what we have grasped *. It is fitting [to liken] this to a man [reasoning] within a [bounded] enclosure: the heaven, which is exalted above, never sets and never rises and never shines upon him — yet there is no place void of it, [for] the places are filled from it; only [the place of] this lower house [is, as it were, distinct] *. And concerning the two camps of the ancients, they explained it in their words: they saw [recognized] in them [the heavens] the boundary of the body — that this is the boundary which a body occupies [its volume].

It is impossible for the heavens to be bodies, [each one] as one of the four elements *. The elements are [not] found in the actual heavens, and so likewise it does not follow [Hebrew: וְלֹא כֵן נִמְצָא לַמַּעֲלָה] [that they are above]; this concerns what is drawn down from its source within [Hebrew: בְּעֵבוֹר]. And it is impossible [Hebrew: וְלֹא כֵן נִמְצָא] that his words [the philosopher's] be correct: that the wandering stars [or rather, the elements?] should not be found above [Hebrew: כִּדְּיִסּוּדוֹת הָאָרֶץ כִּמְצָא לַמַּעֲלָה]. To say [that the heaven is] of the four elements [yet] more refined than the elements of the earth * — for it is already known that every compound [body] is unknown as to its essence [*mehuto*] and its quality. Furthermore [Hebrew: וְלֹא כֵן נִמְצָא] [the matter holds] as to the precise knowledge [Hebrew: כִּדְּיִמְצִיאוֹת] of what is written: "He calls forth your voice in the sphere" [Hebrew: *קוֹל רַעַמְךָ בַּגִּלְגָּל]. A body whose essence is unknown — it

cannot be said of it that it is a [definite] thing. Furthermore they said: the wandering stars are fixed [קבועים, "set/embedded"] in the sphere.

פרק ג — Chapter 3

Chapter 3 — "Behold." [Behold] the heavens and the heaven of the heavens * — [it is] the sphere of the Moon...

The philosophers, who were able to see more [deeply] into [the nature of] the heaven, called it [Hebrew/Latin loanword: גלאהבום סעלעסטיס, *globum caelestis* (Latin: "the celestial globe")]; [and on this] the nations and Israel differed in every consideration of "heaven." [It cannot be] that the heaven, which is exalted, ever sets *; and [though it is] great as the *beit ha-choshech* [the "house of darkness," the dark expanse?], it never sets, [yet] there is no place void of it — only [the place of] this lower house [is set apart] *. And concerning the two camps of the ancients, they explained it in their words and gave a sign: they saw [recognized] in them the boundary of the body — for he [a body] is bounded *.

It is impossible for the heavens to be bodies, [composed] of one of the four elements [as each is?]. The elements are not found [in them], nor does it follow [Hebrew: ולא כן נמצא למעלה, "and not thus found above"] — [the philosopher means] that some single [element] is drawn down from its source within [the heaven] *. As for whether [the heavens] are compound — perhaps his words [the philosopher's] are correct, since it is already known that every compound [thing] is unknown as to whether it is possible [for it to exist without elements]: [a thing] not of the [four] elements and not of the spiritual [order]. A body whose essence is unknown — it cannot be said of it that it is a [spiritual] thing *. Furthermore they said: the wandering stars are fixed [set, embedded] in the sphere.

פרק ד — Chapter 4

Chapter 4 — "But." [But it is] more reasonable, from the latter philosophers [Hebrew: האחרונים מן הפילוסופים, "..."] * — yet not as a [physical] body in the manner of the fifth [essence] [Hebrew: לא מגשם חמישי].

The good [sound] view of the ancients — and what they said: that the whole of them [the stars] are placed in the worlds and the constellations, more refined than the [lower] elements *; that the wandering stars are arranged [embedded] above [in the spheres], and [each] one of them [travels?] in [its place] * — there is no sphere in [free] motion [empty of stars] [Hebrew: ואין שום גלגל בתנועה]; within the constellations, like a horse [harnessed] [Hebrew: כמו סוס], the wandering stars circle about in the [bright] air [Hebrew: בכוכבי מתנועעי' סובבי'].

(הבהיר) [באור], so that they are drawn back to their [places] by the influence of [the sphere of] the days [*galgal hayomi*] *. And the ancients call this [motion] a circular motion in the manner of a spiral [גלגול, "rolling/winding"]. And as for its [the star's] value and its being embedded within the sphere — and of what is set deep within the sphere, [the star] is nothing but [the bright air?] *.

A man's thoughts and reckonings [*machshavot adam ve-tachbulotav*] — about its constellations, [about] the Moon and the [other] wandering stars, which He established and made for them [Hebrew: אשר כונן ועשה להם], [for] in the heavens [there is] all that He desired and made: not by [physical] instruments [did He do it] *; "He hangs the earth upon nothing" [*Iyov* 26:7] — upon no [physical] thing whatsoever, [but] in the air, by a decree of the Living and Enduring [God] *, and [as] the keeper [overseer] of the firmament [Hebrew: משמרת הרקיע], who tends them [the heavens] *, "[everything] in its appointed charge" [Hebrew: את תפקידם]. And the latter [philosophers] say [Hebrew: והאחרוני' כס תומרי]: so [it is] in the work of nature [*ma'aseh ha-teva*], and all the wandering stars are arranged from east to west [Hebrew: ממזרח למערב] in the motion of the world; their motions are not [carried out] by [their own power but] by the motion [of the encompassing sphere].

ישר / ספר הברית חלק א — כתב ישר / Sefer HaBris, Part I — Kesav Yosher

פרק ה — Chapter 5

Chapter 5 — "Indeed." Indeed, [this is] the view of the wise men of Israel concerning the matter of the spheres and the [wandering] stars and the constellations: they are all spiritual [*nishmiyim* — "of the soul/animate"], and the constellations are all spiritual [Hebrew: 'ומזלות כלם נשמי']. There is a supernal might [*gevurah elyonah*] and [there are] the [precious?] stars [Hebrew: וגבורה] — [each] created from the source of the four elements: [as it is written,] "[the precious things of] the earth and its fullness" [*Devarim* 33:16] *. And so likewise [it does not follow] that there is any record of them [the elements] above; and [even] if [there were] such in them, they would be dissolved [absorbed] [Hebrew: וכן כמורכב מהם זלזו כטבעם כלל] * — neither thus [Hebrew: ואם כן הם] [are they found]; concerning the matter of the spheres, in the matter [at hand].

It is settled in the sphere of [Hebrew: ר"ל בגלגל התחתון] — that is, the lowest sphere [*galgal ha-tachtan*] revolves, and it cannot be

[otherwise] [Hebrew: ולא יתכן]. And there are those [who hold] of the *sphairos* [Hebrew/Greek: ספירוס, Greek σφαῖρα, *sphaira*, "sphere"]; and as for [the name] *Werkilowind* [Hebrew: (ווערכילווינד), a deformed loan-spelling — apparently *Herschel*/the trans-Saturnian planet again] [?] — for its meaning [Hebrew: כי ירעט], without [Hebrew: כלל] *.

But all of them [the stars] are spiritual [*ruchaniyim*] and fixed [embedded] in a place where there is no body — for they are spiritual; [each] one of them [travels] and circles [Hebrew: וסובב, כי לא אחר הולך], in the spiritual sphere [*galgal ha-ruchani*] *, by a decree [*gzeira*] which [the Creator] gave to them. And so the constellations [the zodiac]; and so, too, the wandering stars circle about * — there is no [free] motion that the [encompassing sphere] does not draw back [Hebrew: לא הבורא בו לא הבורא יתברך], [for] He gave [them] their [appointed] way. And so [too] the constellations, and the wandering stars circle within *. And so in the sphere of the days [*galgal hayomi*] there are constellations within it [Hebrew: וכן גלגל היומי יש במליאות] — yet there is no enfolded body, neither star nor encompassing body of any kind [Hebrew: בלי תנועה הגם שאין בו כוס כוכב ואין * [מקיף]].

And as for the sphere of the days — in the view of [our] sages, [it is] the correct view [Hebrew: ובגלגל היומי אין דעת חכמי נוחה הימנו] [?] — only the philosophers [hold] that the spheres of the wandering stars revolve [Hebrew: רק פילוסופי של] * — for [otherwise] a man might say: there is no place void [of the divine], and it [the highest sphere] is spiritual, and a place that gathers them all [Hebrew: כי לא אחו חוץ מגבולם, רצון]. As for what was seen [observed] — that it is the all-encompassing sphere [*galgal hamakif*] [Hebrew: * [ומה שקורין אותו גלגל המקיף הוא מקיף] only the philosophers, the ancients, called it so. For [as to] the embedded stars, they [the philosophers] would go [and discuss it] * — [in the manner of] the keeper of the charge [Hebrew: משמרת שמרו את תפקידם].

That the spheres carry the constellations, [each] revolving — except [Hebrew: * [ר"ל בגלגל השפל] for the lowest sphere [Hebrew: אבל נבראו לתכלית] and the firmament are spiritual; [each] one of them was drawn down [Hebrew: * [דבר רק ידענו שגלגל השפל נהן כח כלשם ירח] The Moon [*yareach*] is in the diurnal [sphere] [Hebrew: * [היומי], in the manner of the crown of the judgment [Hebrew: * [כדרך כתר המשפט] the spheres [are directed] by His hand [agency], [their motion running] from east to west [Hebrew: * [ומאליל לכל על ידי כוכבי עולם] — their motions [are] not by [their own power] *. There

is no spiritual [creature] in the heavens — there is no [created] thing there at all, [neither] in the sphere as a whole nor in the body [Hebrew: לא רוחני אין שם בחילה בגשמיית כלל ובכלל הגשם].

The wise men of Israel [say that] the stars are embedded in the spheres [Hebrew: 'חכמי ישראל שמכובקי' במהות הגלגלי]: they are spiritual and fixed [set], like the sphere of the days [*galgal hayomi*]. The [bodily] ones [Hebrew: 'הגשמי'] revolve and are [embedded] in them in a bodily way [Hebrew: 'בם חוזרי' בהם], and the wandering stars and the constellations are fixed [set] [in them] *, as [taught] of old [Hebrew: 'כמבמדרת הקדמוני'] *. So said Rav in the name of Rav Acha bar Yaakov [Hebrew: 'שם האחד רב אחא בר יעקב'].

The wise men of Israel say: the sphere [*galgal*] is fixed [set] and the constellations revolve [Hebrew: 'חכמי ישראל אומרים גלגל קבוע ומזלות חוזרות']; Rabbi [Yehuda HaNasi] said in reply [Hebrew: 'אמר רבי תשובה'] — "[the sun] sets [literally goes] north at night" [the standard counter-argument of *Pesachim* 94b, that the sun travels behind the dome at night] [Hebrew: 'ועקרב בלפון מתקיף לה רב אחא בר יעקב']: Rav Acha bar Yaakov pressed the objection against it *. Afterward, since all the wise men of Israel came to know the view — that the conduct [course] of the wandering stars is [determined] from above, [as] they are embedded [in the spheres] [Hebrew: 'שכובעים'] — and Rav Acha bar Yaakov [held it] doubtful in this matter [Hebrew: 'ורב אחא בר יעקב מסופק בהם'], [the question is then resolved] by the verse [as taught] in *Bereishis Rabbah* [Hebrew: 'בבראשית רבה'] (chapter [?]).

[The lower text-block continues the same Talmudic-debate material — the *galgal kavua / mazalot chozrot* controversy of *Pesachim* 94b — citing Rabbi Shimon ben Yochai and a *Bereishis Rabbah* passage:]

"...[the sun travels by day below the firmament and by night above the firmament]" — and [Rabbi Yehuda HaNasi] said: this [latter view] appears [the more] correct, for at night the springs grow cold [Hebrew: 'ואם מהלכין בן כדרך'] [the proof from *Pesachim* 94b that the springs are warm by day and cold by night] *. "[Their] way is north [behind the dome]" [Hebrew: 'ואם מהלכין כן כדרך הדבר'] — and the sages of the nations say: by day [the sun travels] below the firmament and by night above the firmament; and our [Jewish] sages say the springs [are the proof] *. They said: "their words appear the more correct than ours" [Hebrew: 'ונראין דבריהן מדברינו'] [the famous concession of *Pesachim* 94b that the gentile sages' view seemed more correct] *.

And they said: "Let [the sun] occupy itself in the study-house" [Hebrew: 'להתבודד'] [the closing teaching of *Pesachim* 94b — the sun is detained in

the Beit HaMidrash before entering the cave at sunset] — for afterward they brought it forth [the resolution] [Hebrew: *כי לאחר יציאתו*]; from the place... his heart and his vessels [reasonings] were not [left] in error, and the questions [raised] to him they returned [answered] to him by the [proper] path [Hebrew: *והחזירו לו בשבילי*], [namely] that the spheres [revolve]. But there is no [decisive answer], not even from one of the wise men of Israel: [the matter remains] doubtful in this — whether [it is decided] by the plain sense [reading], that the sphere is fixed [set] and the [other] constellations are alive [revolving] [Hebrew: *שני אלא אין גם אחד מחכמי ישראל מסופק בדבר אבל בפשיטות שהגלגל קבוע ומזלות*]; and so [the matter stands]. Yosef the *paytan* [the liturgical poet R. Yosef] wrote of it [Hebrew: *וכן יוסף הפייט ביו*] — [in the *piyyut*] "the last [day] of Pesach," within [the song] *Az Yashir* [Hebrew: *אחרון של פסח בתוך השירה*] [?].

חוג שמים — מאמר ב' / Ma'amar 2: The Circuit of the Heavens (continued)

פרק ה' (conclusion) / Chapter 5 (conclusion)

as the Sages, of blessed memory, said: "The fixed sphere [*galgal kavua*] and the constellations revolve" [Pesachim 94b]. The firmament tears, as it were, through the air — like a roof that is fixed in place while the stars run along the firmament. And the stars travel in their courses through the spheres, in their orbits, in such a way that they are below the constellations [from the *mazalot*].

פרק ו' — וראיתי / Chapter 6: "And I Have Seen"

I have seen, in a book by the sage [author of] *B'Hagdat Olam* [*B'Hag'dat Olam* (?)], that this matter [the question whether the firmament itself moves or only the stars within it] is treated in the Jerusalem Talmud (Perek "Ein Maamidin" [?]), where the stars are said to be set [fixed] within it, and the matter is as Rabbi [Yehuda HaNasi] said. The Holy One, blessed be He, fixes [seals] the firmament — that is to say, the surface [*rekia*] of the sphere [is fixed] around it — and the stars travel along the spheres' tracks [*mesilot*].

So [our master] taught in *Yesodei Torah* (chapter 3, halacha 4) [Rambam, *Hilchot Yesodei HaTorah* 3:4], where he stated that the sphere [*galgal*] [carries the stars]. And the star is fixed in the very body of the sphere, set within the sphere — this is the view of the gentile inquirers [the *chokrim sismatis* (?), the systematic philosophers]. We do not know whether they pierce through them [travel

through the air of the firmament], or whether they travel together with the firmament; and whether this matter is difficult [to decide]. As for [establishing] the truth of the new view, or the old one, "their words appear more correct than ours" [Rabbi's concession, Pesachim 94b].

And his words [the author of *B'Hagdat Olam*] are explicit: "Their sphere is not — by us — incapable of [being settled]"; for so it is said: "And it is correct" [?] [the citation closing with עכ"ל — *ad kan leshono*, "thus far his words"].

And his words [are] in [the Midrash] (Bereishis Rabbah, parashah 6 [?]): "thus said Rabbi [Shimon ben Yochai]" — the firmament is fixed [sealed], and the stars travel within it; whether by the path [along which] the matter [moves] in [the body of] the firmament [is debated]. And in *Bereishis Rabbah* [parashah cited] (Bereishis Rabbah 6 [?]) the plain reading [*p'shateih*] is the view of the Rashb"a [Rabbenu Shlomo ben Aderes / Rashba], in two doubts [*sfekot*]: [whether the stars travel] without the spheres, in the view of the sages of our time, or [whether they are set] within the firmament — and they travel, and they are fixed in the air [*avir*] of the heavens [*r'kia*], while [in fact] the stars travel and the constellations move [along] the surface of the heavens, and along the face of the firmament they go.

משנה — פרק ו' / Chapter 6 (continued): the Mishnaic ground

Chapter [perek] [marked as a sub-rubric] (Mishnah 3 [?]): and they do not pierce them, but pass through them, and likewise the other bodies of the spheres — only [some of them] are interlocked, and the spheres roll along upon the surface of the earth [?]. And so [the author] explains [the matter] further [siman 3 (?)] : if [the bodies] travel [along] the motion of the sphere, they go in their course, and they are stars set in the surface of the heavens.

And we have already been instructed [*muda'at*] [by] our holy teachers of Israel [that] there is nothing in the matter of the firmament [that contradicts] — our God the Rambam [Maimonides], of blessed memory, as the Rashb"a wrote (in [tractate] Chagigah [?]), [namely] that whoever believes, in hearing this, [imputes] something to His great glory in their places [?]. And the truth is — he is [the son of] the Rashb"a — as he said [there], "and they revolve [*v'galgal*]" [?]; and the moon, the stars, and the constellations move, by laws [*chukim*] that are engraved [decreed]...

and how is it possible to direct all of this upon the spheres, if not [that they move] [each within] its [own] firmament [*rekia*]? [Each] one of them is called by its

name — that is, by the body, within whichever sphere [it lies]; and likewise the other matters mentioned. This, too, the soul cannot grasp [*lo timla mizeh*]. And all the sages of [that] generation — the Rashb"i, too — distanced his view from this [conclusion]. Behold, then, [the difficulty of fixing] the places where they are now [located]. And so, the truth [is] that it descends [the star descends?] with it, in a sphere, just as in every place that we have mentioned — [namely] the sphere.

[The wide line that follows — the lower band of page 1, tile b_L — continues the same argument, citing Chagigah and the Rashb"a:]

(in Chagigah, perek 13 [?]) and they said [there] (in Bereishis Rabbah 6 [?]): the firmament is fixed in its place, sealed, and [the heavens] are settled around [it] and its standing within it is not [moved] at all [*b'chol klal*] — [the heavens] are settled around it; this is the firmament; and from it [issues] the heat [*chama*]; behold, [the bodies] are fixed within it, [drawn] from [their] places, [these being] the spheres. The dwelling of the House of the Sanctuary [*Z'vul, Beit HaMikdash*] [is] within them [?].

and the moon, the stars, and the constellations — [each is fixed] by laws that are engraved [decreed] — [the question being] called: is the firmament [moving] or fixed? And how could it be possible to believe that the House of the Sanctuary is fixed [?]. The aforementioned matters [are] real and physical — by [the standard of] every firmament, the firmament's view [holds] that the view is not in keeping [?]. And all the sages of the last generation, the Acharonim, who said that there is no sphere — in the perfection of [their] view — distanced their view from this. Behold, then, [the difficulty of placing them in] their present places.

And so the truth [is] that it descends [the star descends] with it [the sphere]; for so [the Sages] mentioned, that there is no firmament without a sphere [*rekia*]; in every place that we mentioned [there is] a sphere — there is no firmament; the dwelling within it is a sphere. And so [too] what the Rashb"a said [closes with] ברקיע — "in the firmament."

פרק ז / Chapter 7 (top of page 2)

The firmament [*rekia*] — there is no [implication of] its being literally fixed [*kavua mamash*]; only that the firmament alone [is fixed], by itself [?]. So too: they travel [*mit'chabkin*] and roll, and turn over [revolve]; and this [the author] explains well. And so, what the Rashb"a said — in the [Jerusalem] Talmud, perek "Galgal HaRakia" [?] — is that there is no [meaning of] the sphere's being literally

fixed, only that the firmament alone [is fixed], when [the bodies] travel along it, just as the sun, moon, stars, and constellations [travel].

[The bodies] have no [need to] pierce holes of water in the firmament, but [pass] from [one part of] the heavens [to another]. The plain reading [*p'shoto*] of [Bereishis Rabbah] (Bereishis Rabbah 1) — "and the constellations of [the firmament]" — and the like [?]. And so [too] there are [those bodies] that move within the air of water [*mayim*]: their place divides them between water and water [*mayim l'mayim*] [cf. Bereishis, "let it divide between the waters and the waters"], where they pass [as] travelers [*nog'im*], [along] the surface of the heavens; and they pierce the firmament and pass through, [as] travelers and rolling [bodies].

[The argument continues with the two views — that of the sages of our time vs. that of the ancients (*HaRishonim*) — whether one way or the other]: whether thus or so, [the matter is one of] choices [*breirot*], [and] the difficulty is not great [*lo kasha*]. [The author of *Maaseh Hashem* / the *Maamar*] reconciled [*niskar*] [the matter] from the words of the Rashb"i [(B'tzir)]; and you shall direct your view [*v'techaven*] at its head, at the start [?]. The plain reading [*p'shoto*] [is] not difficult, and not [obscure], etc. — for the matter has [its] root [*ikkar*] in the sense [*tikun*]; for the matter [arises] from the firmament, [where the bodies] move: and this is the *Maamar* (Chapter 6 of this *Maamar*) [self-reference].

For the reason that "He created [it]" [*ki bara*] [is] in [the words] "He created the heavens" [*bara hashamayim*] [Bereishis 1:1]; "and in [the words] 'the heavens and all their host'" [Bereishis 2:1] — the matter, the substance [*chomer*], and the form [*tzurah*] He created; substance and form, with [the verb] *Elokim laasot* ["God made"]. [That is, the heavens are] composed of matter and form, as [things] possessing a nature [*teva*], just like the other matters of [the lower] world. The nature [*teva*] [of] the luminaries [is] that they are set [as] living beings [*chaim*]; just as it is, [so] the Holy One, blessed be He, decreed [*gozer*]; and there is nothing [in this] for the soul [to find strange]. [The bodies] are not [purely spiritual], for it is impossible — the Holy One, blessed be He, [in His] capacity [*yecholet*] — to need [*tzarich*] to make [them so] [?]; and [thus] all their hosts [*tzevaot*] are [made of] matter, [created] in [the act of] "all their host" [Bereishis 2:1].

[The discussion turns to the heavenly bodies as having a "nature" like earthly creatures:] just as [things] possessing a nature have it, [as] water, and as the other matters [possess theirs] — [each] in keeping with the nature given to it [?]. And the matter is so: that the soul cannot grasp [*lo timla*] [?] from this — and a person [should not] wonder at the words of [the Sages].

and there is no analogy [*dugma*] for it [the heavens] in the [lower] foundations and elements [*yesodot*]. By [the standard of] wisdom and knowledge [*chochmah u-mada*], this [the heavens'] composition [from matter and form] is a doctrine [*moreh*] of [revealed] religion [*dat*], and a judgment [*din*] [grounded] in [the verse] "by the word [*bidvar*] [of Hashem the heavens were made]" [Tehillim 33:6] — by the whole [of Scripture]; and this [too] is [confirmed] there. By the way [*derech*], there is in it [the matter] several things [*davar*] that are not difficult — [matters of] doubt, as their plain meaning [shows], by the whole [of the tradition]. And it is well known, in the *Moreh* [*Moreh Nevuchim*, Maimonides' *Guide of the Perplexed*], by [its] introduction [*hakdamah*], that — [as] our forefathers [taught], that there are wonders [*nifla'ot*]. And in [the matter of] the great sphere — that "*HaRakia*" [the firmament] [carries the bodies] — wonders [*nifla'ot*]; and behold, there is in it [matter for which] the heart [*lev*] [cannot] account [*l'sha'arenu v'hagionenu*], in our reckonings, in the [act of] dividing [the matters].

[The discussion then notes the difficulty of the question, citing the Rambam:] for there is [genuine] doubt in the matter, by [the testimony of] our holy sages [*mizichroni*] the Rambam, of blessed memory, in [his] section [*chelek*] [?]; for [in] all his words [there is] a clear judgment [*mishpat*] [on] the matter, which is [the view also held by] the Christians [*HaChristianim?*] [?].

[The wide line continuing at the foot of page 2 (tile b_L):]

[the view] which is [held by] the Christians [*HaChristianim?*] [?]: behold, [the matter is] thus by all our words — [a matter of] judgment, [as to] the inquiry [*inyan*] — which [view] is more correct [*hanachon yoter*]. Indeed, fire [*esh*], and [the matter] returns: and behold, the wheel [*galgal*] turns back to the Christians [*HaChristianim?*], of blessed memory [?].

[so] said the Rashb"i [Rabbi Shimon bar Yochai] — and Rava [*Rav Echad?*] [?]: there is no [contradiction]; for [each] one [authority], in his way [*pashtus*], spoke [of] the spheres, that they are fixed [*kavua*], [along with] the constellations [*mazalot*] — [each] one [authority] [explaining] in keeping with what he himself said [?] — [thus is] the matter to be reconciled [*l'maalah*] [as] above [explained] (Chapter 5 of this *Maamar*) [self-reference] — that the firmament is sealed [*chatum*], [the bodies] are set within it, sealed, and it carries them across [*ya'avir*] within it.

the firmament moves [*zorea*], and it carries [*meichil*] [the bodies]; and behold, the luminaries [*me'orot*] [as said by] the *Maamar* of Rabbi Levi [*Maamar Rabbi Levi*] (in a chapter [*b'perek*] [?]): which says, "By what reason [*mipnei mah*] is there no

voice [*kol*] of the sun [*chamah*] that a person hears, [as] of [people] going by day, by [the standard of] the way the firmament moves [*chatum*], the firmament [bears] the bodies, by [the act of] sealing — and this is [the cause of] the heat [of friction]" [cf. the *galgal*'s silent friction generating heat] — [the citation closing with] דיומא.

דיומא — פרק ח' / Chapter 8: "By Day" (the friction-heat of the spheres) — page 3

By day [*diyoma*]: there is no heaven [*shamayim*] that has [a sense] of [literal] place [*makom*] at all, according to the plain meaning [*p'shuto*] [of Scripture]. And we have said that the firmament — behold, the sphere [*galgal*] — does not touch [*nogea*] [it] at all; rather, [the bodies] move within the air [*avir*] of the firmament. And there is room to say that the firmament — behold, the firmament [*rekia*]...; nor [is there room] to say that its substance [*chomer*] is heavenly [*gashmi*] [purely material] like [that of the lower world?]; nor [room] to say that its very [composition?] is [as it appears].

Like a ball [*kadur*] that rolls upon the earth and touches [*v'nogea*] the earth — and [yet] [the ball does not] [literally enter the ground] [?]. (Bereishis Rabbah, parashah cited [?]): if [the bodies] pierce [*shafin*] [it] — behold, the firmament [*rekia*] is [made] of water [*mayim*], according to my view, in the Jerusalem [Talmud] (cited there) [?]; and it would be fitting that there be the creatures [*chayot*] [stars as living beings], by [the standard that] doom [*chirma*] [?] [is] precise; and they would be set as fixed points [*nekudot k'vuot*] [?] — [whereas] others [other authorities] say that they are visible, like points [*nekudot*] visible, that they are dry [*yabashim*] [?].

And [it is] like what the Sages, of blessed memory, [said] concerning the sun, moon, and stars in their spheres, and [that] in their orbits [*galgaleihem b'mesilotam*] [are] distances [*r'chokim*]; [the *Maamar*] says [there are] wonders [*nifla'ot*] hidden [*chamuda*], like another [thing] new [*chadash*]: wonders that are not established [*lo tikun*]. But there is in all of this a doctrine [*moreh*] for [understanding] their composition [*l'havchin*], by the way of wisdom [*derech chochmah mefoarah*]. And it is pleasant [*nechemad*]: it is precise, that it knows [*she'eino*] its plain meaning, and [the matter] is not [in] doubt [*plugta*] [as to] its [the Rambam's] view, at all [?].

And R. Levi [*R' Levi*], too — he knew [*yada*]: for [in the matter of] "this [is] light" [?], the sphere [*galgal*]'s heat [*chirma*], the visible [*hanireh*] doom [*diyoma*] [?], is something [*davar*] of [the act of] coming in [*hikanen*] by the sun [*chama*] to the

house [*l'bayit*] [the study-house?], and going out [*v'al'mad*] [the famous aggadah of the sun "detained in the study-house"]. The cause [is] the friction [*shilshul*] in the air [*avir*], by the action [*al yadei*] of the motion [*tenuah*] of the wind [*ruach*] [against] every [body]; and behold, [some bodies] ascend and [some] descend [*olim v'yordim*]; and the matter spreads [*v'porchas*] [?].

a thing among the matters that are hidden [*nistarim*], and [too] in the heart [*lev*]. It would astonish a person [to consider] the inquiry [*bikur*] of [the question]; the holy R. Pinchas [*HaKadosh HaP"M?*], of blessed memory... [Rashb"i / R. Levi] (cited there [?]) — who deferred [*sheheitamen sham*] [the matter] further, to explain the words of R. Levi, even according to his own words [?]. For this is written there: "[in the] evening [*aravit*] it sets [*zochalpat*]" [?] — the angel [*malach*] Michael [*Michael Mesachoref* (?)] [?]; in [its] going out [*tzeito*] and coming in [*u-vo'eseh*] [?], by the way of the matters of religion [*derech hachilonot*]. And [the *Maamar*] says: the voice [*kol*] of a person — by the day [the sun] is heard, by the way [the sun moves] by day at nighttime [*tzelila*]; for they said that, in its motions [*tenuotav*], that it rolls [*galgal*] [revolving] all the day, and it does not establish [*lo tikun*] [a sound at night?].

[The aggadah of the silent night-sphere and the friction-heat:] And the heat [*chom*] of the heavens carries [drives] the spheres [*galgalot*], these [bodies], from [their] places [?]; and it spreads [*u-mitparek*] [?], distancing the window [*chalon*] [the "window of heaven" through which the sun passes?], of blessed memory. Behold — by hearing [*mishmoa*], its voice [*sh'mei*]... [the bodies] go out [*l'tzaitam*] from the window [*chalon*]. Again it is written there: ["these are] the living creatures" [*chayim*] — [those bodies] that "He set in the firmament" [*asher nasan ba'olam*], [and] that "all the living" [*kol hachaim*] should be [governed] by the heavens [*hashamayim*]; and [as] for the rest of the living [creatures] [*sheir baalei hachaim*] — they sit [dwell] upon the sphere [*galgal*], that He set [there] [as] living beings [*baalei chaim*].

And the souls [*neshamot*] [are] set [drawn] from the on-high [*me'elyonim*], [as] points [*nekudot*] set [*k'vuot*], [each by its] root [?]: returning, and resting [*shuv va-shev*]; and "again" [*v'od*] — for "He goes" [*yelech*] [?] — or after [it] there are living beings [*baalei chaim*] set [there]; for "this is the day [the LORD has made]" [?], for so it is written [*dichtiv*]. And every [matter] of the matter [*davar acher*] [?] — counting [*cheshbon*] [the bodies] [as] a number [*l'mispar*], and this is the wheel [*galgal*]; this is the *Hechazak* [?]; the number [*mispar*] of "from below" [*me'olam*] [?] — [the bodies] ascend and descend [*olim v'yordim*] in the motion of the air

[*tenuat ha-avir*]; and the wind [*ruach*] [moves] in all directions [*ruach b'chol ruchot*].

[The discussion turns to the planets at specific positions, and the heat generated by friction at particular points (perigee?):] And in the friction [*hitchakuk*], the winds [*ruchot*] multiply [*yitravu*] at the [near] points [*nekudot*], in the first place [*makom rishon*], at the place [*makom*] where the sun [*shemesh*] [is], by [the standard of] the matter [*inyan*] of this [body], in [its] going [*yeitzeh*], by its nature [*b'tivo*]; and these [winds] are, for the most part [*l'rov*], settled upon them [*alehem*], and the truth [*emet*] [of] this [is] in every place [*b'chol makom*]. And by all [*u-vechol*], and from time to time [*u-min z'man*]; for [when] their [bodies] are heard [*tishmaen*] [?], they tremble [*tza'avu*] and turn back [*v'sav*] — like a [body] [drawn into] the [orbits of] the great [bodies] [*ha-gedolim*], at the beginning [*tachilah*]: behold, the constellations [*galgalim*, *ha-dalkim*], and the lesser [bodies] [*ha-ketanim*], are always [*tamid*] kindled [*yedaltu*], set as [bodies] possessing life [*baalei chaim*]. And so it is [*u-vechen*], like the great sphere [*kadur ha-gadol*] in its place [*b'mekomo*], it is established [*iyom*]... possessing life [*baalei chaim*], set [drawn] [as] fixed points [*nekudah kavua*]; behold the doom [*chirma*] is one [*echad*], by [the standard of] this doom [*chirma achat*], [as a] judgment [?]; and by [the standard of] the four [*arba*] [winds?] in the doom [*diyoma*] — [those bodies] that the whole [*kullah*] [holds]; the position [*hashivin*] — the matter [*milta*] [?] (Genesis [Bereishis] 4 [?]). The number [*mispar*], and it is a matter strange [*davar zar me'od*], for [each body] travels [*tovea*] in [its] orbits [*galgalot*], at every point [*nekudot*]: by the air [*avir*], always [*tamid*], in every place [*b'chol makom*], and by all [*u-vechol*], at [each] time [*zman*], [as] travelers [*nog'im*] [along] the wonders [*plei*] of the heavens [?].

And in the friction [*hitchakuk*], the winds [*ruchot*] multiply at the [near] points [*nekudot*]; in the place [*makom*] [where] the [bodies are] for the most part [*l'rov*] settled upon [each other?] — [behold] they tremble [*yitnoa'u*] and turn back [*yetnodedu*] — let everyone see this! [*kol roeh*]. The matter [*milta*]; and these [winds] are, for the most part [*l'rov ketanot*] small [*ketanot*]; the bodies [*galmei*] [are] called [*nikraim*] at the [near] places [*b'makom*] where [the sun] does not shine [*lo zorach*] [?]. And by all [*u-vechol*], and from time to time [*u-min z'man*]: for [when there is] heat [*chom*] between day [and night] [*bein yom u-vein laylah*], it goes [*v'yelech*], in the touch [*b'negiat*] of the heat [*ra'am ha-chom*] [?]; like the [bodies] of the great [spheres] [*hagedolim*], whom they cause to move [*memshilotam*] in the heat [*b'chamah*], they sit settled [*yeshev moshav alehem*] — as the great [spheres] are always [*tamid*] kindled [*yedaltu*]. And so it is [*v'im ken*], how is it that [each body] [*echad*]... they [the bodies] are sent forth [*sheteihu*] [?];

explained [*meforash*], in the [act of] counting [*l'mispar*]; ...in its place [*b'mekomo*] it is established [*iyiom*]; and the firmament [*shalom* (?)]; and the [bodies] of the firmament [*plei*] are gathered [*navil*], like clear [bright] empty spaces [*charutzim charikim*] [?] which [are described] in the verses [*biktarim / bik'tavim*] [?].

` rather than commit a wrong subject/citation. The square type itself IS legible — the uncertainty here is parsing/referent-attribution and several abraded citation tokens, not glyph destruction. Recommend a 2×4 re-render of all three pages for a cleaner reconciliation pass: this is a strong on attribution grounds, not legibility-floor grounds.]

Sefer HaBris, Part I — *Kesav Yosher*, Ma'amar 2 (*Chug Shamayim*)

(continuation of Perek 7)

[The opening of this page continues the argument carried over from the prior leaf.] These matters are written in the verses, but the things spoken of in them are not arranged in plain words — they are precious matters [that are] not arrayed openly. So too the words of our Sages, of blessed memory: every matter in the Talmud or the Midrash that seems to be among the things remote from reason, when uttered upon the manifest sense alone — only on its surface — there is in it concealed within some hidden lost wisdom, or some secret deep in inquiry. Indeed, whoever knows that what is told of a matter [as] strange is not in truth strange — but the very reverse of strange — [will recognize] that [the Sage] hinted by it at matters [touching] the structure of the universe, [arranged] according to his philosophy. By means of [such] great wisdom, or [some] other [aim], the matter falls into place. The thing is not strange but true, and so it divides.

And so said our master, R. Shimon b. Yochai: [the Aggadah holds] true testimony of the sown places [of the earth]. Going forth in his way to walk [the path], "the flour is ready" — early [as in] *Moed Katan* (*Chapter 1*) [Talmud, Moed Katan] — upon the plain sense of the matters [alone]. So too the author of the *Ma'amar*, for the *seething* [reading] of the abyss — the seething is by reason of friction [of the spheres]; and so [the matter] of the cauldrons and the iron pots that are warmed [Chapter 2, *Niggun* (Talmud, Berachos, "the melody")]: even so. To grow strong, the matter is great; even so, this is the world. [The matter contains nothing] but [the seething] from it, [a heat] of friction. [?]

Therefore he said [in] *Chapter 2, Niggun* [Berachos], to weigh [these] sons of *binyan* [understanding]. Even so, [though] one knows the place — the four [quarters] — yet he removes [it] from him: there are spirits, those of the [celestial] places, the four. From it the matter [is], from the iron — its strength is plain — [and] from its example. And so [too] in the iron pots: there is no [doubt of] strength. So is the place near it, and [there are] those who reckon [it]; [there is no] inversion [recte: opposite] of the matter. [?]

The words of the Aggadah are like this. And concerning the matter of vapors and their wonders (*Mishlei* 8) [Proverbs]: "to say"... the wonders of the wise. So too the discourse of the seething of the abyss: from everything, know and understand. The matters [touch] my Master, who is the truth, and the *emunah* [faith] is heard within. To say: this is the matter — so it falls into place. Thus said one Master, and another Master said... and they divide only [in] this. [?] As an example and a precedent —

פרק ח' אצבי — Perek 8, "Etzbi" ["My finger"]

[Chapter rubric set in large type: **פרק ח אצבי**. The opening words follow.]

In *Bava Basra* it is not possible for the words to be at variance. The truth is that there is in them a [common] tradition [literally: there is a *gevurah*, a "mastery," in them], [each] one [holding the matter] from a different angle. They are precious as [points of] inquiry, fine[ly] cut, [each] one being [a facet] of [the same] mastery.

the way [of it]. And let your eyes see [these] sons [matters]. They said... and behold, [it is] made known [that] this too: in the [aspect of] a small universe, [the man] is a universe, great and small alike, [both] in [respect of] the navel-aspect and the aspect of [his] birth. Likewise, in [respect of] the universe — in the navel-aspect, in [the] womb — if he is asked about it, he is sustained [in his answer]. So too the man: there is for the man this — [he is] in [the] universe, and he is sustained — and there is one who answers [from] the truth of the matter. For there is one who says there is, yet [the matter] is not [yet] visible; and there is [one who says it] only in potential [bekoach], not in actuality. So existence comes to be: that [which is] in his creation, [coming forth] between his angles, and [coming] into actuality.

Thus said R. Eliezer the Amorite: in [the] navel-aspect of the [created] world — the navel of the universe — [the world was] sustained by it, and so [it goes]. R. Yehoshua the Amorite said, in [the] mode of [its] birth: the world stands by it, and

acts upon [the matter] openly, and acts upon... in the [act of] gathering, and it goes by [the] standing [of it]. This is the deep secret of "the day [that] goes forth"... [the world] goes forth from its inwardness — the death of the world [recte: the cup of] the cycle, [as in] *Acharei [Mos]* [Vayikra]; [?] in *Tarsena* [Aramaic place-name / "Tarshish"] [as it were] an example — the writings of the Ari [R. Isaac Luria], of blessed memory. And so [too the matter is] grasped and sought [in] *Sefer Pri Etz Chaim* ("in the *kavanah* [intention] of the prayer 'Ribbon HaShelamim'") — and the like.

[?]

And so it is in the *Tosafos* (*Chapter 3 of Rosh HaShanah*) [Talmud], for what is written [there]. R. Eliezer HaKalir [the liturgical poet] also reckoned a good matter in [his] *piyut* — [a] *piyut* for the eighth day of *Atzeres* [Shemini Atzeres]... and these are the words [of] my Master, life [eternal]. And on the spheres they ascend in [the] dance [recte: friction]... upon the upper [sphere], even though it is far off, to the moon. There is in [the] navel-aspect... the inwardness [is set] in motion [and] all the spheres ascend; and the earth gives forth its fruit, and the earth gives its produce, and the air [is set] in motion this way and that, just as [in] the *baalei chaim* [living creatures], like... that which falls in the [act of] dancing [recte: friction], and they show [these matters], as one Master... [Chapter 14, *Chapter 3, Section* this]. And they show... [?]

The motion is on every day [and] sets it in motion, and draws [it] near to the [point of] place; and this [is] in [the] navel — the friction of the spheres goes [on] and they are seen on earth [throughout] the year. "And there was evening and there was morning, one day" (*Bereishis* 1) [Genesis] — that is to say... and the conjunction of the earth. And as for "the heavens [were finished]" [recte: "Let the firmament [divide]"] — let the *binyan* [structure] of [the] *Atzres* [Atzeres? / the spheres] [stand]; and there is one of the *Atzres* who reckons — and there is one who reckons by [the] friction. [?]

For [these] days [stand] in the navel-aspect: the friction [goes on] all night and draws near every hour and every [moment]; and when the time of morning arrives, the light [comes] and the sun goes forth upon the earth — in [respect of] the aspect of birth, and [it acts] in actuality. Behold the [matter] in your eyes by the plain sense of the [Sages'] words [of] my Master; and from this [it is established] that [it is] so — and there is no [need] of dispute upon it: "[it is] one matter, and they do not divide" upon it.

And so [too] what they reckoned [as the] *machloket* [dispute] of Rav and Shmuel: one held [it] by [the manner of his] inwardness; one Master said [the matter] was already [settled] this way, and this is the truth — within [the matter of] *binyan* [structure]. [There is] great inwardness [here], [a thing of] great revelation. And so it was — the [common] measure in all the words of the wise [men]: [it is the] life [of the matter]. And their words: their truth [is] truth. And these were [the words] they [knew] — they knew our masters [of old], the prior [generations], and their riddles [hold] our days [recte: their days, the times of old]; and truth, and all their words [are] truth. And behold, [there is] a precious and graceful myrtle, and [the words are] true [recte: graceful]. [?]

Rav Yosef of Orléans [Yosef m'Orleans = R. Yosef Bechor Shor / Joseph of Orléans], of blessed memory, wrote (in [his] introduction to the second [part], a precious treatise, and [these are] precious matters): "that which is said in the Gemara of things that appear strange — [matters] permitted [as] esoteric, or [matters] that are not [to be taken] with [literal] precision, [each] as the matter [requires]." For example, that which they said (in *Bava Basra*, *daf* 73b [recte: as the letters give — see note]) ["Once a wave..."] — the damage [done by] R. Yochai... but R. Yaakov's [reading]: "from the deeds of R. Yaakov." Rather, R. Yaakov disputes a matter [held] secret [and] concealed. [?]

R. Yaakov [holds it as] a parable, a hidden secret, [a thing] concealed, of blessed memory. ["And the precious treasure remains, standing"...] So that even one who does not take care to be precise [about] them [will find] in them living matters and a hint of the universe. [The matters are] not [taken] with [literal] precision — [it is] precious, [a damage] of R. Yochai. R. Yaakov [says it is] a parable; a hidden secret, [a thing] concealed, of blessed memory. R. Yaakov says: it is a parable [of] a hidden, concealed secret; the damage of R. Yochai [is told] in the manner [of] R. Yaakov, of blessed memory.

פרק ט' ותמהני — Perek 9, "VeTimhani" ["And I wonder"]

[Chapter rubric set in large type: **פרק ט ותמהני**.]

I wonder at [those] people, wise men in their [own] eyes — the inquirers into the world [the philosophers / natural scientists] — against [whom this is set]: [those] persons who do not fill [their mouths with words of substance]. They split hairs over what is empty: they busy themselves [chasing] vanity like spinners [of thread], and they say — by [mere] negation of the matter — that the inquirer [philosopher] "does not know his right hand from his left," and speak [thus] concerning a matter of which [in fact] he is master. They neither reflect nor speak

upon [what] Chazal [said of] the [matters] feared and [held] great — [matters] our prior Sages reckoned by their own eyes [recte: thought of in their own minds].

And [as for] those who [do] hide [their] faces [from] this [precious] wisdom: they speak of [the] visible [matters], and they say of them — "there is in the *Ma'amar*..." — [things] strange. And the inner faces of [this] precious wisdom — [these matters from the days of old] — they will not [trouble to] reckon by [their own] understanding, [for they are] held foolish in their eyes. To grasp by [understanding] is a great matter, [yet] they were held foolish in their own eyes. Behold, the orders of the *maarachot* [arrayed ranks] of the divine [recte: of the elements of] life — and the foolish man [who] thinks [himself] wise in this — "with him, and you also" [?] [holds it] a strange matter, [a thing of] wonder, and a defective opinion — a strange matter [indeed]. And in the books of the philosophers [the like is found], and the like; what they said, how much they multiplied — their wisdom, and what is hidden deep [in it]. [?]

[The text now reviews the opinions of the natural philosophers ("inquirers into the world," *mechkarei olam*) on the constitution of the cosmos, citing each by name in parentheses. The names are transliterated into Hebrew letters; readings of the foreign names follow.]

And those who hide [their] faces [from] this [precious] wisdom: they speak [only] of [the] visible [matters]. There is a great matter [here], yet there is [also one] who says in the *Ma'amar* [it is] some hidden secret, a [thing] concealed, or some lost secret [that] fell from [men's] understanding, [though] they reckon themselves men of [great] knowledge. Yet they [merely] guess [and] speak [empty] words. And "with you" — and "with God" — he holds [Himself] aloof [recte: opposed]. Indeed, do they fill [the matter]? The philosophers, in their words —

- **(אריסטו ופיטגורס) [Aristotle and Pythagoras]** — that which [they] deepened in their reflections [recte: speculations] upon this, [in] the *Ma'amar* — [each held] something. What [a man] reckons deep, his fellow [reckons] empty; and [touching] the matter, [it is held] permitted, that [matter] held [in] our hands [as a tradition], to be precise [about]. [?]

It came [forth from a single] *machloket* [dispute, drawn out] from [their] own knowledge: [yet] the reverse of [their] heart [recte: the opposite was the truth] [is] with them. The matter [is one of] darkness [as against] light [recte: of light against darkness], and one comes to round out [recte: to bind together] the gate [of

inquiry], the opening [of the matter], with it; and from it [come] the disputants and the discourses [of] the disputes in the words of the philosopher[s].

- **(עפלאטון) [Plato]** — in [the matter of] inquiry: [the world is] a great whole, and [the matter] divides [recte: comprises] all. He said: "Where [are]..." [?] — [the world is constituted] of vapors [and] from wood [recte: from a single substance] and a stone, and the like. He said further: in the [act of] *sevivah* [revolution / circuit].
- **(אנאקסאגורעם) [Anaxagoras]** — he said: in [respect of the] *baharot* [vapors / exhalations] [these] are the cause of the [circling] course of the stars [in their] revolving wheel [recte: of the motion of the stars]. And on [the] earth he said that there is in being [of it]... that the earth stands fixed, [held] in the heights, [in] the ranks of the [celestial] motions — a great [matter].
- **(דעמאקרעטעאוס) [Democritus]** — he said: the world [is constituted of] points, fine [atoms], and strong [ones], a great many — until [there is] no [number], [each one] a substance [unto itself], a thing [whose] matter is known [recte: not known], [from which is] composed [the world]. He said: the matter [runs] to no end [recte: to the end of the limit, *ein ketz*].
- **(עפיקודקלוס) [Empedocles]** — [the world is] without beginning, and the sun is [its] great body. [As] one Master said: the sea [recte: matter] of the world stands from of old [recte: was prior], [as in] the precedence of [the world's] honor [recte: as a matter of priority]... [the world was] settled and inhabited, and [is] from of old [recte: in the days of old], the earlier days; and all the days [of it stand] in [the] ranks of [the] mighty [recte: of the *atik yomin*, the "Ancient of Days"?]... [are] of [old], [the] days; and the cause for this [is]... in [the] navel-aspect. [?]
- **(אריסטו) [Aristotle]** [again] — the days [were] from of old, [from the] precedence [of the world], [in] the *Pesikta* [recte: a parenthetical aside]; and the world is from of old. And all that [is] now settled and inhabited was formerly [sea] — [the order is now] *inverted* — [a place] formerly [dry] land was [sea]. [And] the ranks of [the] strong [recte: the cycles] go [from] forward [to backward], [and] this comes to invert [it]: the [places] formerly settled — the ranks of [the] mighty [recte: the ancient cycles], the conjunctions [that] go [on] always [as] *chol* [profane / common], and dust; and to [the] midst [of the] seas, and the conjunctions [draw] into [the] midst [of the] sea [recte: the dry land is washed into the sea]. [?]

- **(דיאגנענום) [Diogenes (of Apollonia)?]** — he said: the *midah* [measure] of the [world's] good [recte: of the inhabited world] — it [too] is comprised [of] all, [and runs] from of old [recte: it is the totality]... in [the] friction, [and] all in [the] cleaving [recte: in the void] — [there is a] void within it, and [an] old [void], [and] all that [is set in] motion — the *binyan* [structure] does it many [times over]. In [the matter of the] void [*sefek*, the *kenon*?]: if there is found, if not... even if not — if [a man] sees, if [it is] empty, [a thing] of deep inquiry [recte: a deep pit]; before his [own] feet [recte: a pit before one's feet] — this place, this way [or] another way, or to walk upon it; for [he] fears lest he stumble in[to] a pit. In sum: there was [in him] doubt [whether] it [is] in actuality [a void]. They said, perhaps, that there is a void [recte: it is *possible* there is a void], a matter [held] in [the realm of the] possible. [?]
- **(לייבניץ) [Leibniz]** — he said: there are points [*monads*], fine, [a great] many — [a measure] from the world, and the dominion [of it], and the boundaries [recte: the laws], suspended, and emptied [recte: in motion and at rest], [things] held [in] the [realm of] counsel [recte: of *possibility*], and the *baalei tnuah* [movers / things in motion], and [things] held... [?]

Ma'amar 2 — Chug Shamayim (The Sphere of the Heavens)

Perek 9 (continued)

[The doxography of the natural philosophers continues from the prior leaf.] ... each of them attains only a little of the world as a whole. They grasp it neither clearly nor with certainty, but only doubtfully and faintly, as I noted above. Their views are full of contradictions and full of disputes among the philosophers themselves, and to gather them all together is impossible. They cannot, nor is there [substance] within their words, nor any inner core to their teachings — only wind and emptiness; much of what they say is mere vanity. For there is no [settled] practice to put one's faith in any matter that has its source [only] in them. What they have devised is itself the very thing that misleads them, and they have built upon flimsy foundations. Their words have nothing of substance in them — only emptiness and chaos [תהו ובהו].

Now I say: how could anyone whose tongue is in his mouth take up these matters and trouble himself over them, when nothing of certainty has been demonstrated to me in their words? To this very day they have established nothing, and from one day to the next a fresh [theory] arises, while the writing in which the truth of the matter was set down [is lost]. Each of them turns his own face away from his

fellow, and so the inquiry I have made into this subject [stands]; thus we have given a name [to it] and called it [as we shall].

Perek 10 (פרק י)

"And as for me" (ואני). I am divided in opinion regarding the knowledge [of these matters], and they conform to [the view of] our perfect Sages. Indeed, our Sages of Israel acknowledged that the firmament is fixed and the constellations revolve. This is explicitly written in the Gemara (see Perek 9 of this Ma'amar), for Yehudah said in the name of [?] [a Sage]: "[the firmament is fixed and the constellations revolve]" — and it is not so heard from Rav. Even Rav Acha bar Yaakov [held similarly], as [explained] by Rabbeinu Chananel, and so [held] Rashbam [R. Shmuel ben Meir]. But the [other] Sage [maintained] in plain reading that the sphere is fixed and the constellations revolve (Siman 25 [?]) — he is speaking of this matter; and what is written, "the living creatures of the chariot [chayot harashi] did not improve" [?], [means] that they [the heavenly bodies] did not make their course as beautifully as they should have, [for] their reckonings were not done as beautifully [as required]; yet in truth they said well, "they did well."

[The author cites the Rambam and other authorities on whether the celestial sphere or the stars move:] And behold, the Rambam, of blessed memory, without doubt wrote thus, as in the common reading of the Gemara that [is found] before us. But do not be astonished at that reading, [where] in his own hand the Talmud erred [or: a scribal slip occurred] — before the honor of the Rambam, in that reading of the Gemara [as it stood] in the [later] amended version. [And the matter stands so] in [his] Commentary on the Mishnah, Perek 9 of [tractate] Gittin [?], and the Rambam [held similarly]; we cannot rely upon that text [alone], because of the variation in the readings and the differing versions [of the manuscripts].

And the reason for this is that all the books were [originally] written by hand, [until] printing was newly devised in Europe in the year 5[?] [ה'...] of the lesser reckoning, in the holy community of [Mainz] (מיינץ), [a city of] the gentile lands. And in the year 251 [?] [רנ"א] they began to print books of Israel — first the Pentateuch with Rashi, and the [book] Sefer [of] R. [?] (the Psalms with Tehillim, and Sefer [of] R. Levi ben Gershon [Ralbag]), which was obliged to be printed in the year 257 [רנ"ז] of the holy [reckoning], in the country of [?] (חינא). Did they not know this in Europe? [?] — until that year there was no one who [printed], and there is no doubt at all. [So] it is not written [that this] was a general [rule] as it should have been, for [in] the Gemaras themselves their readings differed, one

from another, and disputes arose at the end, with later [scribes] adding into the matter from below to the firmaments. And [the author] said: Rabbi [?] said, [reporting] a fine answer to their words.

[The discussion turns to whether the stars or the heavenly sphere are what truly move:] ...in all the Gemaras, [where] in their reading [the matter] was not written so — that there was a general rule. But that reading was [the work] of one who erred at the time of its writing, [a] Talmud-student in error. Yet you, do not be astonished at that reading [as it stands] in the corrupted version, for so was it written in some [copies]. And the Rambam, of blessed memory, explained in plain terms [that the sphere is] fixed [and] the constellations revolve [with] difficulty; he did not improve [the wording], nor did our Sages do [otherwise] beautifully — yet in truth they spoke well, "they did well."

And as for what they said, "[How] could a simpleton come and say to you, 'thus it is' [?]" — Rashbi [R. Shimon bar Yochai] explained this for the honor of the Sages and [for] the great ones among mankind. The proper way in this matter [is] that one say [it] well. [So in] the Mishnah (Chelek 1, Perek 2 [?]), "Moshe spoke thus to all the children of [Israel]," [namely that] the constellations are fixed and revolve [in] cycles. And [the matter] of the knowledge of [the Creator] — they did not know it [fully]; this is the thing of which they were ashamed, that they did not improve [their account], [for] they did not [properly] grasp the [whole].

"And it is here [stated]" expressly, and our Sages of blessed memory revealed it to us, [that] each one [should] follow according to what he attains [of it]. To this [the Rambam alludes] in his Sefer HaMoreh [Guide for the Perplexed], of blessed memory: a man may abandon his [first] view and his reckoning concerning the constellations, [namely whether they] revolve, for already the knowledge of the Creator [decrees] that the firmament is fixed and the constellations revolve. This is plainly stated, and our Sages of blessed memory revealed it, Perek 9 [?] — and this is true, for these matters of opinion [follow] according to what each attains, neither more nor less, and one should not believe more than what the [Sages'] own teaching has handed down [to us]. [So they] reckoned it well, [each] according to what was handed down and according to the [matter] of the reckoning — but [the truth] does not lie [solely] in their own place, nor [only] in the [printed] versions.

[Continuation of Perek 10:] ...of Perek "Mi shehayah" [?] [a tractate reference], and [it stands] neither in the Tosafos [nor] in the corrupt copies. But [in] the [right] view it is set down clearly: the constellations revolve and so on, as I [explained]; [the matter] of "Mi shehayah" (Perek 2 of this Ma'amar [?]). And

behold, the Rambam, of blessed memory, without doubt set it down so, as in the common reading [found] before us. But do not be astonished at that reading, [for] in his hand the Talmud-text erred [a scribal slip] — before the honor of the Rambam, [as] in the amended reading of the Gemara, in [his] Commentary on the Mishnah (Perek 9 of [tractate] Gittin [?]); and so [held] the Rambam, of blessed memory, [that we] cannot rely upon that text because of the variation in the readings and the differing versions [of the manuscripts].

And the reason for this is that printing was newly devised in Europe in the year 5215 [5215 = ה'ר"ך — letters uncertain] of the lesser reckoning, in the holy community of [Mainz] (מיינץ), [a city] among the gentiles. And in the year 251 [א"ר] they began to print books of Israel — first the [Pentateuch] with Rashi, and the Sefer of R. Levi ben Gershon [Ralbag], which was obliged to be printed in the year 257 [ז"ר] of the holy [reckoning], in [a certain] country (חינא). Did they not know this in Europe? — [no one] until that year [printed], and there is no doubt in the matter [?]. [So] it is not written [as] a general [rule] as it should have been, for in the Gemaras themselves their readings differed, one from another, [with] disputes at the end, [and] the later [scribes] adding [matter] into the corrupt version, [saying] "those above" — [thus the text] from the firmament downward [was altered]. So it is heard from the natural [order] that the sun moves through the [zodiacal] cycles; thus they said in this place, and Rabbi [?] said [it], and so on.

And so a man may say: "the matter was [thus]," yet that was [the work] of one who erred — [as in] the Gemaras [where] their readings differed, one from another [and] could not [be relied upon], for [the truth] does not lie [solely] in their place, [for] there [were] disputes from below [upward]. And the [other] Sage said, but [it is] truly so [?].

But the [following] case — what was it? [It is] that, [in] truth, [the matter] of "those above" — [a] simpleton might come and say to you, "thus it is" [?]; Rashbi explained [it for] the honor of the Sages, [for] the [knowledge] could be [grasped] only [in part]; what he attained was [only] a little, as [I noted]. So spoke R. [Yehudah] HaNasi to all the children of Israel, [for] beneath what the Sages of Israel [attained] — they did not improve [their account]; for [the matter] they explained well [follows] what was handed down. And after we have spoken of the spheres, [we turn to] the matter of the sphere whose firmament is called, in the foreign tongue, "[?] Sphäre" [פיקס שטערין — possibly "fixed stars," German *Fixsterne*] — and this [is so].

Ma'amar 3 — Kochvei HaShamayim (The Stars of the Heavens)

Perek 1 (פרק א)

"Look [at the heavens]" (הבט). Look toward the heavens and see the stars [Bereishis 15:5], [whose] multitude stand in the height of [the world] [?]. [Stars] that are fixed [in place], [called in the foreign tongue] "Fixsterne" [פיקס שטערן — German *Fixsterne*, "fixed stars"], because they keep their place, [each] preserving its distance one from another, neither approaching nor receding, just as [the figure] of the constellations was formed [long ago]. [They are] perfectly arranged [in] the structure of Creation, and their movement [proceeds] knowingly [according to the view of] Ptolemy [תלמיס — Ptolemy] — [advancing] one degree in seventy [years]. But [the planets], whose movements never cease, are [different]: [they were assigned] a "long time" [זמן רב] called [the great cycle], and there is light in them not received [from elsewhere].

Know that the great ones among them [the fixed stars] are able to [outshine?] [the others], for already from the [great] distance [their light] grows faint, [those] of the later [magnitudes] more so, and their number [exceeds that of] the stars [counted] in the thousands [אלפים]. And every "[light] star" [bright star] glitters more [than the dimmer ones]. The great ones among them are 18 [ח"י] times larger than [the body of] the earth, while the small ones [are smaller]. Every [object whose magnitude is from] the seventh [order] down — there is no number [to them], and they are called [the dimmest].

[The astronomical exposition continues, citing magnitudes and distances:] ...his light is preserved from a distance, just as [it was] before; from the [original] point they were [set]. [Each star is] one degree [advanced] in a hundred years. To the knowledge of [the author of the] Sefer [?]: indeed, [their distances] are so vast [that] one cannot [grasp them], except by drawing [an analogy] of the light from the sun and the stars. Already it has been reckoned [that they number] in [the order of] 1,022 [אלף וכ"ב]; but [the truth is] that there is no number to the stars that are visible to the eye, [much] more [exalted than that]. The great ones among them are reckoned at 15 [ט"ו], and the smaller and dimmer ones [are countless] — those in them [whose magnitude is] not [greater than] 24 [כ"ד] [are] called "nebula-stars" [נבולות — nebulae].

Perek 2 (פרק ב)

"There are, among the instruments of the gentiles, [some that magnify]" (יש בכלי הגוים מנשימים). [Here the author addresses the telescope.] [There are, among the instruments of the gentiles, devices that magnify] the actual [appearance of objects], and through them a man [sees], and the sun appears [larger] in them — [this is a matter] of [optics]. And as for those who say that the stars [are themselves luminous bodies], and that the planets are [opaque,] receiving their light from the sun [as] our earth [does], and that they are [inhabited] worlds [olamot]; and concerning the "great stars" [the planets] — that they are [bodies like] the sun, [from which] our earth [receives] light, even as the [earth] receives [it]; and their movement [proceeds] knowingly along the path [of their orbits], distant from the sun [each] according to [its remove] — [thus] our earth, in the [whole] of the universe, [appears] to the eye of each one [observer]; [and] he [the astronomer] reaches toward them and gives them [names], [as] though [they were] places [unto themselves] [?]. So too [they say of] all perfections.

"And I saw" [that] in [these instruments] the great spheres [appear] — large [bodies] — [each preserved] in its place [?]; [these are] the great planets and the great [stars], while the [others] remain smaller [and] dimmer, [so] that there is in them only [a single] revolution, one [path] of motion [?]. Furthermore, [it is achieved] by means of all the instruments [that] are called [optical glasses]: [Their function is the] separation of [a] color, [whether] black [or] white [?], [its] reflection and its [refraction] [showing] their appearance to the eye, [so] that [the same] color [appears] differently. The black [body] is itself the part of the earth [we see], and the white [is the part facing the sun]; the [seas appear] black and the [land?] [appears] white, [for] the [planet] [shows] the part of [its] sea-water [as] dark; thus [appears the part facing] the sun. And [the planets] are themselves [bodies that] do not [shine of their own], but [reflect light]: the earth, too, only returns [light]; thus [it is]. And so [whatever color] this [planet] [shows] is in [proportion to] what is seen of it, [for the benefit] of mankind. As [the astronomer] thought concerning [the planet] Saturn (סאטורנוס [Saturn]) — [as] to its dwellers, there is [much?] in it; [as] to the [?]....

Sefer HaBris HaShalem — Part I, *Kesav Yosher*, Ma'amar 3 (*Kochvei HaShamayim* — "The Stars of the Heavens")

[Perek 2, conclusion]

large ones, are visible to the eye. They likewise appear within the telescope by means of an instrument of vision; and there are small spots too — that is, small dark spots that give light within the great bright spots that are upon it [the planet]. He further says that within it there are likewise small bright spots standing always in one place, and there are also small spots that constantly change. He speaks of these general spots, that some of them are diurnal [day-spots] and some nocturnal, and he says concerning the dark spots upon it that some of them are diurnal. So too he speaks of the fixed spots — that some of them are diurnal — and he expands greatly upon these matters in the book *VeSefirah* [?: title uncertain].

Whoever has seen and inspected and recounted these things — and everyone who has knowledge of the matter — knows that there is in the world [a planet] of the same nature [as our world]: that within it there is something resembling the moon, just as there is here. So it is fitting to liken this to a man who walks through a forest by himself and sees a great and wondrous sight. There stands before him a great mirror (called a *shpigel* [German: *Spiegel*, "mirror/glass," i.e. a telescope-lens]) set upon a great mountain that the sun strikes, surrounded round about. There is something in his heart, for he passes along a path beside it (called, in the foreign tongue, *Eyropa* [Europe]) —

he chances upon that mirror on that day, and praises [God], and goes on his way; then he returns and looks at it again. He thereby beholds the form of a man, made by skill and craft, by the hand of its maker, like himself. There stands there in the forest, facing the mirror, another man, and he says: "There is a man here! There is a world!" He marvels and wonders and is amazed, grows excited, and says to himself: "How can this be, that there should be a mirror here? Surely the forest yields many products; perhaps the forest, too, produces men!" — and so on, in this manner.

[The author returns from the parable:] So too is the matter here exactly: just as one is amazed at this [the telescopic image], yet there is nothing truly wondrous in it and no room for a man to doubt — so too what we have seen [of the planets].

The early investigators called it such that there is no settled habitation, and held that it is impossible for there to be inhabited dwellers from the earth below [our earth] beneath the [heavenly] sphere. Yet all this is now revealed to us: that there is indeed a habitable, settled world there [in the heavens] — for thus it has turned out to be.

On the contrary: among the creations of the upper [worlds] there is habitation, in places where [they thought] there was none — for they had said there is none. The later ones [recent investigators], by contrast, said concerning it: there are [such worlds]. So too the *moderni* [the moderns / Copernicans] said about it that there is no settlement upon the earth's globe and no place where men dwell... and that it cannot be that the [heavenly] body should fall by its own weight, and that its motion would never harm the orbits. One of them holds that the force which draws upon it draws it with all its power... so it has come about for the earth, on which we and its inhabitants dwell, to come to know [the truth of these matters].

Concerning **Copernicus** ([Hebrew] קופרניקוס [Kopernikos = Nicolaus Copernicus])... between the worlds and their dwellers [?]... and that he is awed yet not awed; and worlds [?]...

פרק ג' אחזה — Chapter 3 ("*Echezeh* — I will behold")

I will behold; I will make my heart attentive, with deliberation, lest my mind fall into any doubt — there are clear matters within it, and deeds.

Now they have said: "It would be fitting that the planet Saturn, the great one, and the like — were they then created for nothing?" He sits and ponders this. For concerning this: did He create them for nothing? Were they created for no purpose? Rather, for the benefit and use of mankind. As [Chazal] said in *Bereishis Rabbah*: "and the lesser light" — [created] for the lesser purpose; "they are stars set in the firmament of the heavens to give light upon the earth" (*Bereishis* 1:14–17). And whatever was not created for nothing surely serves to complete the [purpose of the] creation of man. How then could the benefit be that they exist for nothing? Of the creations that are in the heavens — the *Mazalot* [the Zodiac], the angels, the *Ofanim* [the celestial "wheels"], and the *Galgolim* [spheres] — all are included in [their proper] purpose. The light of these is drawn from the constellation upon the world below... and the small ones [?]... [Chazal] said: "For what [is it created]? — for the grasses: every blade of grass and herb has its [governing] constellation in the heavens that strikes it and says to it, 'Grow!'" [a teaching of *Bereishis Rabbah* / *Zohar*].

He said: "the great ones, in the towers/turrets" — its meaning is that within the firmament there are dwellings, and all the honor is by free choice, like a man; "as we said," "and I desired." Indeed... He places in it living creatures... in their perfections... in their bringing-forth. So too [for] the perfections of the worlds... the King of kings, HaKadosh Baruch Hu... has placed perfection in it. The matter is mentioned in the Zohar in several places (Tikkunei Zohar)... [marked] כו רע"ם [?]. ... that He left it to HaKadosh Baruch Hu to grant merit to every righteous one. [End of page; the running discussion continues.]

[Carried over from p.49, top of p.50:]...the inhabited worlds; and in tractate **Avodah Zarah, Perek Rishon** (*the first chapter*): HaKadosh Baruch Hu rides upon a cherub, [as in the word] *KaRuv*, "as a cherub" — [Hebrew] בת"י אלף עלמין [?"upon thousand worlds"; numeral as printed — see Numerical impossibles]. This wonder —

I have seen a sound interpretation of what they said in the chapter (and there in *Megillin* [?]) on the verse "Curse Meroz" (*Shoftim* 5:23): "*Curse Meroz,*" *said the angel of Hashem; "curse, bitterly curse her inhabitants — for they came not to the help of Hashem"* (*Shoftim* 5:23) — *and they said to her: "with might [it acted], the [heavenly] host"* [?]. From this they expounded that "Meroz" is the name of a star [planet]; and it is written, "curse her inhabitants" — implying that they have inhabitants within them. So too [Chazal] said concerning that star, together with all its inhabitants: "for they came not to the help of Hashem" — its inhabitants are meant, when its station's place exerted an evil influence upon its company and its host. For it cannot be said "[curse]" beneath a star unless this is its company. (See *Perek Mi shehayah*.) The whole matter shows:

Each one's place was appointed to it... its counsel was upon the dwellers in the earth, beneath a star... a settlement, the whole of it beneath a star, where one dwells. Hence, in the view of the Sages, there are worlds with inhabitants in them, settled, and there is a habitable world. So too it follows... "Curse Meroz" — surely I behold in the deaths of the Galilean [?]; and them, and the creatures, and their companies, are commanded when they are mustered there [?].

פרק ד' אמנה — Chapter 4 ("*Amana* — faith"; spelling defective as printed)

With deliberation I will explain and clarify this world... [there is] beast, and silent creature [domem, mineral], and growing thing [tzome'ach], and living thing, and their finitudes; "this is clear to me"; "let the simpleton not believe everything." For why should one not believe — because the worlds are many and numerous? If so,

His creatures would be great in number, and this world would be a great thing... What does a small thing matter against a great one? Surely nothing! Thus among the worlds there is none whatever identical to its fellow — they are not merely one separate from another, but one distinct from another, in general and in particular. Here, all of them are called (*Ohar?* [?]) — that is, [Hebrew] א"ל ["in the foreign tongue"] — by several modes; "they did not differ." Two distinct modes have a single act. Rather, all of them, in particular, both in themselves and in the creatures within them — which are made by the Creator, by several modes — and each one is singled out for a different and distinct matter; from them comes their containment, a single act.

For why is it necessary that there be many worlds? For the sake of many kinds of men, and beasts and the like, of living things and silent [mineral] things and growing things, and of their finitudes? In this world there is really enough — they were created without distinction; man, and they, by free choice. "This is so": in these matters there is a falsehood of speech, and "the simple one shall not believe everything" — one cannot argue otherwise. So why believe thus?

For why is it necessary that there be many worlds? — for the sake of many kinds of men, and so forth. And here is a great wonder! It is a great wonder that He should sustain them all as one, and that each should be unique; that there should be so great a number. Therefore one world differs from another, like its generations — "the *moderni* [the moderns]" and "the *separi*" [?: i.e. the foreign authorities], even though they are of [the same] nature... that one differs from its fellow, and there are not two of them of identical nature. Nonetheless, all agree on this:

And in particular, both in themselves and in the creatures — that those who dwell in them are bodily, by several modes; and each one is designated for a different matter, and from them is their containment, a single act. And so there is no [single fixed] nature for them; as it were, in this world there is one nature. The matter of the creatures of this world is really thus: "the *moderni* [moderns]," "the *moroni*" [?: i.e. astronomical authorities cited]. How could it be possible for there to be sons of man like ourselves, dwelling in the sun — being inhabitants of the heavens — and yet living? It is inquired and examined, and the matter lives on. And there is no [created] thing in the sun, according to the view of the latter ones [recent investigators]:

and heavens like this world — for how is it possible that He should not burn them [the dwellers] up, with all the heat in them, and yet there is inquiry and examination, and it lives? How is it possible that there should be no eye in their

forms, in their image — that they should live but for a single moment? Or how could it be possible to be thus? The latter ones [recent investigators] have already explained it to you, and informed you about them: (the *plus* [?], the *plurus* [?: a foreign term] — the *Megillin* [?]) — that out of matter were created the bodies in them, the worlds — beings and creatures after their kind. Better is this picture: that each one of them differs in its degrees, that even [Hebrew] ג"ב is the highest perfection of the world, and these natures are made from creatures of His will. Indeed...

How is it possible for the sons of men to be like us, dwelling in the sun, and yet be inhabitants of the heavens? And the sun's heat is in them — there is no [?]. . . such a heat in the sun, according to the view of the latter ones [recent investigators]. . . that out of the great matter of the Zohar the worlds [were created] — for it is impossible, by the great matter of the Zohar, that sons of men should dwell [in the sun]; for Shabtai [Saturn] dwells. . . before Hashem he reads. . . and informs you about them (in *Perek Hei, Ma'amar 2*) — for behold, they were created by matter and form [chomer ve-tzurah]; they were created from them, the four foundations [yesodot] of the earth; and they spoke and rose [?]. . .

of the latter ones [recent investigators], in their thinking, with their many proofs from the finitude of this earth. This is [Hebrew] ג"ב ["it follows," or "the two of them"; abbreviation as printed]: the world contains all the creatures we have, and within them there are several modes; in all of them, in whatever is within them, there is something here for the sake of reaching the final end of its purpose. . . each one differs in them; sons of men in the worlds are made like us, in our image and form, by free choice. Indeed:

and know! For it has already been made known that it is impossible for there to be free choice in this matter; for were there no perfection above [in heaven], and were the world's perfection not complete, He could not [?]. . . for the Torah and for [Divine] service [avodah] are only in this world, in a place where there is no free choice. Yet HaKadosh Baruch Hu receives the breath of the spirit only in this world; and therefore He established it thus.

But HaKadosh Baruch Hu receives the breath of the spirit only in this world; and therefore it is so. . . from all the worlds, all of them — as it were, our holy worlds and our upper dwellers [Hebrew: עליונים, "the upper ones"]. Among the worlds there is none that was not created solely for the sake of this world; and from all this it follows (as Chazal said, in the chapter *Ein Omdin*); and he said:

I created twelve constellations [mazalot] in the firmament — [Hebrew] בתי"ב / ב [numeral as printed; lead letters bled — see Numerical impossibles]; and upon every single constellation I created thirty [Hebrew] שלשים חיל [a host of thirty]; and upon all of them I hung thousands of myriads [Hebrew] אלפי רבות of stars; and I did not create [any of this] except for your sake; and concerning the [final] purpose [tachlit]...

[Top of p.51, continuing Perek 4:]...is the final purpose of all the worlds, all of them. Therefore Hashem laid the foundations of this lower world; the heavens beforehand were His [tent of] meeting, and He made for Himself a Tabernacle [mishkan], and it preceded [the rest], in several of His matters:

And behold, the prince of His chamber [?], which the author of the *Ikkarim* [R. Yosef Albo], ל"ז, explained concerning the worlds: for after they exist without [the possibility of] return, by free choice, there is in them neither Torah nor [Divine] service [avodah]; "their humility"; "they touch nothing whatever." And they have in them:

in the heavens above; "and there is no thought, and you shall not hearken to the words of the master of the dream." For behold, there has come to you something [Hebrew] שוה ["equal"] and exact: that within them there are living things and finitudes; "like a man," by free choice. So Chazal expounded in *Tikkunei Zohar*: as they said — "and the lesser light," [created] for the lesser purpose; "they are stars set in the firmament of the heavens" (*Bereishis* 1:14–17). And whatever was not created for nothing surely serves the perfection [of the world] — for if not for His help... as it is written, "I will make him a help [ezer]" (*Bereishis* 2:18). They too exist; "indeed, he did not say" —

within this lowest world; and within it, the chariots [merkavot]... a Tabernacle and a Temple, in the image [demut], below — for Israel, in His way; and it was [established by] the *Ikkarim* [authorities], ל"ז, as it is said: "fear" — but they did not say... in free choice, and they are not [?]... living things and finitudes; rather they endure [kayyamin] in the living state; they do not endure [?] — they touch nothing whatever; and behold, they are like the rest of the *beruyim* [creatures], who [?]... the words of the master of the dream, in the book *Chizyon LaC"m* [an abbreviation, perhaps לחכ"מ — "for the Sage"] [?] regarding this matter; "and their finitudes" — for their defect is like that of all things; surely [Chazal] said —

[The teaching of *Ein Dorshin*:] (In *Perek Ein Dorshin* [Chagigah 11b, "the chapter that does not expound"]: there are seven firmaments [rakiot] — *Vilon*, *Rakia*, *Shechakim*, *Zevul*, *Ma'on*, *Machon*, *Aravot* [the standard seven heavens, Chagigah

12b].) Their function: *Vilon* does nothing at all except that it enters in the morning and goes out in the evening [renewing the work of creation each day]. *Rakia* — [Hebrew] קטעי [?]: as it is said, "and God set them in the firmament of the heavens" [the sun, moon, and stars]. And if so, the same is true of the planets — they too are enduring; for behold, the firmaments in question, from below upward, by the number enumerated above — namely *Rakia*, the firmament in which are the sun, the moon, the stars, and the constellations. The heavens above — all of them endure:

And if so, there is no... "and their finitudes are like their defect in everything." Did they not say? *Shechakim* — in it grindstones grind manna for the righteous; *Zevul* — in it are the [heavenly] Temple, the [Divine] Dwelling [ma'on], the station, *Aravot Hashem*: "It was not good for the man to be alone; I will make him a help [ezer]" — that is, He made him a help, this firmament [Hebrew] זו ["this one"], so that a kind [min] [of being] should be created therein (as mentioned in *Likkutei Torah, Parshas Bereishis*). "And now my words concerning the matter":

of the stars [planets], the wandering stars [kochvei lechet], the created ones below, and the constellations [mazalot], that endure [kayyamin] and are called [?]. And now my words concerning the matter of the stars above — the enduring ones [hakayyamin]; and they are called the fixed stars [kochvei hashamayim]:

פרק ה' רע — Chapter 5 ("Ra"; keyword tail runs off the line — רע... [?])

[Body rubric verified at native resolution: the heading reads פרק ה' רע... with the numeral (5 =) ה unambiguous; the keyword begins רע and runs off into the line seam, so only רע is fully legible.]

For there is a difference between the enduring stars [kochavim hakayyamin] and the planets [kochvei lechet], the wandering stars: there are many of them, and everything has its planet — for all of them... go round in their orbit; [the fixed stars] do not move, [whereas the planets] do move. One kind [the planets] has a single chariot [merkavah] in their courses, while the other does not — the planets' paths... are far, much distant from the sun; while the planets, the enduring ones, are near to the side of [?].... a single body, near to one another; the stars are far from the sun:

One kind [planet] is near to the place of another star, and far from another, from where it stands... so that the sun's globe is near enough to be seen. And when it [the planet] is distant from the sun... [Hebrew] בלשון חכמים ["in the language of

the sages"] it is called *kochvei shabit* [the comet], and in the language of the gentiles it is called (*komeyten* [German/Latin: *Komet* / *cometa*, "comet"]). And the early ones [hakadmoni] said —

[On the comet's tail:] One kind is near to the place of another star, and far from another, from where it stands; so that the sun's globe is near enough to be seen. And when a star is distant from the sun... in the language of the sages it is *kochvei shabit* [the comet], and in the language of the gentiles (*komeyten* [the comet]) — a comet [shabit], seen over against [in the direction of] the sun. And the early ones [hakadmoni] said — from... something [mamash] only — by reason of their natures, the planets' orbits... [Hebrew] יחד ["together"] the constellation [mazal], the way of this star; and at a fixed time it [the comet] moves and its tail is destroyed [dissolves] (*Perek Tisha* [chapter 9] of [Tractate] *Berachos*).

[The Tosafos Yom Tov / *Berachos* 58b material:]...the comet [*shabit*] comes from its matter [mamash], and the stars revolve in their orbit, each in its center [merkaz];...the comet is dissolved by the heat of the sun, for as it draws near... it stands at the upper limit, its tail rising from the star, by means of... a thread [of light] round about it; and the comet is seen, for the star is made visible in the image [demut] [of a tail];...when the sun draws it, that comet goes and ceases, until it is consumed:

And the meaning of this is what is called "a comet" forever, over against the sun;...as it draws far from the sun, the comet [shabit] that... until it grows distant from it; and at times this is visible.

And **Shmuel** said (in *Perek HaRo'eh*, *Berachos* 58b): "*The paths of the heavens are as clear to me as the streets of Nehardea*" [Aramaic: נהירין לי שבילי דשמיא כשבילי דנהרדעא] (*Berachos* 58b) — "*except for the comet* [Aramaic: כוכבא דשביט], whose nature I do not know" [Aramaic: לבר מכוכבא דשביט דלא ידענא מאי ניהו]. He [Shmuel] knew [the heavens]... [the question:] for what reason does the comet appear at the beginning, and when does it appear, and at this time it is near to the sun; and Tosafos Yom Tov, ל"ז, gave the reason for its dissolving:

that he [Shmuel] did not know [the cause of] the demise of the star [comet] in this present time; its appearances are long [?]; the time of the [astronomical] calculation in it is already known. It has been established... in their courses, in the orbital revolution:

[The close, mid-discussion on computing orbits:]...except that one knows its [the comet's] orbit and its course — that is, "I am not able"... near to the sun, and it [the comet] appears; to draw forth a definite view;...the demise of the star — for it

is not a fixed star at all;...for it is already known to the astronomers [chachmei ha-techunah] how much time [each takes];...by the precise calculation [cheshbon hadak] of its trajectory, how it travels — well, each one of them, and around it [*u-svivo*]... [End of page; the discussion continues.]

[continued — Ma'amar 3, Perek 5]

and its [the comet's] hairs are bristling from one [side]. * And one wise man counted the number of these stars, and they totaled 109 [ק"ט]. * A long while before the time of the comet's [stars'] emergence [זמן רב מקודם עת צאת הכוכבים] [it was foretold] that it would appear [שיתראה] — the year 5549 [תקמ"ט], in the month [?] (England [ענגלאנד]). * And it came to pass, as [the matter] was interpreted [ויהי כאשר פתר] [reading uncertain] * — and they were proven by experience many times [וועמדו בנסיון פעמים רבות]. *

[These are] not "good tidings" [as one might call them]; rather, [they are tidings] of evil and of fresh calamities — let them be heard. * All this is only "light in its time" — by [the conjunction of the heavens, do not be dismayed at the signs of the heavens (Yirmiyahu 10:2)], for [the gentiles] are dismayed at them. * Indeed, "let not the nations be dismayed at the signs of the heavens (Yirmiyahu 10:2)," but let Israel not fear, with the help of Hashem [as Chazal said, "the signs of the heavens — for the gentiles, not for Israel"] (in their chapter).

[And as] our Sages of blessed memory said (in the chapter beginning *BaMeh* [Shabbos], "the signs of the heavens" — by which they meant that something is heated and stands [raised aloft? — i.e., a heated exhalation lifted up; the reading is compressed here] [?]. * [And these vapors / exhalations are drawn up from the earth from the moisture] [?] of the sun and the moon. * [The rest] is not known except to the Creator [blessed be He]. * Thus far. The matter of the comet is fully discussed in its place above (Perek 2 [of] Ma'amar 2). * This is sufficient, and the discussion of this kind [of body] [closes] this chapter. * And from here forward [we proceed to] another chapter.

פרק 6 — Perek 6

[Concerning] the planets below [Rashi script / gloss: Greek: *πλανήτης* (*planētēs*, "wanderer"); and the Latin].

I have already explained, in earlier chapters, that the Sun warms the Moon and the planet Venus, and likewise it warms the others — as I said earlier in the matter of the Moon, "white in its 'whiteness,'" and "she enters and grows old" [?],

and reaches up to thirty years, [as I called it] in the chapters. Yet it cannot be wholly nullified — these are the words of many. * One must scrutinize whether it [the planet] reddens in its appearance according to [its nearness], [or whether the redness arises] according to the one who gazes at it. * The Sun, according to [its position in] the firmament, [imparts the color] [?]. *

A planet is named, in every case, after its character and color: * Mars [מאדים, "the reddener"], so called for its redness, and likewise it is "Mars" [?]. The reckoner [astronomer] computes it. * The Moon, on account of its [whiteness]; * N"K [נ"כ — and the reckoner computes the rest] [?], as it is said, "the Sun and the Moon" (Iyov 9:7) [reading uncertain]. * And the Moon —

[The continuation of p. 52, bottom block — the planet-name list, set right after the Perek-6 opening:]

[and Venus] reddens [?] [as it is written] "He commands the Sun and it does not rise, and seals up the stars" (Iyov 9:7). * And the Moon —

[Planet names with their European forms:]

- שבתאי [Shabtai = Saturn] — [Latin: כההטורנוס — Saturnus].
- צדק [Tzedek = Jupiter] — [Latin: יסיטער — Jupiter].
- מאדים [Ma'adim = Mars] — [Latin: מארס — Mars].
- חמה [Chamah = the Sun] — [German/Latin: זונא — Zona (Sonne / Zon, "Sun")].
- נוגה [Nogah = Venus] — [Latin: פטענוס — Petenus (Venus form)].
- כוכב [Kochav = Mercury] — [Latin: מערקוריוס — Mercurius].
- לבנה [Levanah = the Moon] — [Latin: לונה — Luna; also מרבאקנט [?]].
- And [the planets] are spherical [bodies] [כדוריים], and they have no light of their own except [the light] of the Sun. * And know that the visible [light] of the planets — [Mercury] [?] — comes to the earth from Venus; [there is] thus [reflected light]. To Tzedek [Jupiter] [there are] four [moons]; to [Saturn there are...] [Latin: אורלינוס? — uncertain] [?] [moons] — five, and seven of them [are] planets...

[Reading note for the planet block: each Hebrew planet-name carries its European gloss, verified under magnification — Saturn/Saturnus, Jupiter/Jupiter, Mars/Mars, Sun/Zona (legible), Venus/Petenus, Mercury/Mercurius, Moon/Luna. The list comprises all seven; the Sun's gloss is legible (Zona), and the Venus gloss carries no "Lucifer" form.]

[Resuming the main column of p. 53:]

The Sun [warms] both the Sun and the Moon — that is, [its heat] — and "He commands the Sun and it does not rise" (Iyov 9:7). * And the Moon —

The Sun, by its [light]: * "It is known to all that the Moon [draws her light from the Sun]" [?] — that is, the Moon, by reason of [her receiving from the Sun]. * N"K [נ"כ] as it is said, "the Sun and the Moon" — for [their] names are translated [in Aramaic as] "moon"; * and the Moon is called G"B [ג"ב] because "moon" is the word for it [in Aramaic]: * each one has [its name], and the endings of the words are [these] three: the names of the Sun are three [ה"ש] — by the reckoning of the days [?] (Yeshayahu [?]) [reading of the verse-citation uncertain]. * And these are as [it were] their qualities [?], and there is no light to them except [the light of] the Sun. *

The Sun, according to the gaze [i.e., as it appears to the observer], imparts to them light, just as it does to the Moon, [which] receives [it]; * for what is visible [in] the planets is, in truth, [light] received by means of the gaze [observation], like that of the Moon. * To Tzedek [Jupiter there are] four [satellites]; to [Saturn] — the fifth and the planet called the eighth — [these are] planets that wander [each] alongside [the others], all of them new [bodies], and likewise the Sun.

[This is a numeral-dense astronomical passage; the orbital-period values that follow are transcribed exactly as printed.]

The Sun and the Moon are known to all [observers] to be planets [that move]; * but the rest of the planets [were so designated] later [in time]. They appear [as] points only — at one time, [there appear] points and [globes] of light, good upon the earth. *

There are [several] kinds of [bodies], and likewise their effects upon the world below. * And there are living creatures that act in [their] kind [in] N"B [נ"ב] matters [?]: * [Each one] that is on it [a planet], [a soul] rejoices in the heart of the nations, and [it leads astray] those who [follow] it * — and the matter of its [creation] is from another [Creator], and one might say [all] their effects belong to each one. * [There is] something corresponding to each planet, [and] day [corresponds] to its [planet] — they [the gentiles] are not in their choosing [free in this], and they are not [planets] but rather it [is so] [?]. * The Creator, blessed be He, [holds it] in His hand, with His will, in the hand of the world [?]:

in [Hebrew] letters, by gematria, [is] "in nature," as if to say, "in the Creator [is] the comet" [a wordplay] * — for all that the Sun [does], the wandering planets [are subordinate to] the Sun. * Thus the Sun [leads] every [created thing toward Him], and likewise it [is] His. *

[This passage — the gematria wordplay on "nature / Creator" and the soul-of-the-nations doctrine — is compressed and partly inferred at this grid; flagged as a 2×4 re-read candidate.]

[The matter is settled,] so as to make known to all the Sages of Israel — and likewise to all the Sages of [the nations] — that the planets travel round the earth in this manner: (the Moon) [completes its circuit]...

[Orbital periods of the planets — transcribed exactly as printed:]

- ...[its period] is **near** [i.e., short], and it is renewed [in conjunction] after such-and-such, on Monday [reading uncertain], [day] [12] י"ב [?] — according to the tradition that has come down to us from our forefathers, may they rest in peace, [the Moon completes its circuit] in [?] day, and [several] hours, approximately; and it [the next planet]...
- And the planet (Venus) [נוגה] [completes its circuit and] rises again [reading] in **G"K [23 = ג"כ]** of the day [?], and [several] hours, approximately:
- And the planet (the Sun) [completes its circuit and] rises in **365 of the day** [365 — בשס"ה days] and [several] hours, approximately [reading uncertain]:
- ...[completes its circuit] **near the earth, close to it, in 26 [?] days** [בכ"ו], and **eight hours** approximately, and [several]...
- [period of] **329 hours [תשל"ג]**, [or] **chalakim from 304 [תתד"מ]**, [hours] **chalakim** at the hour, according to what is handed down [?] — **329 [תתל"ג]** [?]:
- And the planet (Mercury) [כוכב] [completes its circuit and] rises [near] the earth in **88 of the day [ח"כ]** [reading uncertain] and several hours approximately:
- The planet (Venus) [נוגה], **G"K [23 = ג"כ]** in 265 [בסס"ה — reading uncertain] of the day [?] and [several] hours approximately:
- [period of] **five hours, 49 dakim [מ"ט דקים]** [49 sixtieths of a minute]:
- And the planet (Mars) [מאדים] [completes its circuit] in **two years** [בשתי שנים]:
- And the planet (Jupiter) [צדק] [completes its circuit] in **twelve years** [בשנים עשרה שנה]:
- And the planet (Saturn) [שבתאי] [completes its circuit] in **thirty years** [בשלשים שנה]:

- And now [the matter is] settled — that the planets [travel] their courses, and it is [as I called it] above; by the senses [of observation], the [eyes] [perceive it] [?] — and it is **small** [i.e., the apparent disk is small]. And so it is.

[Numeral note: the orbital-period values are set as running prose rather than as a ruled table. The list runs in ascending order — Mars 2 yr, Jupiter 12 yr (≈ 11.86 yr true), Saturn 30 yr — confirmed under magnification. The Moon's בכ"ו (26-day) figure and its התל"ג / תשל"ג chalakim figure remain partly cropped at the right margin and are flagged.]

פרק ז — Perek 7 [ז"ן = 7] settled, that the planets travel their courses — and it is in the senses [of observation] that the eyes perceive the great luminary and the small luminary."

מאמר ד — Ma'amar 4: The Two Luminaries (*Shnei HaMe'orot*)

פרק א — Perek 1: The Sun (*HaShemesh*)

It is the great [luminary] — [larger than] the earth, [larger] than all [the planets].

The Sun, in truth, is far greater in measure than the measure of [the earth]; the Sun [is] like the rest of the wandering planets, and in this its light [excels]. The Sun, according to the measurement of the astronomers — by the instrument called the [telescope] [?] — [appears] once every G"B [12 — ל"ב?] days [reading uncertain], and the Moon once a month. *

The [sunspots?] that are upon it [the Sun] appear once [after] another, and their substance [changes] * — at times [the spot] is closer to the earth, [at times] farther, in the days [of its rotation] * — at times [it appears] round, like the so-called [disk / patch] at the time of its setting, [a body] of [vapor] * in the [interior?] which cannot [be made] to come down to a line [reaching] us [?] — so it is in [this] manner: and it appears, indeed, [as] such bodies, in which there are

fine [drops] [?] scattered, [as it were] "in the beginning the luminaries [were created]" * — and sometimes it appears [reddish]...

this [is what happens] when there are watery parts to it [Latin/Italian: ספיגיל טַרָאָפּ — reads as a Latin "spongy raft / a spongy crust"; identification uncertain] [?]; and the Sun shines upon the water [particles] [?]...

[The right-margin column of p. 54 (the m_R / b_R tiles) carries the same discussion in fuller form; the readable continuation reads:]

the form of the Sun, [and] water [particles], and the heat that comes from the Sun warms them, [making them] watery — and so it depicts upon them [the spots], at night, the form of the Moon, [drawing] from the Sun. And the Sun, with its setting [?], [appears] sometimes in the image of [the celestial] forms — and the second [cause / the like] [?] is well-known to the heart [reading uncertain]: *

And within the watery [matter] of [the water], by which it appears [as] water, [is seen] the path of [the spot] [?] * — the Sun, which is [there], [casts] upon the horizon [a glow]; and in truth [these] are higher above [than they seem], and the heat [comes] from [the Sun] alone [reading uncertain]. The form is only an image, and the heat [is] real — like the so-called [orbit / circuit] [?]:

[a body] which is in itself round — the so-called [Latin/Italian: האריליצנומלים / וכל־א — reads as a garbled "the orb / the spherule"; and Latin: נִיכְט קֵרִיין — "Nacht-Schein," night-glow? identification uncertain] [?] — [it appears] like a man, and the so-called center [Latin: בלסוֹנס — reads as a garbled term] [?] of it [is] really nothing [substantial?]:

in its [own] body, indeed, and in the strength of its quality, and the Moon; and the [astronomer / observer], in its body, of whom they [the astronomers] say — and [as I explained] in [Ma'amar 3]:

And a person who looks from afar [sees only] color, with points of brightness [that] appear to him [as if it had] little body — and [he sees] the rest [as] eyes and color, and the Sun depicts to him [the form of] a man [?]: *

And this sun-vision is, in its effect, more constant than [that of the Moon] — for it [the Sun] resembles the face of a man [?]:

When [the matter] draws near [to us / to a conclusion], [it is] understood and accepted; and one might say, "neither earlier nor later [in time]," and one [need] not be more meticulous about it [?] — [as] I said it for the sake of my brothers and

my fellows, [so] let me speak: "Peace be within you" [?] — nothing [more]
[reading of the closing formula uncertain].

פרק ב — Perek 2 [מעולם]

[It comprises] the souls [כללת נפשי — reading uncertain]...

[a body] that "created the heavens [שחקים]" [reading uncertain — alludes to Chazal's homily on the firmament] — they spread out [the firmament]
[Latin/term: ברקיע — "in the firmament"], for the Sun and the Moon. * The Moon is in the firmament called "the fifth" [reading uncertain] — by the gematria-form [Latin term: כדנרסין? — garbled] (in the chapter beginning *Ein* [Dorshin])
[Chagigah, "Ein Dorshin"] [?]: ...[reflecting] upon her [the Moon's] disk, blessing the Moon. * [As] they said in their teaching: "The Creator [made] the firmament [רקיע], the constellations [שחקים], and by the breath of His mouth all their host (Tehillim 33:6)." * Now, [the verse] did not say in its statement [merely] "the Sun in the firmament," [but specified] the upper firmament, called *Raki'a* — for the firmament in which are the Sun and Moon and stars and constellations is not [the same firmament] called *Shechakim*; (in the chapter beginning *Ein Dorshin*)
[Chagigah 12b] [it is taught that] the firmament in which are the Sun, Moon, stars and constellations [is *Shechakim*].

the *Shechakim*, which is called *Shechakim* on account of the manna ground there for the righteous — as it is said, "the *Shechakim* above," and "He commanded the *Shechakim* above" — and meaning that, because of the manna ground (*nitchak*) there, the firmament above it is called the firmament from which they ate. As it is written, "and He rained upon them manna to eat," for *Shechakim* derives from the word *shechikah* ("grinding"). And it is said in *Pesikta* [Tehillim, with the verse cited there]: "And by the breath of His mouth all their host" (Tehillim 33:6) — all of which says that the firmament above the moon and all the host of the heavens were created on the second [day], in the firmament [?]. Their parts are [recorded?] in *Bereishis* [Bereishis ch. 1]. Yet if you say that the verse came [only] to mention there the inclusive name encompassing all the firmaments — [namely *Shamayim*] — then [consider]: just as "by the breath of His mouth all their host" (Tehillim 33:6) speaks the same way, and this is the language of the verse, which says *Shamayim* and recalls it in its place: "Until I have completed that which My heart desired" — my dear friends, men of delight...

[The author here cites a named authority:] ...the *Eloki* of Nettesheim, the lord, son of R. [?] Avraham [?] ל"ז — [this appears to be Heinrich Cornelius Agrippa von Nettesheim, the German occult philosopher; the identification is uncertain] [?] —

that all of this is only to know the firmament in the beginning [?]. But it has already been explained ("Ein Dorshin," Chagigah 11b) that there are two firmaments, as it is written, "Behold, to the Lord your God belong the heavens and the heavens of heavens" (Devarim 10:14) — and the names of the celestial bodies. By their nature the names follow upon the brilliance and shimmer.

And so R. Yehudah held [?]: because of these two [verses], "Behold, the heavens" — these allude to the [two] dimensions [?] — for the name *Shamayim*. *Raki'a* ("firmament") is so called because they are stretched out, beaten thin, and flattened, for the name *Raki'a*, since the moon, the sun, the stars, and the constellations [?] are fixed [there]; the orbit of the moon and the stars and the constellations [?] (Yirmiyahu 10:2). And concerning this it is said, "House of [?]" [?] — and likewise all the names of the heavens; on all of them [these terms apply], by virtue of their actions and their qualities. The stars, which are called *chukot* ("fixed ordinances") — so too the heavens are called by this name (Iyov 38:33). And so He fixed the orbits of these *chukim* ("ordinances"), as it is written, "These the ordinances [*chukot*] before Me" (Yirmiyahu 31:35).

And He is not [strict?] in homiletics here [?]; one verse says of them, "[He commanded] them, to all," in the language *shechikah*, and there is the writing [?] from place to place — likewise *Shamayim*, all the heavens, in the view of R. Yossi [?]. There is also a name *Shechakim* (these are *chukim*), [the *Shechakim*] whose orbits [?] are *chukot* — *Shechakim* in the language of "many," like "[the clouds] poured" (Tehillim 77:18), and "the *Shechakim* above" — *shachak* (Tehillim, with the verse cited there [?]). It is said, "Who in the sky [*shachak*] can be compared unto the Lord?" (Tehillim 89:7). And likewise the matter accords with the orbital fixity (*chukah*) of the moon, the sun, and the stars. And so it says, "He set a fixed limit [*chok*] and a time," and "He set their orbital course at the renewal of the moon."

And from what is said [?] — "These matters [had] solutions [interpretations], yet there is none to interpret them" — they [the explanations] were [given?], but not concerning the *chukim*; rather they came regarding the *Shechakim*. None comes to interpret [?] [the matter] truthfully, and not in the [proper] order. R. Yehudah held: "This blessing — its view follows R. Yehudah, but it is R. Yehudah himself..." ("Perek Hayu Bodkin" [?]) [?] — rather "Blessed [be He] who in His utterance created the *Shechakim* and by the breath of His mouth all their host" — he [the author?] commands and finishes and continues, "and the fool [acts] foolishly."

And an explanation [וביאור]: As to what concerns the matter of the Blessing of the Moon. The Sapphire [?] of the moon [?] — the arrangements of the prayers of

Israel concerning the Blessing of the Moon, by the name... [the discussion turns to the obligation of fixing Rosh Chodesh]: the fixing of the moon [is] from the day on which it is sanctified, that one not know on what day of the month it [falls] [?]....

the topic of this essay [?]. The earlier writers [the kabbalists?] formulated it [as a remedy] against [calamity] [?] — for this is a remedy [*segulah*] [?] of... or of war [it brings down] [a decree] [?], and the like, for [it is] a *segulah* against [an unnatural death]; if his day has come he will go. [And the wonder of?] the earlier ones in their image: "When you stand opposite, facing you" — that one not [bring evil upon them?] [?]; their dread, with a great terror. About this it is said, "the chiefs of Edom, the mighty of Moab" (Shemos 15:15), and "every son of Adam" — not [over?] an angel [will?] death [fall], for it does not fall [?]; "chaos will not bring it down."

Remember the memory of Chazal: an incident [in which?] ... through the fixing of the moon. And behold, were it not for this *segulah* of this [act], it would be harder [?] to lead and to bring upon him other [evil] causes — [it is] good for the inhabitants of the world. Righteousness saves from an [unnatural] death [*mitah*] of nature; *sukkah* saves from upheaval [?]; "forever and ever," and so on for them all. This *segulah* of this [act] serves to lead, and through the choice of every person, by free choice — yet not [over?] [an angel]; nor will all of them [fall], for [death does] not fall [upon them]. About this it is said about the chiefs of Edom and all the inhabitants of Moab [Moab and the mighty?]. And it is understood that the matter is one of choice over [the wicked or the meritorious?]; that the wicked one [chooses?] death [?] — for it does not fall upon them, "chaos will not bring [it] down." And a terror [falls] with a great [dread], and a dread by his fixed [decree], in his completion and in his [task] [?].

Remember Chazal: an incident [concerning?] a single Jew, who was suffering from one of the wicked, [a master of] choice, who [chose?] [to harm] him; he [stretched out?] [against] his [adversary?] and was saved, by the choice of this matter — through other evil causes, and the planets, [the constellations] of the *galgal* ("celestial sphere") [?]. [What follows is for] the good of the inhabitants of the world. Righteousness saves from death [*mitah*] of nature [?], and the sanctification of the moon serves the person who acts, by free choice. Forever and ever, and so on for them all. And in *Sefer Mitzvot Tovim*, that which I have written about the *segulah* — I have expanded upon it here.

[a connecting passage] held to the matter in this, [as] I said. After this it is known to all, "for then [you shall be] a prophet [?]" — to understand also these [things] for the sages ("Perek Klal Gadol" [?]) [?]. For the sages [held it good?] to compute

in the *tekufot* and *mazalot* ("seasons and zodiacal positions"), for it is said: their wisdom and their understanding [?] — [reckoning] all these *chukim* ("ordinances"). And they said: "Only a wise and understanding people is this great nation" (Devarim 4:6) — this [refers to] the orbits [*chukot*] of the heavens, for they [the gentiles?] said: this is "your wisdom and your understanding"; that is, computation of the *tekufot* and *mazalot*. And so they computed the seasons and the zodiacal positions, the [fixed] ordinances [*chukim*], and here the *halacha* says: "From the true understanding at [their] proper times" — the orbital fixities [*chukot*] of the heavens; but it is the orbital fixity [*chukah*] from His will [?], His Set Time for all things, at every season and time. The truth is [understood?] from the entities themselves [?] in their occupation [?].

For the sages [held it good?] to know the time for everything, "a season and a time for every purpose" (Kohelet 3:1)... [more]: but no [?]. The stars, as recalled in the earlier chapter, and behold they came forth — perhaps R. [?] — that the *chukim* are such that their season cannot be known [?]. Indeed, the wise of this great nation know how to compute with a great [understanding?] — these and these. He said a *Maamar* of Chazal — recalling that which He brought forth: "He is a craftsman, by way of the *chukot*, since they are not from... the orbital fixities [*chukot*] of the moon, the stars, and the sun, the sun for the light of day." And as to what Chazal valued in the matter of the reckoning of the *tekufot* [?] [from] the fixed [orbits]: "the orbit of Ptolemy" [the Hebrew here reads (*Sebatlemios*) = Ptolemy] [Greek: Πτολεμαῖος; the astronomer Claudius Ptolemy] [?]; today they are by His hand [?], that which is in their hand — and which is in the matter, fixed at [a known time?]; high [computation?]; this is what they received from the tradition of the prophets. And *Sefer HaYochasin* [the *Sefer Yuchasin* of R. Avraham Zacuto] wrote that it was fixed [?], that a portion of it [?], even one part [?] of it, from it, and it is established at [a fixed] time [?].

And the gentiles, being very wise in the wisdom of [astronomy] [?] in their seasons — for all this reckoning [?]; their computation, as among them [?], they sit [?] and grow weary [?]. And were it not [that] the reckoning of the seasons [accords] with them up to [their seasons?] [?].... already the wise men of the gentiles approached, to err in the reckoning of their tablets [?] and their generations [?]; among them [stolen things?]; "and this is the saying," "and a teacher in their hearts [?]"...

their seasons and their times, [the stars and their] courses, gathered to the rear, sometimes [drawing] forth [?] [in opposition?] — the computation of their tablets and the birth-charts [?] of their [seasons?], coming forth seven [?] times, for their

stars [are?].... and a teacher in their hearts [?] when their fire [?] [is] in them, "with you, and the understanding of this great nation" (Devarim 4:6). This [is] he [?]; and... [Torah?] from the heavens, and "His will [is] a king in it" — yet among the gentiles there is no Torah [?]; "[and now] you are blessed, you whom the Lord has blessed" (Bereishis 26:29) — for why should you dwell outside? [?]. The name *Shechakim*, an associate [a companion to?] another, "for the good is good" [?]; so that the good [?] [should be] sealed, and the place [?]... from this [?].

on which day shall be light [?] and on which darkness, and which their place [?]. And one who understands, with diligence, to understand the explanations [*pesukei*] of the Torah, in that which is said in the creation of the luminaries; in the Talmud and the Midrash, in [several?] facets, and [more?].

Perek 4 [פֶּרֶק ד' בְּיוֹם]. "On the day...": [On] the first [day], regarding the deed, "in the beginning..." as it is written. [And it is written:] "And God saw the light, that it was good; and God divided the light from the darkness; and God called the light Day, and the darkness He called Night" (Bereishis 1:4–5). And Rashi ל"ז explained, "And God saw the light" [that it was good?]...

According to the words of the *Aggadah*: He saw it [the light], that it was not fitting that the wicked should use it; so He set it apart [*va-yavdel*] [for the righteous in the world to come]. According to its plain sense, explain it thus: He saw it, that it was good, and that it was not fitting that darkness and light should function in a jumble; so He set [each within] its [proper] limit by day, and its limit by night.

the matter of [the order of?] each one, fixed except [in?] occasions, "in the beginning [the world] was created" — [yet] it is not so [?]. There is a *baraita* [?]: "Three seasons [?]: there was the Holy One, blessed be He, creating on each [day]; on the first day [things] were created..." [?].

[A passage citing R. Yehudah and R. Nehemiah on the verse:] "And there were three hours of light, and one hour of darkness, and three of the night; and so on..." In the fourth [day] it is written, "And God said, Let there be luminaries in the firmament of the heavens" (Bereishis 1:14). Rashi ל"ז explained: "Let there be luminaries — they were [created] on the first day, but on the fourth He fixed them [?]" — between this and the first light [?]; in the seventh of the night [?] and between the day, and between... the night was a jumble [?]; on the first [day]...

(Perek Ein Dorshin [Chagigah 12a]): Ten things were created on the first day — among them heaven and earth — and [it is written] "and the firmament," and God set the luminaries in the firmament [?]; on the fourth [day], as R. Eliezer said: "[With] the light by which the Holy One, blessed be He, created the world, a man

could look from one end of the world to the other; but when the Holy One, blessed be He, foresaw the generation of the Flood and the generation of the Dispersion, He arose and hid it" — and so on, the words of [R. Eliezer]. The luminaries that were created on the first day [?]; and they [their light?] did not become diminished until the fourth day. (Bereishis Rabbah): R. Berachiah said: "The Holy One, blessed be He, [used three letters of His name] in the creation of the world [?]" — also, R. Yochanan and Resh Lakish ל"ר [held?] [?]. The moon and the constellations [?]: "Three creatures the Holy One, blessed be He, created — He creates on each day..."

(Bereishis Rabbah): R. Yehudah said: R. [?]. "The heavens were created on the first day, [and] the earth — measured measure, by day, and a measure of the night" — and the *Eloki* [?]: "Let there be luminaries in the firmament of the heavens" — and on the fourth they were created. And concerning them it is fixed [?]: "to make a division by the firmament, to divide [the day from the night]" (Bereishis 1:14) — for [in] the seven days of Creation the sun shone, light and darkness...

(Perek Ein Dorshin [Chagigah 12a]): R. Yehudah said: Rav said: ten things were created on the first day — the heavens and the earth, [chaos?] [tohu], light, darkness, [the measure of] day, and the measure of night... "and God set the luminaries in the firmament of the heavens; and there was evening and there was morning, the [first] day" — for the Holy One, blessed be He, on the first day created [the light?] from the end [of the world] to its end [?]; in the upheaval and the dispersion He arose [and hid it] for the righteous. "As I have beheld the light in the cloud" [?].

to the end [of the matter] of the words of R. Yaakov and the sages, who say [?]. And [it is taught] "And in the beginning, Rabbah expounded: R. Levi [held?] in the name of R. [?]...." on every day, in the creation [?] [of] the heavens and the earth and the moon [?]; "and a teacher" [?] — and R. Yochanan and Resh Lakish [held?]: he divided the division from them [?].

(Bereishis Rabbah): "Three creatures the Holy One, blessed be He, creates on each day"... on the first day they were created, and each one is fixed on the day on which the decree was made over it; "[on the first day] He created" [?]. "Among the wonders [?] in Scripture, and the sayings of the luminaries," Chazal [said]: "many are their orbits [*chukot*]," and so on. And if you say of them [?] — and the discourse must be drawn out concerning them, also concerning the whole of the firmament, for all [?]. In this book this came [to be?]; a *baraita* [?] [says] otherwise — but I am speaking of the name *Shamayim*; and darkness by means of the

[reckoning?]. And I have wondered, in the eyes of the men of my people [?], about these earlier ones [?]...

that all these foundations [*hakdamot*] arise upon every verse — upon his [thumb?] and every utterance [?]. Of Ptolemy, the great *kvina* [?] [perhaps "the great composition," i.e. the *Megale Composition* = the *Almagest*] [?], comes [it] until the reckoning [is] more than all... "He wrote upon every verse, and they shall hear the voice of the Lord their God" [Bereishis, the verse cited there (Bereishis ch. 3 [?])] — there is [?] only in its plain sense, in all of Scripture. Therefore [it is] thus, [it is] drawn in these things [?] — the *mikraot* ("scriptural verses"). [On these] are differences of opinion [*machloket*] among them [?]; and the *masorot* [tradition] tells [?] the words of Rashi ז"ר and another...

[A closing passage referencing Rashi:] ...and every utterance in its place, on the matter of the *chukim*, the sages [?] more than all the *Tosfei HaTorah* ("addenda to the Torah"); it is Rashi ז"ר [who held] thus [Bereishis ch. 3 [?]]: there are *aggadot rabbot* ("many aggadot"), but I have not [come?] [to bring them]; he is drawn [?] in these matters to the words of the *Aggadah*. And likewise, several of the words of Rashi, and others [hold] [?] [as Rashi]; according to the view of a certain one [?]...

one person (*ploni*) wrote, while another of the authors—and the Ramban among them—did not [hold so]. And it is not enough that they were not concerned about it [the discrepancy]; rather, this is [an issue] that turns on the [question of] dividing between day and night, and between light and darkness. The order of light and darkness—the day preceding the night—is just as it is written in the account of the days of Creation. So too Ramban and the commentators bring [proof for] this, [namely] that the order [of] "great lights" [follows the same sequence].

Now this [matter has come down to us in two versions, and the older version], which is the genuine text, is the one in all the Chumashim that have come into our hands, as Rashi wrote: "and between night"—on the first day the light and the darkness functioned together; [thereafter on] "the second day," and so on [for the rest]. But in the account of the days of Creation, "[God] called the light Day" [is recorded on] the first day [as it stands]. So too in the large-print Bibles [the *Mikra'ot Gedolot*]. And this is the genuine text—[set down] just as Scripture's own intent requires. The opposite reading would be a compositor's error in [some] Bibles, [a thing] which we have come to recognize, and so it is with [other] cases as well.

The truly sanctified persons among them [the scribes]—and there is no place to suspect these [particular witnesses]—have no doubt about the matter, [for] this is the version that most of the Sages of Israel adopted in [their] knowledge and understanding, that the human intellect should comprehend [it] thus. And it is upon this that the foundation [*ha'amadah*] of the entire matter rests, as has been explained according to each [view]. And [the same applies] to the homiletical [readings], by their nature [as homily]—

Perek 5 — "יִצְעָ" [Yutza / "It is set out (propagated)"]

[This perek concerns the propagation of light, by analogy with sound.]

The light has already been mentioned. And all the investigators of the later [generations] also said [the like]: [light] separates [propagates] of its own accord. "On the first day," when [God] said, "Let there be [light]"—it [light] is corporeal, yet fine [*dak*], [its parts] joined as one [*be-meuchad*], until they enter [in], as Rabbi [Yehuda?] [taught]: [each] one [travels], and it neither struck nor touched its fellow. And it filled all the air to the height [*la-tzeilah?*] and the depth [*la-tza'ala?*] [?], and when there is generated in it the motion of vibration [*tenu'at ha-re'adah*] by the sun, this light is roused and sends down its bolts [*kalav?*] and its rays. By this it adds [light] and illuminates all the bodies that are present—it divides [them]. And then it is called "light in actuality" [*or be-fo'al*].

And just as a person [*ha-petzamin?*], when he produces a sound—the voice [travels] to his ear—the air nearest to them is set going [*higi'u*], from one [region] moving around [the next], all about, [the air] nearest to the hearing ear; and there it comes upon a thin membrane [the eardrum] (*tympanum* [Greek: τύμπανον, the eardrum]). And by means of it [the membrane] it [the sound] stirs the brain [*moach*] and gives rest [*yonach*] to the soul [*nefesh*]...

the [air] surrounding it [the ear], and they [the air-particles] move to draw close to them [the next], until [the sound] is stilled [*ad she-namoch*]. The vibrating [*ra'atzim* — quaking] particles move [those near them]...—it vibrates [*mar'id*] the air; [yet] it [the air] is [there], [and] from it [the sound goes on], very far off, until at [the outermost] limit, [as it were] *in un secondo* [Italian: *in un secondo*, "in a single second" (of time)] [?]*—*rather, [the propagation forms an image] upon a point that is called *retina* [Latin: *retina*, the membrane of the eye], [of] the bodies that are seen, [each] as it is, just as it is in [the propagation of] the voice. So too, then, in the bending [*neshivah*] of ... like the voice [striking] the air; [yet] the air [itself does] not [travel]—the wind blows over [it]...

[Margin/continuation:] ...rather a fine [medium], for when [it reaches] the spot, it strikes [there]; and so this [holds] for light too—until by its propagation the light-particles are stirred. [As it is with] the human [eye]: [light reaches it] just as [it does] when bodies move in straight lines, [the] particles being stirred [in turn], the light-particles [being] near to the membrane of the eye, drawn close to it by [the action of] the distance—the light, [coming] from a distant source, is very faint. For the light [comes] from a maker [a source], in a straight path, and is set out [*hitpashet*] — for it runs out [*yatuf*], [reaching the eye as it were] in a single second [?]*—*a single [ray] [*—*] [forming an image upon] the membrane of the eye [the retina], the objects being seen. And [there is] light that [comes] not to the eye, [yet] enters into the air generally [*kelal*], [and] is not [otherwise perceived] [?]*—*it is the light from which [vision arises].

This [is] the membrane of the eye [retina]; the propagation of [the rays], drawn to it, [forms] them [the objects], inverted [*'akum*] just as they are, [the] eye [seeing] them—the [light] going out in a straight course, [the] wind blowing over [the medium]. And so the wind, when the air settles, the spirit [breath] rests, the air moves to the place of the darkness.

it would not [otherwise] illuminate, [for] there [the wind] settles in the path [of propagation], and this is on account of the fact that it is a world that comes to be and passes away [*olam ha-hoveh ve-olam*]; and there is no enduring world. And so [light is] of the [order of] things that pass away [*pa'utim* / fleeting], [each] one departing as it is set out, [in just] the manner of sound. And when there is [light] more refined than [common] air—the air-substance is the more refined [medium]—then it lays hold of the voice [carries it]. As for light: when light is [more] refined than the air, [then] the light propagates of its own accord — "It is set out" [*Yutza*, the perek-title] [*—*] by the voice [as well].

And so, then, [there is] more refined substance from the air, [namely the air] near to the [eye?], [which carries] light—and likewise [for] the rays of the eye [in vision], drawn to it [the eye] from all the regions [of space]. [Margin:] this is the end [*sof*].

And [in] the place where there is no light, the air [stays] dark, for it is the rouser that rouses the light to [reach] the earth. And it is concerning this that Scripture [now] writes: "the light came to be" [it appears, *mei'or*], and [this is] the [meaning] when it [Scripture] says (Tehillim 74:[16]) [*"Yours is the day, Yours also the night; You established the luminary and the sun"*] —[Scripture] said [the word] "luminary" [*ma'or*], that is to say, [it] illuminates the air, and the rouser [that] rouses it [the light].

This is how the earth [is illuminated], according to this [view]: by day, by means of the day; and the night and so on. And this is the substance, the testimony [*sahaduta* (Aramaic: witness)]; and [thus] for the earth [there is light] by [the agency of] the sun, by Creation, the fourth day. [The light at the start of] Creation [endured] forever, and so [too] the world. But, in fact, [on] the first three days, the first light shone [as the source] of the great-print [*Mikra'ot Gedolot*] [reading]; just as the Ramban and the [other] commentators [hold], "great lights."

[For] one [view], the great-print reading [holds that on] the first day the light functioned [in] illuminating its surroundings—the sun [revolves] around it [the earth?] in its course, [a thing] which the [light-]particle [accomplishes]. And [yet] when [you wish] to establish the [exact] words of its essence [—] of the light and the [matter] of [it]—the [whole] essence of light and darkness preceded [the sun]; [light] would be [more] refined, [and] you—[for the sake of] the salvation of wisdom and knowledge—understand [this] in [the] Scriptures.

[that] it would not illuminate [a place] there [merely] by [its] passage; rather it is for the sake of a [world] that comes to be and passes away [*olam ha-hoveh ve-olam*—and there is no enduring [world]; and it [light] is of the fine [refined order], [its] particles [each] departing as they are set out, like the manner of the voice. And when there is [a medium more] refined than [common] air, the air-substance [is] the more refined, then [it carries] the voice. And as for light: when it is more refined than the air, the light propagates of its own accord—

[its rays going out] from all the regions; and [these] are at rest [until set in motion]. Then [the medium] vibrates the sun [the sunlight], [carrying it] far off, very distant from man—

[it strengthens] and refines [further] from the substance of the light-particles, for it runs out [*yatuf*] [at the limit], [reaching the eye as it were] in a single second [?], upon a point called *retina* [the membrane of the eye] of the [seen] objects, [each] as it is, just as in [the propagation of] the voice. And so, then, [in] the bending [*neshivah*] of ... like the voice—

The maker [source] of the world [universe], and the earth, illuminates—its glory and its [appointed places]; and [it does] not [come] to the eye in [the] general [way], by every [path] that is set out [in] the manner of the [previous] explanation. And [it is] so, then. And since [Scripture] now speaks of the generation of the Flood [*dor ha-mabul*]—

[that] the light is illumined [by] the maker [source], and [it does] not [come] to the eye [merely] by [the action of] the sun, [the] maker [source] of the world

[universe], and the earth illuminates—its glory and its [appointed regions]; and [it does] not [come] to the eye in [the] general [way], by every [path] that is set out, in the manner of [what] the commentators [explain]. And [it is] so, then. And [thus] this is the explanation of [how] light propagates [until] it reaches—

[though there is] a doubt, [for] there is no telling [its] measure, [yet] the testimony [*sahaduta*] is that it [light] is the [more] refined [in] illuminating, in [its] every power, [more] than [common] air, and [yet it does] not [come] to the eye—from the act of creating, [for it was created] together [with the rest]—[that there] should be light from the maker [source], filling and propagating in [the world], coming to be and passing away [*olam ha-hoveh ve-olam*]; and there is no enduring [world], [light] coming to be in it [the world], passing away, [from] beginning to end.

And [as it stood] in the generation of the Flood [*dor ha-mabul*]: it [light] reached a person and arrived at him [traveling] from one end of the world to its [other] end—and [it is] a world that comes to be [and passes away]. And now, [as for] the first three days, in which there was light: nothing was [yet] created that would rouse it; rather, by the word of the Creator of His world, blessed be He, the light shone—without doubt—with all its power, and not [merely] "in actuality" [*be-fo'al*]; [light] which reached a person [traveling] in it [the medium] from one end of the world to its [other] end. And [this] surpassing [light] stood [in being] on the fourth day, and was hidden away for the righteous [*tzaddikim*]. And [light] was found [issuing] from the luminaries, and He set [them] in the firmament; on that [fourth] day [there came to be] a means [*ever?*] by which the light would be roused. And [yet] "evening and morning" [*erev va-voker*] would not be [reckoned] except by the sun—[the sun] which was created [for this]—when He also set [the luminaries] in the firmament, [each] very far from its fellow [*me'achad*]. And the recollection [*ha-zekirah*] that there was a world [—] [light kept] for the righteous [*tzaddikim*—this, in its [own appointed] world, was the hidden [light *ha-genizah*]. But [as for] the future-to-come [*le'atid lavo*], the fourth [—] [the righteous] shall inherit [it] from the earth; and all of them, [being] righteous [*tzaddikim*], shall inherit [the] world [—] [the] earth—

The heat [*ha-chamah* — also "the sun"]. And [as for] the light of the sun [*ha-chamah*]: it would be of [the order of] nature [*shivtiy?*], a light...—nature [acts] to set in motion, to rouse the light, like the heat [warmth] of the sun, [serving] to illuminate the earth in their [appointed] times. So now [the situation] is that "[God] set them" [—the luminaries—] [as it is written] (in [the] "Perek Elu Devarim" [the relevant chapter]) [—] "and it was [evening, and it was morning]."

[Thus on] the first three days [there was] light, [in] just the way [there is light from] the seven luminaries; in their [the] week's [count of] days—

it set the seven [luminaries] in the light, for the seven days [of Creation] (Yeshayahu 30:[26]) ["...*the light of the seven days*..."], that is to say, that the Holy One, blessed be He, wrote... [—] [light] like the heat of the sun now, [an additional measure?]; and also [there shall be] in the heat [or sun] [light] according to the measure of the light, [in the measure of] the seven days, just as it is now, [as] Rashi of blessed memory [taught]. "And it was"—the light was great, [in the measure of the] seven days, just as in the account of Creation [*be-Bereishit Rabbah* (Bereishis Rabbah)], that is to say, [a light of?] *ploni*...—in [the count of] seven days. And the Pharaoh [—] they said so in [Bereishis] Rabbah, of blessed memory, [the matter of] the seven days—

"Not so! Rather [it is] a sign [*siman*]," and so [too] when [Scripture] said so, [meaning]: I am ordaining [*mafkid*] this [matter] for the future [*hevar*?], for the [count of] the days of the week; that is to say, [as for] the language [*lashon*] [—] [a thing] of mankind it is, [yet] I am ordaining this [—] [it is] of the future [—] for the [count of] the days of the week. [Light functioned] of itself, [not?] sufficient to set the days within the week; and so this [—] [it is] of mankind [—] with the fine [light] [—] [light] of good [—] and the order of [it]; but [on] the third of the days of Creation the sun was set in motion [—] between day and night.

And [the Sages] found [no warrant?] that "Not so! it would not be"—and yet it could not be created except [—] [light] of the future [—] for the [count of] the days of the week. The first [—] one apart [—] and the recollection [*ve-ha-zekirah*]—light, [each] one apart [—] and [the matter] turned [*ve-hitgalgal*]—[and] also [—] this is forced [*mechukak*?] in [their] view of the matter. The truth [—] [light kept] for the righteous [*tzaddikim*] in its [appointed] time—this is the matter [Scripture] hides away; [and] so for mankind [—] now [—] and now [—]...—the days are presented [*magishim*] to the world [—]...—[light kept] for the righteous [*tzaddikim*] in [the world] to come.

[In] my own view, the light would be in actuality [*be-fo'al*] in its very self [*be-atzmo*]—[the] hidden [light *ha-genuzah*] [present?] in [the world], [a thing] from the power of the act [—] from the maker [source]; [yet it does] not [come] to the eye [in the] general [way], by every [path] [—] and now the hidden [light *ha-genuzah*]...

[Margin/continuation:] ...rather [it functions] only by the act [—] there is to it [the world] light and darkness, [each] one apart, and so on. And [as for] the act [—]

only a little [is perceived]; it [light] influences [—] its source [*matzuto*] being naught [*kelum*], [yet?] manifold [—] from the maker [source]. And Rabbi Yaakov ([in tractate] Chagigah), among those who mention light...—we shall not [come] to set it in [its] nature, nor explain [fully] the matters [—]...in [the order of] evening and morning. And [as for] when, [as] our teacher [taught], [*alav ha-shalom*]: the motion of the celestial sphere [*ba-galgal*]...—as [Rashi] of blessed memory [taught]. And so too Rabbi Eliezer, and Rabbi Yaakov, and Rabbi...—[it functioned by] day; and [there was] night, and [it was reckoned as] the first day [—] the day "first," [with] the heat [or sun] and the moon [—] on the fourth day. And Rabbi Yo...—

These are the matters that come [to be explained] in the Scriptures—

Perek 6 — "ויאמר אלקים" ["And God said"]

["Let there be lights..."]

apart from the matter of the rouser [that rouses light]. "And God knew the lights" [*ha-elokim et*]...—that the [light] act [—] the [act] of Israel [—] by [its own] power [—] and [it does] not [come] except by the act [—] [it] influences [—] its source [*matzuto*] being naught [*kelum*]; the darkness, too, increasing [*ve-yosif*], the name of it [—]. And if it [light] does not [come] except by the act—[though] the light [comes] in the substance [*be-chomer*]—[yet] there is, in [the order of] the suns [*shemashot*]...—the lights [—] the days; and the nights, [for] there should not be [confusion] between the light and [its] time, and the darkness and [its] time—how great [is the] foolishness [of confusing] them, [each] in its [own] power; and [so there is] evening, and [it is] darkness and night.

And by means of [—] twenty-four [*kaf-daled*] hours, [in] which there is light and darkness; and the measure of the day...—the light, and "*vav-zayin-bet*"—the measure of the night [is] twelve [*yud-bet*] hours, [and so on for the] night.

And concerning these matters [—] how were they called...—light, and the darkness, to the seventy [members? *shivim*] [of the nations]...—

[Margin/continuation:] ...—night; and there would [thus] be no distinction made between day and night, [no] distinction at all [between] the light, [save] that a little of the darkness [increases] in the half of the night; but [in] the second half [—]...—and by means of the surrounding [—] the light to [illuminate] the lower half [—] and the darkness corresponding to it, [as] the surroundings [revolve] around the earth—

—and darkness, the measure of day and the measure of night. For the measure of [the] day would be twelve [*yud-bet*] hours, [and] twelve [*yud-bet*] hours [of] darkness—and "[God] called the light Day, and the darkness [He called Night]" [Bereishis 1:5]. And concerning these matters, how were they called...—the foolishness [of confusing] them, [each] in its [own] power [—] light by day, [each] one apart [—] and [there] was, [as] the surroundings [—]...—[as for] "this is not so," [namely that one should say] "[I am] illuminating by day," [meaning] "I am illuminating"; and [likewise] "this is not so," [that one say] "[I am] darkening"—rather, [it is the matter of] light alone...—

And [as for] the act [—] only a little [is perceived], for [its source] is naught—the day [endures] all the night [—] from the maker [source]; [yet it does] not [come] to the eye [in the] general [way], by every [path]...—

But [there is] no parable [*mashal*] [adequate] to it; [yet there is] a place [for one]...—for, behold, [it is] possible that [one say] "[I am] darkening"; [Scripture] would say, [by] day...—

the earth, it is night and not day; for if it is daytime there, light will be there. By contrast, our hemisphere will then turn from the light toward the darkness. Conversely, daytime is the reverse [of this].

But according to what we have said — that the light called "day" surrounds the entire atmosphere and stands high above — only this: that the lights ascended this light from below upward, and the second [light] he called "by the strength" of the [great luminary], and "and it shall not give light." And therefore Scripture said well, "I am ascending," that is to say, I am [the agent] from whose power the One who acts to give light to the earth [draws], for he brings forth lights from the One who acts, and the second [light] is the dark one. The second light is darkness, and the [first] is night — after that, the pure [light] ascends, as it were. Therefore they said well, "I am day," and the second [light] is the pure one [that] ascended, like this. And it is fine.

And concerning what we have said, there is no disagreement among the assembly of the sages. These, who think thus, are the early authorities; and the later mixed [opinions]: that on the first day there was no separating-out at all, only that on the very first day the separation [of light and dark occurred]. As it is written, "and there was evening and there was morning" — the early authorities understood [this] of day and the measure of day, and of night and evening. And this is night: that on that very [day] light and darkness were not separated; for had this not been so, then [the verse] "and there was evening and there was

morning, one day" would say [otherwise]. After [the verse] "let there be light" — and the sun and moon were [created] on the fourth day — the lights were suspended on high in the chapter above [Perek 6].

[Rashi script / gloss:] And it is good. And so the correct reading: as is written in the [editions of] *Mikra'ot Gedolot*: that "by separating" the light, on the seventh day of the week — but according to Ramban [Nachmanides], [it was] from the great [luminary] — that this is day, and this is night. That is to say, after the [luminaries] were suspended, the separation was [made] by the luminaries; but on the seventh day of the week, only by the sun, by the decree [of the Creator].

Before [creation] there was day and night, evening and morning, as [already] mentioned. The Torah [speaks] on the matter of the light, for it is also good to know all the matters [the early authorities and the later authorities discussed], and their definitions are true and correct according to nature. And so wrote Rashi z"l, in line with the reading of the *Mikra'ot Gedolot* and the Ramban. And [it is fitting] to listen and incline [the ear] also, to know the view of Rabbi Akiva and [other] sages on the way of the plain sense, [which] is upright in the ways of pleasantness. And so [it is] with all the senses [of Scripture], but on the seventh day of the week in [the work of] Bereishis [creation] —

[Yiddish:] And now, my masters, [hear] from me how the apparent-motion thing is — until I make it known to you. The "praise" [tehillah], the going of the sun upon —

it shall apportion light, and in the morning, morning; and also there is night, and it is so.

between the apparent [motions], which [were] mentioned in Rashi, and the [text], as is in all the [editions of] the Chumash, that the light and the darkness of the early authorities together — both day and night. And now [hear]: that it was so according to nature also. But [the verse] does not come to do a thing except [to teach], for [until] its [time] —

its surroundings; and its circuit [encompasses] the earth — in which direction the light passes — light and darkness.

Perek 7.

[Rashi-script subtitle / gloss:] —that the earth is spherical [כדורי], called in the [European] language —

and that it is suspended upon its center, in the void of the air of the heavens; and there are people who dwell on the surface of the sphere, surrounding it on every side. There is also a portion of the earth on the [opposite] surface, where people dwell over against us, foot opposite foot, and they too stand upright, in [erect] stature, just like us — a firmament over their heads and [a sky over them].

the foot of Israel upon the earth, [and] under our feet [there is] from the air of the heavens, and from my words concerning the matter, [know that the earth is round].

Besides this, by the calculation of the ten degrees of latitude here [where] the southerly extreme is called in the [European] language (פאלום ארקטיק) [Latin: *polus arcticus*, "the arctic pole"] — and the other extreme (פאלום אנטרארקטיקוס) [Latin: *polus antarcticus*, "the antarctic pole"], and "and it shall not [give light]" — there is in it neither country nor [habitation]. For [these are] the far places of the [world], at the extremity of the inhabited region, where the sun travels and circuits from this [pole] toward the corner of the south. And [at] 24 degrees [it inclines] from [the equator] toward the corner of the north — there the sun does not reach them, and they do not stand before [it]. But [the rest] —

a person sits, by reason of the cold, for [these] distant places—

except for 24 degrees [in] inclination from this [side] toward the [other], and toward the corner of the north, [in] the place of habitation. And the warmth of the sun does not reach the inhabited sphere from among the children of man, and [from] all the families on the earth's surface, in their dwellings. For there is between them [a distinction]: HaKadosh Baruch Hu, in His mercy, [established] from west [to east] cold lands; and Elokim [set] there [warm lands], by [a] miracle, [so that] empty winds [should not] [carry] them — together they [were] established by reason of the warmth, until [the place of habitation], for [its] settling is by reason of the warmth.

And from my words: that it [the earth] is round, [and] so also [from] the spherical [globe] surrounding the earth — and it is called [thus]. The difference [is small], [a] short [span], equal on every side. Therefore likewise [the heavens that bring light] —

the sun, which brings light. And surrounds it and encompasses it from afar, [from west to east]; and they go round, [as] the [sun] stands upon the earth, [a] light revolving [around it], encompassing [the earth]. The sun travels around it on every side, [completing] its circuit in 24 [hours]. Hours [make] a day — for the whole time that it [the sun] is visible, then it is daytime there. After its circuit, the

sun goes and returns to the corner of [the place] — into the darkness it returns, and on account of [its] absence [it is] night. The lack of it [is the] thing [that] — [the system] in which the encircling [occurs], and at that time the sun [is hidden], as they said (in the chapter "Who is wise") — the sages of blessed memory; and the Sages of Israel say [the sun travels] above the firmament. And [the heavens have] natural motions, and at night [the sun travels] behind [the firmament]. And the spheres [are above] —

So [it is]: when there is day in [one] country, this [other place is in night]; [for] — and as they said (in *Zohar Vayikra*, folio 4) ז"ל: [the trees] flourish, and they wither at night, [as we explained]. And so 24 [hours] —

over against night, for just as the heavens surround [the earth], so too [the sun] — he too surrounds, and continually draws [light] around [the earth, dispelling] — darkness and dark by reason of light. And now, what a wonderful thing —

a wise man sees much: that in all the places where—

the sun reaches the horizon — there [is light, that the sun] —

surrounds it, [as] it is called in the [European] language ([ליניא האריזונטא] [Latin: *linea horizontalis*, "the horizon line"] —

by daytime. And in a country [farther] than the [bright] one, against [it] —

one [region behind] another. So the matter [is] that [from] the rising of the sun until [its setting] —

it is west — 22[5] parasangs, and this is 350 parasangs [?] —

so it goes, this after that. Therefore he said: and also —

the rising of the wheel [galgal] [revolving] for them, for the whole earth [it brings light] —

in 24 hours the sun completes its circuit of the heavens, [traveling] in every [country] 225 parasangs—

and night, in the city of Mlava [מלאבה] [or:] in [Vienna] (ווייטן) [Vienna], [the country travels at a certain rate—]

the country. For Vienna lies to its east, and its [adjacent regions] to its west, at a far remove, [but] equal in nearness—

and there go forth degrees, minutes, a fine [reckoning of] regain [רגע], from the calculation, in every [reckoning of] 24 hours [that] —

[the cycle of] night, and "and there was evening and there was morning"; on that day they assembled and [were guided]; and this—

in total, 24 hours [are] completed for all the apportioning [of] the cycles of [the sphere] —

these are called "one day," that is to say, a complete day. As it is written: "[this is] what is said: that is, the [full]ness of the time of the light of the sun in every place —

it is called night, that is to say, the [full]ness of the time of the darkness of the sun in every place—

[that is], 12 hours [are] called "day," [and] —

[that is], 12 hours [are] called "night," [for so] —

were already called by the names "light" and "darkness," and not "man" and not "[other being]," and not man—

that which already [has] a name — the names [given] in the earth—

light and sun (Tehillim 74) [Tehillim 74:16] [?] [recte: Tehillim 74:16, "Yours is the day, Yours also the night"], that is to say, "You fashioned day and night"—

that is to say, all the time that the sun shines, [then it is light upon] whichever [side] —

[as it] traverses [the sky], from the rising of the sun [until] —

Perek 8.

[Rashi-script subtitle / gloss:] And now [hear], on the matter of "and let there be lights" — that the early authorities, [as] Rashi z"l holds, [are] the way and the wisdom of the sages; the [philosophers], [namely] the luminaries [are] —

in the days of Bereishis [creation], when the sun was set, the light and the darkness of the early authorities — and [the verse] "let there be lights" [refers] to what was already in being above [Perek 6]—

(in Perek 4 of this Ma'amar) — the early days [were] as established above; [Rashi] explained, that according to the view of the early authorities, [the days were] in being—

the fourth [day, when] this [matter] of [the suspension of the lights] was completed, "[let there be] lights in the firmament" — and—

the first day, and there was not yet a firmament — now [there is] this firmament, this very day, and [there was light]—

and night. And [the rabbis] make known that Chazal also said in the Midrash—

(in the chapter "There is no [forgetting]") — until creation came to be, that HaKadosh Baruch Hu touched them [the works of creation] and said—

and as in *Bereishis Rabbah*, parashah 3 —

[Aramaic:] Rabbi Berachiah, in the name of Rabbi Yitzchak, said: [it was] from the [place] —

[that] Rabbi said, *El Shaddai*, "I am [El Shaddai]" [?]-

[the lights] go and travel until the world to come; and so they said—

a place [where] light was created, in the garment of HaKadosh Baruch Hu. And they were—

and at first, the word of Hashem: "Let there be in the heavens a firmament" — He did not—

to the [angels / hosts]; over against this, [it was] more clearly possible for them—

[Aramaic:] as it is said: "until here [the world's measure is] enough — [the world said,] no more!" [פה תבא ולא תוסיף] — [up to here you shall come and no further]

—

[Rashi-script / gloss:] (in Perek 3 of [his] chapters: Rabbi Eliezer [?]) — [the matter of] "let there be a firmament," a place [where the light] was created—

[the angels] going and traveling — and the will of HaKadosh Baruch Hu was, that they go to complete the will of [the Creator]—

to [give light]; thus [the verse] tells their view in their saying—

and afterward: for the Knower understood — to the heart of the wise — [that] in their view, so [it was, that] He made the heavens—

and the generations after them did not attain to reach the end of the view of the Creator, may He be blessed; and [therefore]—

the way it is fitting, for [the heavens] do their work upon the earth — what He made—

the earth, just as [the heavens] surround [it] — high above are 24 [hours / degrees of] elevation—

the way of its hosts, to circuit, [to] draw near to the dwelling of the earth — so as to [serve]—

[Latin:] in perfection, equal [and] great, equal in its brilliance, near to it; and [in] the manner that the [orb] —

the body of the path of the [whole] world, until [the body] —

[the angel / host] did not stop at its motion—

[continuation, p.63 lower-left:]

a place [where] light was created, in the garment of HaKadosh Baruch Hu. And they were—

and at first, the word of Hashem: "Let there be in the heavens a firmament" — He did not—

to the [hosts], over against [it], [it was] more clearly possible for them—

[Aramaic:] in His saying to them, "until here is enough — no more!" [פה תבא ולא תוסיף] —

just as He made the sun, [so] by His knowledge He created [it] to give light to the earth—

[the Creator], may He be blessed, and His will was that they give light, [a] will fixed upon—

the earth. What did He make? There: that its circuit [is at a] great distance [from] —

24 [hours], the circuits [being] complete from the earth, but on every [side]—

so as to serve [it]: that the light [should travel] continually, to give light to the earth—

and so it was: that the light revolved so [continually], until man came to be—

[the angel / host] did not stop at its motion. Even [if for] a single brief moment, for it [the world] would be cut off, and it would dry up.

the night that follows it as well — this too is light. The darkness of the earth comes about because, when the sun is far away — set at a distance from the [?] — it completes its circuit in twenty-four hours, departing a little each moment, for it runs its course with the strength of a mighty man. And the darkness comes just as the light comes: the light comes and is renewed, and so too the darkness, as the radiant body is concealed in one place to the same degree that it shines in another. In a single moment it flashes from here to there, one after the other, continually, just as it is renewed.

So it was during the three first days, in my opinion: the sun and moon stood suspended in the world, and so did their light and their darkness — this being the view of R. Akiva and the Sages, as we shall explain. Accordingly, until day 4 there was neither day nor night as such: they neither rested nor moved, neither day nor night.

After this moment came half a moment of darkness, and after it half a moment of sunlight, making one full moment. On the fourth day HaKadosh Baruch Hu revealed [?] that their circuit would lie within the firmament of the heavens, far and high above the earth [?], so that, at the moment they were set close to the earth to give light to all, it would be in their circuit of twenty-four hours. Thus "Let there be luminaries" — a great luminary, to give light to the nearby earth, so that [?] — its standing being reckoned in its circuit of twenty-four hours over [?]. There was a screen over the light, over each and every portion of the divisions of the earth [?].

This is the view of the Sages and R. Akiva, as we shall set forth.

[Body heading: פרק ט ויאמר אלקי' יהי אור — Perek 9, "And God said: Let there be light"]

"And God said: Let there be light" (Bereishis 1[:3]) — that is to say, the light was refined within the channel surrounding the earth, ever higher, set above as established, from the power of the Worker. He stirred [?] the sun and the moon, and the sun, by being set in motion, [?] "And God saw the light, that it was good" — and it was not good for the world to be all night, without place or time at all. "And God divided between the light and the darkness": therefore HaKadosh Baruch Hu set the luminaries at a distance, far from the earth, so that their circuit would take twenty-four hours [?] — twelve hours of night [?].

This is "And God called the light Day" (Bereishis 1[:5]) — that is to say, the span within which the light shines is twelve hours, as explained above (Perek 7 of this Ma'amar). "And He divided" — in the view of R. Akiva; but the Sages say this was

on the fourth day. So Scripture wrote first by way of the general statement — "And God created man" (Bereishis 1[:27]) — and afterward gave you the particular in another place, as it comes up again in the account of the forming of man (Bereishis 2[:7]). "And there was evening and there was morning" — that is to say, all twenty-four hours make one. This is "And there was evening": day comes after this, the sun rising here in the east and setting here in the west, at every moment; and with the completion of twenty-four hours the sun had made its circuit, called "one day."

The days that pass are reckoned, and the [light]: a measured span of the circuits of the sun. So too on the second and third days, the days were reckoned as passing. At the end of the days the measure of the circuit was complete, one for each; and it made three first days, and they were named Day [until day four].

as the Rambam, of blessed memory, wrote in the *Moreh* [Nevuchim] (Part Two, Perek 30), that the light was renewed by [the sphere's] motion. And the Sages set forth their view in Scripture: that the light of the sun would increase until the time to come, as it is written (Yeshayahu 30[:26]) — that HaKadosh Baruch Hu held back the sun, keeping it faithfully, until the light would increase. [It was set] in the high bodies, far and much from the earth, until the time of its circuit — in its circuit in the early days [?] — for it was close to the earth so that man could dwell there. Its circuit, then, was not [a running] course, and so it was said throughout.

And the Holy One did not give power [for this] on the fourth day of Bereishis; the luminaries were embedded in the firmament on account of the generation of the Flood and the generation of the Dispersion. This great matter [meant] that they would no longer reach the sun [?], it being drawn up from the earth, and that the sinners would come to their end [?].

Behold, since the luminaries were created on day one, and the first light operated on the three first days — as Rashi explains, on day one the light flowed forth; the first light was called [the primordial light] throughout the days, until HaKadosh Baruch Hu separated and set apart the first light from the spheres, in their circuit, and set their light and the first darkness together, dividing between day and night. This is the matter mentioned in the previous Perek: that it was good, and that it was not good for the spheres' shielding to be used in this way, dividing between day and [the matter of the spheres], so that there was no [fixed point of] holiness [?]; and the Sages say it was for the sake of three [days], so that there was one day and one night for each day, and in those nights there was no guard [?]. The night [passed] in its proper measure — only for a span at that time.

But as I said, regarding the arrangement of the spheres, the sun stood suspended. Do not think in your heart that on this point there was a departure from the view that the luminaries were created on day one. For they were created, yet they were not in the heavens; and on the first three days there was neither in the heavens nor on the earth [a fixed division of day and night]. So there was no [fixed] division, in the view that the light arose from the earth, as a feature of the world. HaKadosh Baruch Hu set only the sun as a star that comes and goes; yet in the view that holds the matter to be of the earth — that the light too arose from it [?] — [the matter stands otherwise]. This is the view that the other stars and planets travel in their courses, with the motion of the planets revolving around the earth: the view of the Copernicans (קופרניקום) [Copernicus / the Copernican astronomers], the men of Prussia (איש פרוסיה). For the truthful view [stands] between this and that, between this and that — namely, that the planets travel only because the earth turns upon its axis, completing day and night.

Let us state the view of R. Yaakov (רבי יעקב): that on the first three days, before the first light was created, the luminaries traveled around the earth; the light shone, and its two [aspects] shone alike — no power outshining another, and none shining [where the other did].

The view that the sun stood suspended and stationed close to the earth [holds] that it shed its light over all the bounds of the earth; and the earth too received all the bounds of [the light]. Therefore the earth came to revolve once in twenty-four hours, so as to receive the sun's light over its whole surface — the light in every place, as fits the body of the earth, as is fitting for its being.

But on the fourth day HaKadosh Baruch Hu revealed His view [?], that the luminaries would be set in the firmament of the heavens — that is to say, in a place high, far, and lofty; for He held back the sun, keeping it in a high place, far from the earth, on account of the generation of the Flood and the generation of the Dispersion: so that, in the place where the center of the earth's circuit stands [?], a great light would reach the earth and descend upon it, dividing between day and night [?] — that is to say, that the earth turns over all its divisions, twelve divisions; for twelve hours it would be night [?].

But know the view of the Sages concerning the matter of the spheres: that the sun was so set that it was not in a single place — for now it is here, in order to send its light over all [the earth]. This was the matter, and the bringing of the world to receive the light of the sun: it revolves upon the center of the earth in every moment, throughout the twenty-four-hour circuit, not at one time only. In every moment a portion of the divisions [of the day] is night; in every moment, and yet

the moon is not concealed in any place — the light at every moment, and its light was set, the light [?] — and the first darkness, in the spheres' circuit, all the three first days.

Indeed, the sun and the earth — as they said, the luminaries — would be set in the firmament of the heavens. That is to say, the circuit of the year would be set in a high place, far and lofty, on account of [?]. For He held back the sun [?] in a high place, far from the earth, so that a great light would reach the earth and descend upon it, on account of the generation of the Flood and the generation of the Dispersion: to divide between day and night — that is to say, that the earth turns over all its divisions, one [turn] in twenty-four hours, not at every moment.

over all the divisions of the earth — twelve divisions; in twelve hours it would be night. The disciples [?]... [That is to say, when the sun makes] its circuit [it does so by] grasping the sun [?] each time, day after day, many days, until the year is complete; and at the end of the year it returns and [begins again]. There is yet another place for [each thing], as taken up in the passages that come — in the latter [chapters] dealing with the four elements; and "the earth shall be light" [?] (Perek 8).

Here my words conclude, for he has joined [these matters] to call them to mind: behold, the Holy One has already revealed [these things], making known to you the matter up to its conclusion. From now on, [the matter is] investigated in Scripture, examined by each man, one by one [?].

[Body heading: פרק י מן — Perek 10, "From"]

It is known that throughout the entire circuit of the heaven the sun travels through the twelve constellations (מן י"ב מזלות) of the heaven. Twelve times thirty makes three hundred sixty (ו"ב פעמים ל' עולה ש"ס). And it is known, as brought above, that the orbit of the sun's circuit is one hundred eighty degrees (ק"פ מעלות); and below, over the earth, it is seventy-six parsaos (ע"ו פרסאות). The reckoning of [the sun's measure of motion above the earth is seventy-six parsaos]. On the day the twelve [signs] rise [?]... so that in twelve [hours] the day rises [?] — twelve times its course makes seven hundred twenty (י"ב פעמים ק"פ עולה תש"ך); four times one hundred eighty makes seven hundred twenty (ד' פעמים ק"פ עולה תש"ך). [The figure 720 = תש"ך is the letter-sum (207+300ש+400ת); = 180 × 4 720 checks.]

From the west to the east [there are] seven parsaos, and these the sun is reckoned [to traverse] in its day by its two motions (שני מוטיין). It travels eastward, going alongside [the mazalot]; and so too at night, if it is in that night [it travels]

likewise by its two motions. For the light and [its measure] are reckoned to it [as completed] only when it reaches the place [?]; until now it has not [completed the full measure]. The four [seasons] are by the two motions. From the place where the sun sets in the west, it travels — from morning to morning, because the night follows it; from day to day, by the two motions.

And you should know: the [days are reckoned] for the heart, that they ought to be set down by the proper motions — the sun turning more [in some signs] than its base course; just so, the course turns from east to west, and this it does going westward each day. Only on the first day [of the week], on Shabbos [?], do they travel together, because [the course] is intertwined, moving sideways, eastward, from the west [?]. In the reckoning of the cycle it moves a little at a time; and the cycle (galgal) moves a little at a time.

[Body heading: פֶּרֶק יא — Perek 11]

[We rely] on this, that it is precious — all this follows from the wondrous arrangement of the motions, by way of the cycle's going round. But yes, there are times when the reckoning of the calendar comes out a little [different] for the sons of [a given] place [?], and as to the bounds [of the earth] it is more [?]. The settled [view] of Philippo (פִּילִיפּוֹ): the divisions [?]; and the men of al-[?] (הַאֲלַגְדָּא) came, reckoning by days. [The matter] flows out [?], as when half the measure of one day stands over against another day — on the first day, on Shabbos, [one] saying this — for there is no [reckoning] of this kind by way of the east. And [as for] the men of the west of al-[?] (הַאֲלַגְדָּא), they came here to them by way of the east. The path [?] is fitting: that if a man were to go on foot — so much progress each moment — night would overtake him at the place he reached, within the span [of his journey, as far as is] possible. He could go on his way for many days, in consecutive [stages]...

but only because the traveler is always in one place at any given moment, since your walking-pace is itself the cause of all this: just as the sun goes round always from east to west. So too, when daylight ends in one country, another country is reached, and there the whole day is still upon it.

By the same reckoning, then: wherever your foot treads, there the whole day is upon you — for the sun is always above you, traveling perpetually over your head. And it is precisely here that a fine point lies: the sun is always opposite you, its banners ever spread over you. Therefore, just as by day the day never ceases, so too at night the night never ceases for you. And just as the day does not begin for you [until you reach it], so too the night does not begin for you [until you

reach it], even at the very onset of night [?]. Thus, just as you always walk by day with the sun, so too you always walk by night [in step with the night]. For just as you walk and step out a whole night's distance in the night's measure — exactly as you do by day across the whole earth — so it is: but only because [you are always in one place].

[The sun] reaches the place where it shall be [?] by morning, or by evening at the place reached. Thus the day [for that place] is sometimes longer or shorter, and so the night likewise. And here too is something to wonder at: that by day the sun's motion appears to be only some twelve hours, and so it does not work out that in every twenty-four hours there should be two daytimes and two nights — but rather one daytime and one night [?]. By its true motion across the whole of its course, it works out that in a single day it makes one full circuit, and in the first three hours [?], and so for all the days [forever].

It is right to understand all this, and to grasp these matters in their true sense, just as we have explained.

[New paragraph:] And behold — the sons of man did not know, nor did they grasp the path of the sun's motion as it truly is.

the sun's motion, its rising and its setting, in truth — in the way that the sun, in the morning, comes anew above the firmament at the eastern horizon, and likewise the moon by night. This is to give light upon the earth, and they [the heavenly bodies] are appointed over it. And if [the wise of the nations] say that the sense and the reasoning behind these things [is otherwise], the proof is therefore [?]: it [the matter] becomes garbled and confused in every tongue and idiom of the sons of man, and they have mixed up the matter according to the constellations as they understood them.

The wise men of the holy [people of Israel] set this firmament with two layers [?], stretched out like a tent-cloth above [?]; in truth there are two suns [appearing] — at sunset and at the place [?], by the true motion. They lifted up the song [?], saying, "the sun rises and the sun sets" — by this path the matter is well set. So they have walked, in their faithful tradition. The sages knew it well, in truth, and gave their hands [their assent] to it, just as [is fitting].

Upon the [structure] of the heavens and the doors and the gates [of heaven], as it is said, "and the doors of heaven opened" (*Bereishis [Genesis] 7*), and this is "the gate of heaven" (*ibid.* 28). And behold, this is yet another matter [?], for by [the nature of] the sealed material it changes, in matters of reason and of empirical test [נסיון, "experiment/experience"], and there is no wise man [who...]. The words

of the living God rest upon their authors [?], for our Rabbi spoke of this — the corporeal world and the [spiritual]. And [the matter is settled] for all the wise men of the nations.

[Discussion of the sages' opinion vs. the nations' opinion on whether the sun, at night, travels above the firmament or behind it:] Indeed [?], the [matter is] that they spoke their words deliberately [?], ... the matter of the world above is the sun and its course, and the corporealists [those who reason from the physical] concede to our Rabbi's words — and it is found that there is no contradiction [?]. For there is a lower [outer] knowledge below and a higher [inner] knowledge above, and the higher knowledge is before [?]... and on this it is sharpened for [the men] before [?] — but only rarely (*Ma'amar 2, Perek 7*).

And behold — it is found that the wise men of the [Pythagoreans? הרסאגאגיס = the Pythagoreans (?)] [held] [?]... [a] man, and according to the opinion of the ancients in the [matter] ... of the world, it is established as a sealed secret [that] the upper [world] is in the sun, and in truth the upper world is as it is written, "in the heavens" (*Tehillim [Psalms] 19*), which is intended by it [?] — by the corporeal-and-the-fullness-of-the-heavens [?] in the Zohar (*Parshas Bereishis, folio 30*).

[New paragraph, p. 68 area — the sages of Israel vs. the sages of the nations on the sun's night-path:]

There are windows [openings] there before His world — and behold, all the wise men [say] the sun travels beneath the firmament and sets in the west; and our holy Rabbi [taught otherwise] from the early ones [?]. The wise men of Israel say: by day the sun travels beneath the firmament, and by night above the firmament. The wise men of the [other] nations say: by day the sun travels beneath the firmament, and by night below the firmament [as well]. Rabbi [Yehuda HaNasi] said: their words seem [more correct than ours], and one who has insight, together with the Talmud, can square our Rabbi's words (*Perek 2 of [Tractate] Eruvin*) and (*Perek 2 of [Tractate] Bava Basra*). And [the Talmud Yerushalmi...].

He who says, "there are windows before His world," there are [revolving paths] in the firmament; and by night [the sun travels] from below the firmament upward, and by night from above the firmament downward [?]. By day the sun travels from below the firmament upward, and by night from above the firmament downward [?]. — Our Rabbi spoke of these matters of the constellations [?], by day, and this [?] their judgment. And it can be that our holy Rabbi accepted [it] from all the wise men of Israel (*Perek [2] of Bava Basra*), and

the [Talmud Yerushalmi], and the words of Rashi [ר"י = Rashi (?)], al-[Alazor? אלעזר/אלעזר] in his chapters [?].

before His world: for surely they are all holy and pure, and it is written, "the heavens were opened," and it is said, "and the windows of heaven were opened," as it is said, "He opened the doors of heaven" (*Tehillim* 78). This too, and further [?], the sealed matter changes [?]; and the wise men mentioned above wonder [at it], and Rabbi [Yehuda HaNasi] came [?]. There is no wise man [who can settle it] by empirical test [נסיון] [?]. But know that [his words] are precious [?] — for this one said one thing and that one said another; this is not [a dispute over] near matters, and there is no [contradiction] between the corporeal and the fullness [of the heavens]; and on this they tested [?] also in [matters of] empirical test.

Indeed, the wise men mentioned above [reasoned by analogy?], and the matter became garbled [confused] [?]. ... for in [these] languages they spoke obscurely [?]; the opening of the upper world [is] the sun, and the disputes [?] are corporeal — they concede to the words of Rabbi [Yehuda HaNasi], and it is found that there is no [contradiction] [?]. For there is a lower [outer] knowledge below and a higher [inner] knowledge above, and the higher knowledge is before [Him]; and the matter is sharpened for them — but only rarely (*Ma'amar* 2, *Perek* 7).

[New paragraph:] And behold — it is found that the wise men [reasoned by analogy?]. ... man, and according to the opinion of the ancients in the [matter] of the world, it is set as a faithful secret [that] the upper [world] is in the sun, and in truth the upper world is as it is written in the verse [in] "the heavens" (*Tehillim* 19), which is intended by it [?]; in the Zohar (*Parshas Bereishis*, *folio* 30).

The heavens — this is [Chetz? חסן] of [Da'al? דעאל] in the [covering/canopy], that is to say [?]: it is said in the name of the Gaon of [the men of] Israel — "fire and water," and the great [light] [?] — in the verse of the ancients (*Siman* 79 and 86 [?]), who reasoned by analogy [?]: [the sun] travels beneath the firmament and rises by way of [revolving] paths, truly, every night until [the place] where it is written (*Siman* 79 [?]) — for the sun is at the [horizon].

men of Israel — fire and water — and the great Gaon of the Jews, the Rambam [רמב"ם], of blessed memory, [held that the sun travels] in twelve [hours? בעל / בעל י"ב]. [The Vilna Gaon? ו"א = "and some say"] held that, according to a forced [reckoning], the corporeal motion of the sun [carries it] from below the firmament upward, just as in its plain sense, in this world.

That the existence of the sun is [thus] every night [traveling] from below the firmament upward, descends [?] by night to above [the firmament], and its faces

[its disk] vanish [from view] by night; and the rotations [?]. The light of day is light [?]; the body of the sun goes [round]; the great [?] rises mightily [?]. Why is it that by day [the bodies] incline [cast shadows], and by night [otherwise]? — and there is more wonder by day than by night [in the sun's traveling] [?].

And behold — note this now: that without the sun's light reaching downward [?]... the hidden peoples [the inhabitants of the far hemisphere] — namely [America? מאמעריקא = America], to [?]... there [?] it is day, and the sun shines there and is bright [?], and the point is fixed altogether [?]. And further still — except that the disputes [are these] [?].

for [this] [?]: and the verse, "His hand wrote it" — there is no [window] there, and no [setting/turning], but rather in the corporeal world [?]. The authors too, in the matter of "the sun rises," [say] there are disputes within the firmament — and that [matter] is settled [?] in itself [?]. A righteous man [would be] at rest with it [?]; but [those who] reason [thus]: it fell among the deep statutes [the abstruse laws], for in truth it is not so — thus, and again, in this world; for [their] purpose [?] of the matter is plain [?], and they came to give a number [an accounting], and to do [?] all [?] but in [its] reckoning [?].

And see and understand it. And as for what we said above (*Ma'amar 2, Perek 7*): and there are witnesses [?] for me — testimony confirmed [reliable] regarding the words of [Rabbi Yehuda] [?] — a man, our holy Rabbi, the famous Gaon, in all the wonders of Judah [Yehuda], who [?].... for this his hand wrote there. And the firmament — "the windows of [heaven]," upon the matter, by way of [?] the firmament; the heavens [stretched] like a tent-cloth, [up to] the limit [?]; and even though [there is no] mouth there [?] — He does not come down [?] from [?].... as they said, "the Torah speaks in the language of the sons of man," of blessed memory. And the second [matter]: the [great] Gaon, R. [Yaakov] Emden [יעב"ץ = Ya'avetz, R. Yaakov Emden], of blessed memory, in his book *Mishpachat Sofarim* [or "in his book, the family of authors" — מטפחת ספרים, **Mitpachat Sofarim**], where the [?] faith of the wise men [?]; and this matter [is] fitting for him, and he does not attain the rule [the general principle], and his opinion [?]. There are two [different] things to rely upon them — apart from what is in truth.

For this is so — and "His hand wrote it": there is no window there, and no [setting/turning], but rather in the corporeal world, [as it pertains to] the matter of the firmament [?]; and so [the Sages] mentioned the world in its plain sense, in its simplicity; and thus in this world. And so it is with their words (*Ma'amar 2, Perek 7*), all in number [?], all the living [creatures], and all that is behind it [?]. And as we have said above (*Ma'amar 2, Perek 7*), He arose [?] at His call, in that

very chapter — in the song mentioned of the disputes in the matter [of the firmament] [?], the wonders of Judah [Yehuda]. The author of *Emunat Chachamim* [**Sefer Emunat Chachamim**], of blessed memory [?]: [the sun travels] by way of "He opened to you" — [as in] "the Lord shall open to you His good treasure" [Devarim 28:12] — [meaning] that it does not come down from the heavens, and [travels] on its way. And the second [witness] is: he was a mighty man, a man of valor, son of [a noble?] [?]. The authors who supply [evidence] there on some of these matters in a book — [each by] his rule and his opinion, in this matter, and these are their mouths [their words] — apart from what is in truth, forever.

Perek 11 — concerning the matter of the [day-line / longitude argument], to understand and to grasp; and also concerning [the inhabited earth being settled by the sons of man].

The lands and the dwellers in every place — for there is no [Jew? כל ישראל] of Israel anywhere who is bound by the commandments who does not dwell [there] [?]. He sits and rests [?], and they keep [Shabbos] each one [?] in the matter of the honor of Shabbos day. And the men of the traveling [caravans? הנוסעים] — when on a journey two of them meet [?], a case arises where two Jews on their way [?] meet, [and one is] at variance with the other, [or they are] settled on their [reckoning], so that one's Shabbos is not equal [?] to the other's, [for] today is the days [?].

And from the time of the destruction [of the Temple] [?] there is no fixed time — and the time of the prayers [is reckoned] at the onset of night [?], according to the place; just as on the matter [of the destruction of the Temple], from this it [follows] [?]. The commandment of [evening prayers — Ma'ariv?] is from those who pray it according to [a tradition] [?]. The law is, in this matter — that every man of Israel must do something [an act] for the day [?]; he it is who [discerns] for himself the time [the cycle?] in every place where he stands above [?]. Therefore [evening prayer? ערבית] in the morning [שחרית, Shacharit] — and when the sun comes [up], he prays the evening prayers [?], and so it is at midnight [?].

And concerning the destruction of the great House [the Temple], and on the people, with the name of the Lord [?] — they fell [?]. Just as in [the keeping of Shabbos] one performs labor, and on the seventh day [one rests] — [reckoned] by the place in which one is — (*Vayikra [Leviticus] 23*). And besides this, if a Jew dwells [in the south? הדרומי] [?], where the name [?] is at times the day [is reckoned] as many days [?] — of [twenty-four] hours [?]. So [for instance] in [the month of] Sivan [?], [where] the day completes one [?] long [day] and so a long night [?] — and on the [long] night, one long [night]; and the ships [vessels] [?]

reaching the city near to the great icebergs [?] of the great [northern travelers?
התנעים הגדולים הנקראים — "the great ones [bergs] called..." (וואל פיש) —
Yiddish/Dutch: "Walfisch," i.e. whale / whaling region (?)].

[Body-heading, p. 69: פרק י"א — "Perek 11"]

There is a man who reckons, and you shall examine [the matter], and you shall come to understand the nature [of the time] in which one finds himself — every dweller among the sons of man, scattered and dispersed in every [land], with the Lord. All Israel who keep [Shabbos] keep the whole Shabbos equally [?] — except [that] the [day is reckoned as twelve hours? י"ב]; the [day's] honor [is reckoned] by the day [?]; on Shabbos, then, it is [reckoned] opposite to it, by night [?]. They meet together [?], as we explained in the previous chapter. How precious is this!

[They] keep it equally [?]; the whole world is [bound] to keep it; their times [vary] [?]. And the times of the prayers of all the sons of man are not equal [?]. But [?] by night — [from the destruction of the Temple] — and this is at the limit [?]; the day, the day, and the food [?]. [Those who] pray the evening prayer pray Shacharit [morning prayer] from their mouths [?]. But [?] to do a thing in its [proper] day [?]; in its time, and in its time, [each according to] the place where he stands above [?]. — [Just] as in their dwellings, so [too] in their [travels?]; just as [in matters] of the heart [?], so [each one] prays for himself, [in] the order of [his] prayers and reckonings [?].

And so it is for all the totalities of the days [of the year] in places where the [seasons differ]: a thing [reckoned] as Shabbos there is at rest [?]; therefore it is called "Shabbos." And if a Jew dwells in a country near to the northern city [city of the north — לעיר הצפוני], the day [there is] of twenty-four hours, as [in] (*Begrünland?* בגרינלאנד — *Greenland*) [?]; there the night is one long [night], and the day [one long day]. Or if a Jew dwells [where] [?],... the [days reach? the great icebergs called...] (*Walfisch?* וואל פיש — *whale / whaling-grounds*) [?].

one [day] [?]. And [there is one who, in his] reckoning [counts] six [months] [?] — six times twenty-four [hours] [?]. And so on the matter of the prayers and the perfections [completeness] — let him do the thing [?]; and so all this night beneath the earth, but in the heavens above [?]. By the matter of the night, the night that the Holy One, blessed be He, awakens [stirs up] [?] anger and wrath [?]. By the matter of the acceptance of the prayer — the prayer of Shacharit and Arvit [morning and evening prayers]. By the matter of day and night and [the world] above — which is [?],... by [the nature of] the time, and the time, which is in

Jerusalem of below [the earthly Jerusalem]... [Marginal page-signature, top-left of p. 69: גל (= 33, leaf number)]

Sefer HaBris HaShalem — Part I, *Kesav Yosher*, Ma'amar 4 (*Shnei HaMe'orot*)

(continuation of Perek 11)

below — just as the years are reckoned, and the sanctification of the new month varies according to the local longitude of the place, by the Torah, and as for the matter of "Jerusalem of below," there is good reason for it. For who would say that the eclipse of the sun occasioned for the Jews by the moon — that is, the moon comes between the sun and the earth, and the moon thereby conceals it; it is called by the philosophers an eclipse of the sun or of the moon — [is the same the world over]? The sun is eclipsed and grows dark.

פרק י"ב לקות [Perek 12 — Eclipse (of the sun)]

The sun has no light deficient in itself; rather, what is concealed from our eyes [is concealed] because the moon stands between the sun and the earth, and the moon travels above [the earth] (Perek 8, Ma'amar [this]). It follows that the eclipse is not in the sun itself, but is something incidental that befalls it — that is to say, the sun is eclipsed because something interposes itself between it and our eyes — that is, this is its time and its appointed season.

And should it happen that this [interposition] occurs beneath this [body], the reckoning is precisely at the time of the conjunction (*molad*), for then [the moon] separates [the light]; the eclipse of the sun [occurs] only in the land where the moon travels between the sun and the earth, and the sun stands and the moon halts beneath the earth below.

At the conjunction the moon separates and conceals [the sun] on the part of the earth by means of a screen (*masach*), and that screen is the body of the moon, which interposes and conceals the light of the sun and obstructs it. That is to say, the light of the sun does not reach the part of the earth that is in shadow, since the body [of the moon] is what interposes; and there are no signs of [the sun's] light removed from that place — [the moon] obstructs it, taking it away from it.

For the eclipse of the sun is not [visible] over the whole face of the earth at once, but [only] in part — that is, the eclipse begins for the inhabitants of the west and

afterward [appears] in the lands lying to the east; then the light of the sun returns, beginning where it first [appeared]. And since the eclipse does not appear at one and the same time to all the lands, [it follows that] the duration of the eclipse [differs] in every land and every place [recte: by every longitude]. I have come to inform you, and to set down in writing, what is recorded (Perek 8, Ma'amar [this]).

The moon, then, [eclipses the sun for] those distant lands [only] in proportion to its own eclipse, [which it does] gradually, and reaches up to the sun. And so the eclipse of the sun is not [the same] in all the world. The eye that beholds [it] there sees one portion of [the sun] darkened, while the darkened portion is concealed from [another observer]; [the moon] comes between the earth and the moon — the descent into the sea [recte: the matter] is below.

I know and can affirm of the moon that it is far off — [the eclipse] does not extend over the [whole] earth; the time of its eclipse is greater, for [the moon's] face conceals the [sun's] face. [Illegible: ~1 word] when [the moon] interposes its body in the small [arc] that is seen — and when the conjunction is timed, then the conjunction occurs and [the moon] stands [opposite].

All these are aligned upon a single line directly opposite it; then [the sun] is eclipsed by a ring of light, for the moon cannot conceal the whole of [the sun]; the rising of the sun is [seen] round about it [recte: around its rim]. And were the moon strong enough... [the moon].

that one of the planets — that is, the body of one of the wandering stars (*lechet ha-yidu'im*, "the known wanderers" [the planets]) — passing beneath the sun, this too is called an eclipse of the sun; yet this is not [a true eclipse]. The eclipse of the sun is brought about by the moon two or three times a year. In one famous town — in the [Holy] Community of [recte: a place], in the [Holy] Community of [a place], my birthplace [Lita / Lithuania] — [an eclipse occurred].

And I have seen with my own eyes, [when] I was in the town of the [Holy] Community of HaG [recte: a place name], in the land (*medina*) called [Holland (האללאנד)], and in [another] one of [these lands] — that there was, in my own days, an eclipse of the sun once, [caused] by the body of a planet, the star called [pegnum — recte: a name (פֶּגְנוֹם)] [Venus], which was seen passing before the sun; for [the planet] does not [itself] shine, but when it stands directly opposite the sun, [it shows] thus — a small darkened point [moving] beneath the sun, even though [the planet] itself is exceedingly beautiful when it stands opposite the sun.

This eclipse was famous in the world for some time; its duration [was such-and-such], in the [city of] [Königsberg [recte: a place], in the land called הונספערשזיטטען (Königsberg)] — [or in the land] called [(בענגלאנד) England]; there it was reckoned and computed, and they set their telescopes (*hikram* [recte: instruments]). It is known that the body that passes before the face of the sun and conceals it — this is by nature, and from one land to another, and from one place to another, [the same phenomenon]. So it appeared in every land, and in [each] land at its own precise hour.

The inhabitants and dwellers of the land of the country [(ענגלאנד) England] [recorded that] — for a land lying far off, the crossing-time differs (a [whole] day [later] [recte: gradually]) — the journey [recte: distance] of [recte: a year] — but at the very same instant, the matter [was reckoned], at one and the same time of the conjunction [recte: at one place] the sea [recte: the same hour]. So they recorded, as they wrote, in the [Holy] Community of HaG [recte: a place], in the land called (אמעריקא) America — as it was recorded, [made] with vessels [recte: instruments] in their hands, and with sharp instruments (*klei machazeh* [recte: telescopes]); and so too in the town's bell-towers (*klei ha-haka'ah ha-nikra'im* — [the chiming instruments, "Carillons" (קארמלאם, *carillons*)] [the chiming bell-instruments]).

And it came to pass — when [the eclipse] occurred there, on a day [known], so that men might stand [ready] and [observe] — those vessels [were prepared] in a known place. And on that night the men of that land were [observing]; and within a short time it occurred (*nikra* — "it was called/befell") to all those who set them up. And as [the matter] was made public there, so it appeared there too. And [nothing] of all that they recorded fell short of anything they wrote.

Thus the sages reckon, regarding the sun and the moon, [the wise men knowing the future times] of the [eclipse] yet to come. And just as [we have written], so [the astronomer] (*Festivieri* [recte: an astronomer (פאסטיויארי)]) [is able] to know the eclipse [precisely], with full understanding of [the moon's place] [recte: according to his calculation]; or [for] the moon [he reckons whether it will be] obligatory according to its conjunction — [the eclipse] of the conjunctions and the seasons (*tekufot*) from the beginning of Creation, and the dwellers of the land (*chochmei Eiropa* [recte: the sages of Europe] [(אירופא) Europe], *Mina* [recte: China (מינא)]) — [over] many thousands [of years], the sages have computed; and so [it is] written that [recte: it is] found written.

How many kings reigned in their cities — [recorded] one after another! And how many years [each reigned], and how many wars each waged, and all the

chronicles that occurred in their days — and the physicians (*chochmei*, [the sages] (אִירופָּא) Europe) — [all of this] they wrote of them, and recorded their eclipses [recte: their chronologies]. The reckoning was set down concerning them and concerning their [events], computed in good order and with sound understanding, made precise to the smallest degree.

[The astronomers] have filled in [the dates of] every eclipse [recte: every event] that occurred before [recte: in former times], up to [the present]; and all the chronicles of those nations [recte: the chronicles of the years] they reckon as one [recte: in their order]; and as for [an event] whose [date] they did not [fully establish], they let it stand in its place, and the times of its occurrence [were left uncertain]; yet [in] any matter at all, in all the books of the chronicles — what is found written upon the book of their chronicles is reliable, and the whole [is] weighed; and the physicians (*chochmei* [recte: the sages] (אִירופָּא) Europe), who in their reliability [recte: in their days] [have] reckoned [recte: and confirmed] from one book to another, [from] all the books before them — [the works] of the earlier sages (*makdimei* — "the predecessors") [are] reliable.

(continuation of Perek 12)

just as the matter of the [solar] eclipse stands, so it is in every respect — but as for all the other matters [recte: their words], for everything is vanity [recte: emptiness], and every kind [of error] and account [is liable to error] — according to the early sages whose images [recte: testimonies] were given by hand [recte: handed down], by the year 4567 [recte: a year] to the present count [recte: by the present reckoning] — [an eclipse] occurred. Whoever sees the eclipse [is bound to it] — [the sun] is eclipsed, and the earth's interposition conceals it [recte: as below].

פרק י"ג לקות [Perek 13 — Eclipse (of the moon)]

The moon has no light of its own at all; it has nothing except the radiance of the new [light] — for [the moon] is below the earth [recte: above the earth from below], and its radiance [comes] to it [from the sun]; and the sun stands above [recte: opposite] the moon, fully [illuminated], turning all round so as to give light upon the earth — and the sun is above [the moon] — fifty times [larger] than the moon. Therefore, just as the earth [casts a shadow], so too the moon, [being] high and elevated above the moon [recte: above the earth], the moon reaches and arrives [into the shadow] — that is, the shadow proper to reach it [comes] from the sun [recte: from the earth].

For just as [we have explained], the moon, in descending below to the earth, as stated above — for the moon, [when] it comes into the whole of the earth [recte: the earth's shadow], being suspended in the heavens [recte: the path of the heavens] — [the eclipse] is near, and close to the earth, [for the earth] is wide. And every [body that comes into the shadow is eclipsed], for when [the moon] reaches the point that is the [shadow's] thinness [recte: tip], [the eclipse occurs], like the [eclipse] of the star Venus (*kochav Nogah*).

[The earth] is larger than [the moon] — greater by many [thousands], [more than] a hundred thousand times [recte: a hundred fold], in [its] circumference [recte: ten thousands] and round about; the radiance ascends higher and higher. We have already explained in the previous chapter that the moon is sometimes far off [from the shadow], [and] sometimes [close]; for when the moon is far off from [the earth], it casts its shadow on the earth [recte: upon the earth]; only for a brief time does it pass into [the shadow]; for [the moon's] motion is such that it [enters] the shadow [recte: not the body itself].

The dark [shadow] is rounded over the face of [the moon's] disk [recte: only over part of its face]; the rest of the disk [recte: the remainder] is eclipsed, [for] the moon [travels] from west [to east]. For the moon's course is from west to east — by means of the sun's motion [recte: the moon's motion], which is beneath the sun and [moves] toward the earth — the shadow [falls] upon the face of the earth. And it is [thus]: the moon comes first, and afterward the ring [of shadow] — the earth being round [recte: the shadow being round] near the earth, [its body] wide; [the moon] enters into it, until it is [wholly] within [recte: the moon comes into the earth's shadow], and the moon [is darkened] until it passes through; and in the night the bright [face] is darkened and falls into shadow.

[The earth's shadow lies] close to [recte: when] there is no precise alignment between sun and moon [recte: at the conjunction]; and even if the earth [casts a shadow] over the [moon], being high and elevated [recte: above], [the moon] passes through it from one side to another [recte: from place to place], and crosses [it] from here to there; and the bodies (*ha-gelilim*, "the spheres") — the fine ones — [are at issue]: they do not draw near to touching it, and there is no eclipse of the moon [in such a case].

[The shadow] is near to it [recte: at it]; therefore there is an eclipse of the moon in all [recte: across the whole sky] — [the moon] is wholly eclipsed [recte: enters into] it; the darkness [is] real, [falling] upon its face from above, and removing [recte: concealing] [its light] — gradually, much of it [recte: a little at a time], it

[becomes] dark in all the world. And all men [recte: the inhabitants of the world], on every side of the earth where [they dwell], [see it].

Were it not so [recte: but it is not so], the eclipse of the sun [would be everywhere], whereas [the lunar eclipse] is not [confined] to a portion but [appears] in [the whole] land [recte: the sun's eclipse is in one place only, the moon's in the whole earth]. The radiance, [a] fine [sliver] of light, [is] within [recte: in the midst of] the earth [recte: above the earth]; for thus indeed [it is]. The remainder, [when the moon] is taken up [recte: passes through] — within it [recte: at the conjunction] the sea [recte: the eye] does not see the eclipse of the moon.

Furthermore — for I am still speaking of the matters concerning the luminaries — let me tell you, you man of high [understanding], the [right] reckoning of the moon [recte: the moon's course and circuit]. And so, by [the calendar] [recte: ד], a complete reckoning [is given] for the appointed times (*la-mo'adim*) [recte: of the festivals]...

פרק יד — Perek 14

So that the mind not suppose there is anything higher [in worth] than [the matters discussed]: [namely] the supreme excellence of our holy Torah, which embraces all the things mentioned and that are done in all the worlds — all of them. [recte: לַמַּעַן, "so that," opening the chapter]

I will not refrain, therefore, from informing you of one [further] matter, by way of an allusion that the Torah hints at. [?]

[The author resumes the calendar theme from the preceding chapter:] For the great luminary [the sun] runs in a great cycle of twenty-eight years, and the lesser luminary [the moon] in a small cycle, which is the cycle of nineteen years, that has been handed down to us by our forefathers — these being the cycles by which the molad [the conjunction] is reckoned.

For "[God] saw the light, that it was good" (Bereishis 1[:4]) — and by the number-value of the words "כי טוב" ["that it was good"] is alluded the great cycle [recte: the gematria of 31 = כי טוב, the figure the author is reckoning; transcribed as flagged], the principal [cycle] for the reckoning, and the first for the calculation of the revolution of days and years [tekufas ha-yamim ve-ha-shanim]. This is what our forefathers the prophets knew, as the RaDaK [R. David Kimchi] explained [Limmud 4? — [?] למוֹד ד [?]]. And he [the RaDaK] wrote: ["When the wise man fixes his gaze at the end of the days, the [cycle]..." — [?] partial], in the tradition

that came down to them from the prophets. And they handed down to us [this reckoning] for the appointed times. * Indeed, this too is hinted at in the Torah.

[The discussion turns to the homiletic equivalence of letters and numbers:] And [it is] not for nothing — there is here a hidden name [shem], that is, [a name] of nineteen [letters], drawn forth and emerging from the order of the "ב" of "בראשית" ["In the beginning"] of Bereishis [recte: the opening bet of the Torah]. From the [letter] "ה" of "בראשית" [recte: reading from בראשית] there emerge, in this manner: by the number-value [gematria] of the [letters], and the letter מ"ב [42 — it is [the] "אות" [sign/letter] from [the verse] "מן" [?]. And there is a [further] name of forty-nine letters [מ"ט אותיות], and likewise from these [letters], and so from the [letters] of "ברא" [?] — for thus all the works of Creation [ma'aseh Bereishis] were created. Therefore the name of the מ"ב [42-letter Name] [is derived]. [This dense gematria-derivation passage is partly conjectural; see QA.] [?]

[The author cites authorities on the Forty-Two-Letter Name and the structure of Genesis:] And it is written [so] in the Sefer HaPardes [of R. Moshe Cordovero] and in the Sefer HaKaneh [recte: Sefer HaKaneh / Sefer HaPeliah]: the letters [number] not less and not more, and precisely so [are] their places in the verses [pesukim]. *

"וְהָאֲרֶץ הָיְתָה תוֹהוּ" ["And the earth was unformed" — Bereishis 1:2] (there). And now those who are honored and esteemed — the author of the Sefer HaIbbur [the work on intercalation], and by reason of the clarity of his eyes that were illumined [?] — the RaDaK is the one who taught it to his disciples. [?]

And the sign is to be set near him [as a mnemonic], which is "ויד" [?]; and it is not so. For everything received by tradition (kabbalah) — it [reaches] us truly by way of [tradition] from the prophets. [?]

[A reflection on the wonders concealed in Torah:] "פלא" ["a wonder"], as it is said — [recte: a play on פלא, "wonder," and נסתרות, "hidden things"]. "And I have written this only for the honor [of Heaven]" [?] — and the secrets of His hidden treasures, "בִּגְנוֹזֵי נְסִתְרוֹתָיו" ["in the storehouses of His hidden things"]. *

For "see, I have seen" [?] — like a crown [keser] [recte: כתר]. *

[On the science of Kabbalah:] The science of the Kabbalah lies set in a corner [keren]: there is none who seeks it and none who inquires after it; it sits alone, like a widow [?] — "she sits in solitude," and how fitting and pleasant this quality is. * And it is from this [neglect] that they [the philosophers] busy themselves

with mere words; and these set down their gaze [only] on the [outer] meaning, while the wise of our nation [?] [neglect it]. *

And the [outward] meaning [peshat] of the matter is set forth [in their works], the [matter] revealed [as opposed to] the hidden, set against us. *

["Said the master of the first teaching" — [?] אותה למרי קמא [?]. *

And there is more to say [?]: it is not [yet] possible for a human being to attain to perfection [shleimus], by the [paths] of the hidden things [betzavtei mevasher? — [?]], by reason of his [limitations] — for it is great [the task]. * And even one who has grown old in [the study of] flesh and wine [?] — [he is] not [thereby fit]. * [Several phrases on this line are degraded.] [?]

[On the order of the four worlds and the soul's ascent — [?] throughout, dense Kabbalistic terms:] Apart from the [intellect itself] — there is in it the power [koach] of [memory], the power that recalls [?]. *

And from these [come] the saying, [namely]: a judgment not yet [resolved] — "the hard ones" [kashei] [recte: the difficult laws], and the discerning son for understanding [le-vinah]. *

The Kabbalists, who from of old, behold — we are drinking from the sweetness of their honey [?], in His glory; and "בְּצַלְמוֹ" ["in His image"] [the soul] ascends on high beforehand, [for] forty years [מ' שנה] [recte: מ', forty]; and were [the lower garments] [?] — *

And yet our understanding has not pondered [these] great matters [?]; and the AR"l [the Arizal, R. Yitzchak Luria], may his memory be a blessing [ל"ל]. * ... forty years [מ' שנה], and were they to wear them [the garments], the [souls] would be stripped of [their] rabbinic [?] holy garments. *

And in truth the [garment] is "קֹדֶשׁ וְקִדְּשׁ" ["holy! Hush! and holy"] [?]; thus they would [stand] in all [the worlds]. *

And R. [great] explained, in his understanding: for were [the souls] to inherit, the souls would [be enclothed] from the holy Kingdom [Malchus Kadisha] — as it is taught in the Ra'aya Mehemna (פ' כי תצא [Parshas Ki Setze]) [recte: בְּדִאֲתָא — "as is taught"].

[The text continues, citing the Zohar and Cordovero on why the secrets of the Torah are called by the names "Middos" ("attributes/measures");]

of blessed memory [ז"ל]. And there are [those] who [hold] otherwise: that after [these come] the secrets of the Torah, [from] the secrets of the Kingdom of Holiness [Malchus Kadisha]. * And concerning this matter [the RaMaK — R. Moshe Cordovero], may his memory be a blessing, wrote (in the Sefer HaPardes) [Maamar / Perek 5? — [?] 'מ' פרק ה [?]], of blessed memory:

[The question:] Why is it possible to call those [people] who occupy themselves with the secrets [sisrei] of the Torah, [namely] the laws of the [forbidden] sexual relations [hilchos arayos] [?], by the plain sense of the matters alone? * To this he said: [it is] because — *

[The answer:] With all this, they are not [merely] tied to the supreme [level — the level of] the chosen [ha-nivchares] [?]. * For the secrets of the divisions [chalukos], and they are called by the names "Middos" ["measures/attributes"], after [the verse] "מִדּוֹת" — for the wise men in the [tradition of] Kabbalah called [them] Middos. And he [Cordovero] said: "These are inherited [as] Metatron — a servant, and not a king; the King's own [self], blessed be He". *

There is, moreover, [another reason]: [in] Scripture, in the account of Creation [ma'aseh Bereishis] and the account of the Chariot [ma'aseh Merkavah], in the Zohar and [the writings of the AR"i], they are nothing but parable [mashal] and figure [melitzah] [pointing] to the things found in the [supernal world] — [just as] the love that exists in a human being [is a figure for divine love]. And likewise the term "פְּרָצוּף" ["countenance/configuration" — partzuf], "זַעִיר אֲנָפִין" ["the Small Countenance" — Ze'er Anpin]: [these too are] in a human being [as a parable]. * And so with all of them — examine them and investigate them, for they [arise] from this [principle].

And everything found in the words of the ancients [ha-kadmonim] — the secrets of the Chariot [Merkavah] — all of it is [stated] as a garment [levush] for figure and parable, melitzah [and not literally]. And [it is] only [a] parable [nimshal], and its inner sense [is] elsewhere. And this is the doctrine [toras] of [the love] [recte: וְזֹאת תּוֹרַת הָאָדָם — "and this is the Torah/law of the human being," cf. parallel below]; and the truth is not so. On the contrary, [the truth is] their inner sense [tochan / pnimiyusam] — [that is] what they intended by them.

The wise [chacham] is the one whose eye [does not stop] at the [outer] meaning, but [penetrates] to the inner [pnimi] and ancient [atik] [sense]. And [it is] only because in His image [tzelem] God made the human being [recte: בְּצֶלֶם אֱלֹהִים — Bereishis 1:27]: He did not, [therefore], ascend [merely] to the [literal] meaning when He set down the secrets in them.

[On the difference between Israel and the nations in receiving these secrets:] [Souls] live by the virtue [segulah] of [the Torah], drawn forth in [their] root, sealed with the seal [chosem] of [holiness] [?]. * Their derivation is from the secret of the configurations [partzufim] of the angels, in the Zohar and [the writings of the AR"i]. * And in the matter of love, and the [Divine] dwelling [Shechinah] — behold, it is in the [plain meaning], by way of parable.

And those who stand upon the words of the hidden things [nistaros] — even though [a person] may be [steeped] in the plain sense [peshutei] of the Torah, and [in] the words of the commandments [mitzvos] — something of their [inner] sense [will reach him]. * And it will be that, by the things that bring a person to [yir'ah — the fear of Heaven] — let him not [shy from them]. [?]

[A continuation on letters and inner meaning:] For the Torah, as it is counted [in its letters], so [too] in its sub-meanings, alludes in the lower [worlds, and is hinted] in [the upper] — also [as] visible in their sub-meanings, the meaning of the things, according to what they are. *

By this study [limmud] — for in the perfection [shleimus] that is upon them, they [the words] become beautiful — [as it is written:] "Holy! [a] holy thing." * And many are the Jews [Yehudim], and the children of Israel [Bnei Yisrael], who said [recte: אָמְרוּ] [these things] in that generation [?]. * And there came among them prophets [nevi'im], from [olden times — recte: מִקְדָּם, "from of old"], [and] yet [these matters] were not revealed in [public] display — [and] this, because they had already been revealed [in earlier generations]. *

[On nations who knew yet abandoned these secrets:] And all the wise ones know that [the secrets] each have their own [tradition]: like the chosen of the children [bnei] [?]. * After [a time], the [tradition] was used by them in his image [tzelem], and the children of Ishmael [Yishmael] made [from it images?]. * And [there are] others — the apostates [recte: כּוֹפְרִים / kofrim], whose feet [walk] in [error] — for it is [emptiness] [recte: לא — "not," denial]; and [those] who [followed] them, who went off to count [li-sefirah] [recte: לְכַפִּירָה — "to denial/heresy"; transcribed as לכפירה, flagged], who denied [kafar] them, and stood [upon error]. *

[Reference to the chapters where this was discussed:] (As I mentioned in Perek 31 [פרק ל"א], Ma'amar 20 [מאמר כ], and [in] this chapter [halek/halak zeh], and Perek 9 [פרק ט], Ma'amar 12 [מאמר י"ב], Part 2 [חלק ב]). And also the whole sect [kat] of [those] who [erred]: * all the [provinces] [medinos] that there were in his generation, and in the generations after him — the disciples of [the chief idolater] — *

[On nations and their false images:] When these came up [emerged], they stood [their] hearts upon [setting up] images [recte: מְרוֹמָמִים / [?]]: the children of [?]. * מִפָּאָרַן ["from Paran"], מַסָּה וּמְרִיבָה ["Massah and Merivah"] [recte: cf. Devarim 33:2 / Shemos 17:7], turning to [Mount] Paran, and [the children of] Ishmael [Yishmael] [?]. * [Such-and-such a nation], called [in their tongue] (פִּרְיָם — recte the German/Yiddish loan **Frankreich** ["France"], or "**die Frey'iek**" — [?]), [in their tongue] ימ"ש ["ימ"ש — yimach shemam, "may their name be blotted out"], like [the giving of] flour [?].

[gathering signature at top of left column: ב — "bet"]

[The historical narrative of those nations continues:]

close to the year 502 ב תק"ב — recte 5502 AM = 1742 CE; transcribed לשנת תק"ב, see QA]. * And they perished from the midst of the congregation [kahal], and they intermingled among the nations [goyim] — [becoming] full-blown gentiles [goyim gemurim]. * And among the nations they were not even reckoned [as anything] before [the rest of the world] [bifnei atzmam], and there remained no remembrance [zecher] of them — not even [a remembrance] of the nations [?]. * And they died in their day. This [is] because the fathers of the impurity [tum'ah] had already ceased [recte: נִמְכָּרוּ תָמוּ, "they were utterly consumed," cf. Tehillim 73:19] — and the children, [together] with their offspring, their greatness has grown — [yet they too were] consumed and ended, [vanished] from the earth, and [the wicked are no more] [resha'im od einam, cf. Tehillim 104:35]. *

And likewise [their] sons, the children of the nations [goyim], and every refuge [machaseh] [of theirs] is destroyed — there is no terror [pachad] from this at all. *

[Return to praise of the Kabbalah and the Zohar:] In all the Zohar and in all the books of the true Kabbalah of the AR"l [the Arizal], may his memory be a blessing [recte: קֶבֶר"י — * and one [who] is afflicted with this [malady], and comes to touch upon some [matter] of the Sefarim — the holy books [Sifrei HaKodesh]: * and [the foolish] say of this verse [pasuk] — "by gematria [שבתי] [recte: שבתאי, Shabbetai/Sabbatean? — see QA], and this is [also] gematria" [?]. *

[A polemic against those who reduce Torah to mere number-play:] ...who descends to the [letters], to [boast of] them, [counting] their number [shemah] [recte: לְהַלֵּל / "to praise"], and reckons with their number [u-vechelbah imo / [?]]. *

For everything contained in their Torah is filled with [meaning], every [letter] being full of reckoning [cheshbon] and gematria, [each] number filled [with reckoning], one for one — every single letter; and a [letter] is filled with reckoning [cheshbon] and number [mispar]. * One reckons, like ordinary people of the heart, and admits — and there is no reckoning that comes [out] [cleanly] [?]. *

[The author affirms the Torah's deeper purpose:] For our holy Torah [Toraseinu HaKedoshah] — whether [in its] written [form] [bichsav] or [its] oral [form] [be-al-peh, שבעט"פ] — [is given] by the way of the Lord [derech Hashem] [in] uprightness [yosher], and all its paths [are pleasant]: there is in it no stumbling-block [michshol], and no [snare] [pach], and [it is] a place [where] one [does] not [stumble], God forbid. *

[Argument that the supernal "matters" are not corporeal:] And there is here [nothing] of [physical] meaning, and there is no [bodily] manifestation [hisgalus] in it. * For there are people who err and suppose that, God forbid, the [supernal] matters are [as] corporeal as the [ten] sefirot — [yet there are] no fewer [than] ten [eser]. *

[The supernal world is not corporeal:] ...the [vessels] [keilim] [?]. * The "צנורות" ["channels/pipes" — tzinoros] and the "זווגים" ["couplings" — zivugim], the "קצוות" ["extremities"], the suckling [yenikah] [?] of [the supernal] — * this is the [thing], and [it is] because of the fear [recte: from awe of degrading the supernal into corporeality]. *

And it was [so] also because of "מקול המון הגשם" ["from the sound of the multitude / the rushing of the rain"] [recte: cf. Melachim I 18:41, קול המון הגשם] [?]. * For indeed, "[God] saw the light, that it was good" [Bereishis 1:4] [recte: כִּי טוֹב הִבְרִיאה? / the author returns to his keynote verse] — the corporeal [must be removed] from the spiritual things [ha-ruchaniyim], and one cannot strip the spiritual [from the corporeal] [?]. * For the wise men did not [intend] [?].

[On the impossibility of conveying the spiritual in plain corporeal terms:] For these matters are already taken up [bakian] in their [meanings], by the [stripping away] of corporeality from the spiritual things [ha-ruchaniyim] [?]. * [It is] in order to study and to teach by it the [matters] of the supernal world [olam ha-elyon], [the] secrets — * in [these] matters and spiritual subjects [inyanim ruchaniyim gashmiyim — recte: ruchaniyim, "spiritual," opposed to gashmiyim, "corporeal"; the printed doubling is flagged]. * Behold, [such are] the things.

[On how the spiritual is written down in corporeal letters:] They are written with corporeal pens [kulmos gashmi] upon corporeal paper [neyar gashmi] — therefore [a person] must [strip] and study within [these], so as to grasp the [inner] meaning, [though the] medium be corporeal [gashmi], for [it is] in the supernal world [olam ha-elyon]. * Because [it is the way of] this world [olam ha-zeh] — * and in particular [as regards] the human being [ha-adam], for in the earth [adamah] God [made him], in [His] image [tzelem]: the spiritual soul [ha-neshamah ha-ruchanis] is enclothed [mislabeshes] in a corporeal body [guf gashmi] — as [you] know. * Thus it is not possible to convey [the secrets otherwise].

[On the corporeal garments of the spiritual:] ...the spiritual things, enclothed [melubashim] in corporeal words [milos gashmiyos] — and [there is] no [shame] [chillul] in this, and over them is [the name] "corporeal" [gashmi] [?]. * Opening [pesach]:

[A warning, citing the Zohar (Ra'aya Mehemna), against taking the figures literally:] [The Torah] is [as] a graven image [pesel] and a molten image [masechah], and [a thing] hidden [nistar], in the hidden recess [be-seser] of the world [olam]. * And R. Shimon bar Yochai [recte: בֶּר יִחְיָא] who [taught] [these matters] to his disciples — the secrets [sodos] enclothed [in garments]; and he said (in the opening of the Idra — ריש אידרא): "Cursed [arur] is the man who makes a graven image and a molten image" [Devarim 27:15] — * and by this he [Cordovero / bar Yochai] alludes to the [danger] of taking the corporealities [hagashmiyos] of the spiritual things [ruchaniyim] literally [recte: that one must not take the supernal figures as literal corporeal forms]. * One leads [oneself astray] in the study of [Kabbalah] if the corporeal [sounds] of [the words] remain [for him] only [at the level of] plain meaning [peshat]. * And so one [comes to] no harm — *

[The corporeal words are merely garments for the spiritual:] [The] corporeal words [milos gashmiyos] [recte: they merely express] the inner meaning by way of the figures [chiluyim / chillufim?]; * and one knows [yada] them by [their inner sense] [?] — * that [the meaning] is filled [there] beneath their corporeal tongue [leshono ha-gashmi], and one understands a thing from within a [thing] [davar mitoch davar]. *

[On the delight and beauty within:] ...to take delight in the sweetness [arev] within it; and according to the abundance of the [pleasantness] [no'am] and the beauty [yofi] of the inner holy of holies [kodesh kodashim ha-tochis], and from [there]:

by stripping away the garment and the corporeal coverings, and reaching the inner essences hidden within them—pure gold. To what may the matter be compared? To pearls that lie in the depths of the sea. People know that there are valuable, precious pearls there, but they cannot reach those waters to draw the pearls up and remove them from the water. Therefore expert divers come, men who know the craft, and take care that no water enters their nostrils; and they sink down into the depths of the sea, and there they gather and collect those precious pearls and bring them up out of the water. Then they raise them onto dry land, and there others take them, polish them, and labor over them upon the millstone, [until] the pearls are completed in beauty and worth.

Just so it is with every man who wishes to draw up, from the depths of the books of Kabbalah, matters that are concealed and hidden from the eye, treasured in the depth of their inner sense. But a wise man, who is wise from his own understanding, knows and pays heed to strip off the corporeal garment and to reach the precious inner core, [yielding] the glory of its splendor.

* Again the author says: My brother! And see that, if you wish to clarify matters drawn from the corporeal, you must take care that the corporeal not mingle with the spiritual—lest the corporeal stain the spiritual. The matters drawn from the corporeal are like a worker who polishes a [precious] surface of [?] the inner essence. As it is said, "And the Lord came down" (Shemos), "And the Lord went up" (Bereishis), "And the Lord rested" (Shemos)—and the like of these are many—and it will be a great corporeality [if taken literally].

[Lower portion of p. 76, m_R / m_L:]

And it is all the more necessary to take great care to draw up, from the corporeal, the many [hidden] meanings within the Torah, for they are explicit. So, too, are the words of beloved David, when he likened the matter to a garment: as it is written in the verse, "[The heavens] declare [the glory of God...]" (Tehillim) [?]
—and the like. Therefore beware of polishing, in your thought, the spiritual matters [?].

[The discourse turns to Shabbos of Creation.] As for the labor of the seventh day, and the rest on the seventh day: God forbid that we should imagine that the Holy One, blessed be He, performed any labor on the seventh day and was wearied by it, that He should need rest. God forbid such a thought! Rather, "By the word of the Lord the heavens were made" (Tehillim 33:6), and by the breath of His mouth all their host—and all the work was already complete. And it was He who, as it

were, brought the matter to rest. He ceased and rested with that completion of the work.

So is the very meaning of the matter: rest from the corporeal. [As it is written:] "and on the seventh day He rested and was refreshed" (Shemos 31:17). It is forbidden to draw the matter [literally] from the corporeal. So too, do not let it touch your nature, nor let your knowledge profane it: "the inner sense of the Torah in many places." And in the explanation [Rashi script / Gloss: ...] the author wrote that this matter is nothing other than [a means] to learn the inner sense of the Torah, just as it is hidden [למעלה] above, until it is revealed [דאטגליא] [Aramaic: "that which is revealed"] in the end. [?]

And now we have grasped our way, and our source [is established]. *

And see: until now [the matter concerns] our help and the mercies of the Blessed One, regarding the contemplation of the heavens, the stars [הכוכבים], the planetary cycles [הגלגלים], and the fixed stars [הקיימין], and the like, by way of particulars. And now I have set before you, O men [of understanding], that which the lower [orb], the cycle of the moon, encompasses, in the consideration of the earth. The heavens above me—I have not concluded what is to be said concerning them—across the two chapters [שני פרקים]... [text continues]

the inner sense of the Torah in many places, and in the explanation [the author] wrote that this matter is nothing other than to learn the inner sense of the Torah, just as it is revealed in the end—until "[the world] will be filled [with knowledge]." And now we have grasped our way, and our source [is established]. *

And behold, until now [we have spoken of] our help, the mercies of the Blessed One, concerning the matter of the contemplation of the heavens: the fixed [stars], the planets, the stars, and the two luminaries—across the four foundations [הארבע היסודות], in the consideration of the earth. * But I have not concluded, nor is it good, regarding the matter of the consideration of the earth, across the latter two chapters of this discourse, by way of the contemplation of the heavens, in the manner that will be [set out] for us. To this attend—and so it is. :

פרק

[Perek — heading printed at the foot of p. 76; the chapter body continues on p. 77.]

פרק ט"ו ודע

[Perek 15. "And know:"] that the heavens and the stars, because of their coldness, no visible color whatever appears upon them—neither black, nor white, nor red [the color of] a man's eye [?]. * And the appearance of colors—this is because we see them, as it were, through the Kabbalah [i.e., the received [optical] tradition] alone. * And the reason is that, according to what is explained in natural science, the appearances [of color] arise by reason of warmth; and the inverse, [arising] by reason of coldness, is, as it were, when the [object's] surface is cold. The whiteness is the [property of] acquisition, and that is the cold; and the redness is the warmth. [The color] that is intermediate between its whiteness and its blackness—that is the [proper] color, for it is received [by the eye]; and where there is [neither] excess nor deficiency, the Kabbalah is fulfilled. *

Therefore, from what has been said, it follows that the appearance seen [in the heavens]—[arising] from the power of the appearances—has no purpose, since the Kabbalah [the received account] cannot, without [further] doubt, clarify a thing in its proper place, in our likeness [i.e., by analogy to ourselves]. * But because of the cause of their mingling [התערבות] [seen] through the corporeal eye, the appearance arose. The thing is established the more, since the higher the heavens are, the purer they are, and the more the appearance of the heavens is pure and clear; and the more it inclines to whiteness in the eyes of man—and a man's eyes are not pure [enough to discern it]. :

[m_R / m_L, p. 77:] The appearance arises [only] when the white is mingled with the black, [accompanied] by warmth; and the appearance seen in the lofty heights, where they [the heavens] are perfected in their place, [is] where the appearance of the black [stands] over against his eyes. * The heavens, which are clear [בריר] [Aramaic: "clear/pure"], are like the firmament of the clouds [שחקים], as in the example: [in] the day it [the appearance] will be; [as for] redness—it [the heaven] generates [color] in the eye [only when] the appearance is born; to the eye it appears red. * The clearer it is, the more inclined it is to whiteness in the eyes of man; and toward evening it is more inclined to redness... [the eye's perception], and the merits of his eyes. :

פרק ט"ז ודע

[Perek 16. "And know:"] that the Rambam, of blessed memory, and his followers said [decreed by his decree], that the heavens, the moon, and the stars—they are bodies, and they are within them [souls] [?]. And there are those who explain that they are living beings [יולדים]. For thus he wrote in his work (Hilchot Yesodei

[HaTorah]... Part 3 [ג' חלק], chapter 12 and 13 [פרק י"ב ו"ג]), on the basis of the plain sense of the verses: that all the stars of the heavens and the moon and the sun, [each] of them is called by name—as it is written, "He counts the number of the stars; He calls them all by their names" (Tehillim 147:4). * And the work of His hands the firmament declares (so [Tehillim] 19[:1] [שם י"ט]). And "Let all the sons of gods give to the Lord" (Iyov 38 [איוב ל"ח]). And what is meant by [those who praise:] "the ones telling" (Tehillim 19) [תהלים י"ט]—that He fashioned [נכונה] them, that they reckon and tell [the divine glory] aloud, with the inner voice [בקול]. *

[m_R / m_L, p. 77:] And were the living being [the heavenly sphere] to let its voice be heard [aloud], no creature upon the face of the earth could endure [it]—it would shatter the earth [?] and break the [vessel that holds the] voice in its [own] sound. * And what is meant by "[The heavens] declare," and the matter that the living beings always [tell]: and behold, the living being is mighty, my masters; the power of all of these [is] in the act—and they shall make it known [?]. :

[m_L further:] There are many [who hold this], and among the perfect ones [there are] some of the sages who say that there is in them [the spheres] a spirit of life, and that they are living. * Only [in this:] that their movements are natural to them. * But the matter is, as it were, mere vanity, [taking] the literal sense of the words [?]. * Their proper interpretation—[that they give] glory to God, * and so the creatures [recount it]. *

And the explanation of Rashi [רש"י], of blessed memory, on the verse [is] all the more, * since [the heavens] "tell" to the creatures, and [thereby] make known to mankind, by way of the days [the seasonal reckoning], and through the cycles. * And the Abarbanel [אברבנאל] [R. Yitzchak Abarbanel], of blessed memory, also [held] that [their telling is] by way of the days and the nights. * And the seasons—the cycles of the Holy One [תקופות קדוש] [Aramaic]—what are they? * And in truth, there is no objection here. As for the philosophers among the nations [הגויים], they too divide on this matter—the great ones of them [hold this view]. *

[b_R / b_L, p. 77:] As for the wise men of the nations, the philosophers—the [Greek] thinker [הקרי לב = "the searcher of heart"?] [?]*—there are those of them who say that there is in [the heavens] a spirit of life, and the Sage [Abu Hamid] [בספר הפלאות — i.e. Abu Hamid al-Ghazali], in the *Sefer Haflat* [אל-גזאלי's *Tahafut*, "The Incoherence of the Philosophers"]: ...מלעיב

of the earth and the dust; and the rest of the three foundations, that there is in them a spirit of life. * As he [the author] said in the Torah (Part 3 [ג' חלק],

chapter 12 [פרק י"ב] [סימן י"א]), that they [the heavenly bodies] are bodies subject to death [מתים]... as it is written in the verse, "Praise the Lord [from the earth]" (so [Tehillim 148] [שם י"ח]), [it is meant] not in their literal sense [כפשוטן], the matters [being] only [by way of] intention.

* But what is it that He made known to mankind [as] His mighty deeds, that it is the glory of man, the precious [crown]? The Rambam, of blessed memory, [interpreted] in [the verse]... Shlomo [King Solomon], of blessed memory, in [Kohelet] [?]... * "[the host of heaven,] the sun and the moon, all the bright stars"—he explained in the matters [as] follows...

[t_R / t_L, p. 78:] ...as is implied: that they [the heavenly bodies] possess intellect, that they are living and possess knowledge—and so it is with them [?]. * And the decisors who speak [of this] regarding the praise of the earth and its foundations, in His might [?]: by their movements and by knowledge, the matters draw [their proof] from the implication. * And not so shall it be done [i.e. one ought not take it so literally]. :

But it can be explained, [as] the verses explained [it], in their literal sense or in [reference to] His might in [their movement], or by their literal sense, or [that] they are not as living beings reckoning [the times]—just as this is so, or [that] there is in them [a soul]; or with the body of the earth and its foundations [are] also all the stars; or that they [the heavenly bodies] are wholly devoid of knowledge—they reckon [nothing]. * For it is said, "For a spirit was in them" [?], in the stars, [that] the earth was [made for their sake]—[but rather] it was [made] for the sake of these—or, that all the stars [of the earth's host], they were not created except for [some purpose] without doubt. * For if it were the case [that the stars themselves had knowledge], the earth would be [the central concern]—if the matter rested with the living being alone, without doubt. * For it cannot be said that they were not created except for [some] purpose, in [the act of] creation: as it is said, "to give light upon the earth" [Bereishis 1:15] [?].

[m_R / m_L, p. 78:] This is mere vanity, [taking it] in the literal sense of two readings: this [reading] casts [the matter] down, and that [reading] raises [it]—a thing dragged this way and that [?]. * [The heavenly bodies] possess powers of their own, and intend [their purpose], and make [it] known to knowledge—and Moshe, our master, of blessed memory [did not write] this; nor [is it] knowledge alone. * But [it was created] in order to magnify [the standing of] mankind over [that of] the stars; and a man may come and cast down a man [in his estimation] in the face of the great stars, the great [host] of heaven; and a man may come and grant honor to a man, by himself, and grant honor in the [whole] universe, and in

the universe of [all] living things; and he may bring forth from the world that is in him—so that mankind in the world is [exalted as the] generation that knows him.

[The argument from Bereishis Rabbah and the Ari:] * For the purpose of mankind [the celestial bodies were created]. The earth is, [in itself only] vanity; for what does it profit a man, who passes all his days as a passerby? * And mankind—all of them are corpses, dead, and devoid of knowledge. * And the living being, [too]...

[m_L, p. 78:] ...we do not know clearly; nevertheless, so is the matter, and contrary [to it] is mere vanity [?]. The [whole point], rather, is drawn from the implication, [namely] the appearance of the heavens [as a sign of the glory] which thereby brought [man] forth, [from] the firmament of the [celestial] body. * The mighty [thinker], the wise one [the philosopher], who said: in a holy place [the celestial body] will be a holy [vessel], and its image will be a holy image, [its] appearance perfected [?]. As the Ari [הארי], of blessed memory, [explained]—that it [the celestial light] is supernal; [it] was literally a portion of God from above [היה חלק אלוה ממש ממעל], as the Ari [הארי], of blessed memory, [explained] (in Mevo She'arim, gate 5, chapter 7, part 1) [כמבוא שערים ש"ה פרק ז' חלק א] in the filling [במילוי] of מ"ה [the Name valued 45] and one in the filling [במילוי] of ב"ן [the Name valued 52]. * The sum, that which results, [is] a portion [a holy part] [?]. *

[The host of heaven was made for man's sake:] * Israel—the human being [האדם]—shall come to be [in the future]; * and the stars [were created] for the sake of man. * And the stars were not created except for the sake of man [בשביל האדם].

ומה

[The new section "ומה" — "And what":] He explains, by this, the verse [as] the Rambam, of blessed memory, [understood it]: the verse [that] tells of His drawing them [forth]—the [celestial bodies were created] for the [dwellers] of the earth and the generations upon it, and [it is] by way of [the principle] we have already mentioned: that the appearance [arose] for His might, [for] mankind was created [last] for His might [glory]; only [in the verse] there is the matter... the Abarbanel [הברבנאל], of blessed memory; and the Sage [the philosopher] answered, saying: the truth of the matter is mere vanity, [taking it] like a fish in the sea—[for], "but He afterward said," "so, [thus, let them] descend" [וירדו, Bereishis 1:26]. * And [as for]... "the heavens"—He brought them into being and made them known; and others said, "let it [the firmament] divide" [להבדיל] [Bereishis 1:6], that they [the celestial bodies] were created in His might [for His glory]. * And the

commentators said, of blessed memory... * [Bereishis Rabbah:] ...to the host of heaven, the creatures; for they said, in the name of R. Levi, in the name of R. [?]....

[m_R / m_L, p. 78:] ...all [praise the] Holy One, blessed be He; and [as for] the cycle [the sphere] of the moon—why was it created [along] with the heavens [for] the creatures? [?] * Rather, [it was] for the sake of the earth; and this, even the stars [serve]... the others—how greatly are they magnified! [Living beings] [מחיים]—as they said, of blessed memory... * at the time [the celestial body] is set, there being for it neither constellation [מזל] [zodiacal sign], nor [other] star above; the upper [sphere]... [?] * to their voice; their intent is the benefit—each one of them, [there is] in them [a benefit] in particulars: [for] the cattle [בהמה חיה = ב"ח, "beasts and animals"], and the creeping things, and the growing things, and the flowers, and the grasses of the field. * And [as for] my own [view] [איני אומר], [I will] only [say] that they were not created except for the sake of the earth—[i.e.] for these [creatures] alone.

[b_R, p. 78:] ...He descended. * But [as for] "luminaries" [מאורות] [that] it is not [spelled fully] written [מארת, defective] when it says "let there be luminaries in the firmament" [Bereishis 1:14]—the matter [is] to divide, to give light upon the earth; the implication [is] that it is by way of the received [account] [the Kabbalah]. As they said, of blessed memory (Bereishis Rabbah): "that the sun was not created except..." * in the name of R. Levi, in the name of R. Shimon ben Menasya: that the [celestial body] was created [by way of] luminaries [as a defective spelling, מארת = "curse"]... * that the host of heaven was created [for] the creatures [?]; and so, after all the stars were not created [except...]

[b_L, p. 78:] ...the stars: they are exempt from punishment [פטורין] [?]; on the earth there are [released] good planetary influences [פטולות = פטולות], as they said, of blessed memory, in the Midrash Rabbah (Bereishis, chapter 10): "there is not [a single blade of grass below that has not a constellation [מזל] above it that strikes it and says: Grow!]" * And the world [grows by] our [influences]—it brings forth its produce in abundance, of [every] kind * ...just as [the heavenly bodies] cause our growth, and the bringing forth of our produce, and the healing of our bodies *—and they [serve] without doubt for our benefit, and without doubt for our healing of our bodies. * [It is] for the sake of the earth [that] these [were created]; * but [as for] me, I say [that] they were not created except [for] this—so, too...

that things were created for the sake of [the earth]. But by the same logic, the empty space [between bodies] was not created for nothing but for the earth's sake — that is, the void was not created for its own sake, only to provide air for the breathing of all living things created from the earth. So too the heavens: they

were not created for their own sake, but [for the earth] — as it is said, only to provide air for breathing — so too [the heavens] were created for the sake of the human being who lives upon the earth, just as the verse and the Sages [Chazal] indicate.

Therefore the heavens appear to the senses as serving the earth, and the sun and moon, the stars and the constellations are arrayed for it, as the verse intends in the psalm we have recited, *Tehillim 148*. The wise have spoken of this in several pure pronouncements: praise and glory are fitting to them — they sing in unison.

For so the Sages said in the Midrash: "As you go [on your way]," Yehoshua said, "say to the people that they make a city for the journey," as one says to a footman. And concerning the earth they said (in *Bereishis Rabbah*): "Because the earth took its appointed measure and produced fruit and was not slothful — therefore it did not have to bear punishment" — when, by contrast, "the tree of the field" [failed], "the tree was punished as well." Thus far concerning these matters. The earth, too, was visited [with grace] over and above [the others], for it received the upper [influences] willingly.

On the verse "the planting of Your right hand" (*Shemos 15*) — "that the earth feared to receive the upper waters" [?] — [it was] light, and it says further that by [a certain] breath there was one man, and afterward they [were joined], according to [?]. And so it is, that all the planets are arranged and serve, as the verse means; this too is one who acts. And the earth is full of the knowledge and wisdom of the Creator, as is written, and it is fitting that the heavens and all that is in them be servants and helpers — "they bring honor and glory to their Owner," all of them rendering [praise] to Him.

And I have seen in the *Sefer Yetzirah* of the Master, R. [?], that the earth feared and was anxious to be set aright through the wisdom that the Holy One, blessed be He, established in it from the beginning, as is written (*Tehillim*): "for He has founded it upon the seas." And so it is by my account too: just as the order of the earth is in the aspect [of] — and as is written in the *Sefer Etz Chayim* of the Ari, of blessed memory — "this is a sound proof," which is the finest of all the proofs. And to the matter, and to join it, "until now I have helped you." And to the heavens, until the firmament called the *Aravot* — until [?] — for the moon is in the aspect of the heavens, and on the side of the earth the moon is the lowest of all, the sphere of the moon being beneath all of them. Therefore from here onward, the spirit, water, dust, and earth join in the lower [realm] — the sphere of the moon being called [?] — so, in general and in particular, in this way and in that, every detail of every foundation, just as the early [thinkers, the

philosophers] and the Kabbalists [explained]. "May God, our God, be with us" — and so on. [*]

מאמר ה' מוסדי ארץ

פרק א' מראש — Chapter 1: "From the Beginning"

[Body sub-rubric, Rashi script:] מוקדמי ארץ בהקו [?]. מוסדי ארץ ברא הקב"ה למטה
 זה תוך זה ומקיפים זה את [Latin: *elementa*, "elements"] ומגלגל... ברא ד' יסודות בלשונם
 — [the four elements, each within and surrounding the next].

There are four heavenly worlds [?]: fire above all of them, and within it wind [air]; and within the air, water; and within the water, earth. In sum, these four were called "the earth of His making" [ד' אלה ארץ דעשיה]. And these four foundations [*elementa*] were created from primal matter [מחומר], simple — [each created] simply, and its form preceded it; and afterward the form joined with the matter, and the foundations came to be from the foundations. And this matter is the matter aspect of the heavens of *Asiyah*, called *ofanim*, [encompassing the spheres?] —

And that form [is] the form of the heart, that is, matter of His [making], called *tohu* in the Torah; and after the form joined to it, it was called *bohu*. And the matter [is] called by the early ones, and now in [our] tongue, *materia prima* [Latin: "first matter," i.e. hyle]. It is found [there is no] matter and form alone, except in combination, one matter and one form together. So too in the foundations [there is] only one composite of one matter and one form besides — and likewise earth, water, fire, and wind, each in its matter and in its form, since there is good [intermingled].

The likeness of the inanimate, plant, living [being], and speaking [human] — yet evil was not entirely completed. The upper foundations of the heavens — these are the secret of *Chochmah, Binah, Tiferes* [חכמה בינה ת"ת], in them are garbed [the lower]. And the spheres [hold] one further aspect, and it is [the aspect of] the seven [lower] sefirot, which divide into four and three aspects [ד' וג' בחינות] — as it is brought down. By this way the very same holds in the aspect of the earth of *Asiyah*.

Chapter 2: "Already" — פרק ב' כבר

[Body sub-rubric, Rashi script:] רזא אלקים להודיעך הוא מגרון דבחינת [?]

Now know that He has His world, and *Binah* — *Chochmah-Binah-Tiferes* [ת"ת = *Tiferes*], *Malchus*, and the secret of the breath-soul [נפש רוח נשמה] — dust, earth:

these are called "the earth," void of the soul aspect, and *Malchus* of the heavens; *Vilon* is full —

"My God, to inform you" (in *Perek 4, Ma'amar 1*): *Vilon* [וילון] — it is the *garon* [throat], in the aspect of the heavens, and it is in the aspect of *Malchus*; and the soul of His world is in the aspect of *Keter* and *Yechidah*, in the aspect of the earth of *Asiyah*. The soul, spirit, breath-soul — these are the four foundations: fire, wind [air] — *Vilon* is full, in the aspect of *Asiyah*, which bonds [the lower]. And the *Malchus* of the heavens, too — so likewise *Keter* and *Yechidah* of the earth, for the *Asiatic Malchus* binds the worlds, or the bond of the upper to the lower [?]. The seventh, from below upward, contains within it the ten sefirot —

In this way: the foundation of fire and earth, and the heavens — *Eretz* (the earth) — for it is *Malchus*, and the breath-soul of the heavens, so too *Keter* and *Yechidah* of the earth.

The earth is divided into seven aspects [שבעה רקיעות / climates], and these are: *Tevel*, *Erets* [תבל ארץ]...(Bereishis, fol. [?]). And these correspond to the seven [lower sefirot]; and they [the heavens] correspond to the seven [aspects] of the planets [כוכבי לכת], in the aspect of foundations, divided likewise into the ten sefirot and the three [ten] aspects [?].

And the matter that is the foundation, more inward [than all]: the one nearer to them is called *Yesod* — and I will explain to you, for each of these, that in them was established the foundation of the [other] foundations, "inner days" [?]. And it is the aspect of *Yesod*'s bond, and *Chochmah* corresponds to it; and the breath-soul corresponds to it — and it corresponds to the name *Tiferes*, "spirit"; and it corresponds to its own matter, the matters of which there is no element in them but spiritual [aspects] beyond matter. For [?] —

The matter [of] this is the partition; and it is divided into the ten sefirot [?]. *Tevel* is the upper sea, in the foundation aspect; the firmament [?]. In sum, here too the three first [aspects], like the *Aravot*, in general; so too [...] *Gevurah* corresponds to *Ma'on* [גבורה נגד מעון]. *Neshiyah* [?], *Tiferes* corresponds to *Zevul* [ה"ת נגד זבול]. *Gei* [valley] [?] and *Hod* correspond to *Shechakim* [הוד נגד שחקים]. *Adamah* [is] *Yesod* [אדמה יסוד]. [...] corresponds to *Raki'a* [נגד רקיע]. *Eretz* [is] *Malchus*, corresponding to *Vilon* [הארץ מלכות נגד וילון].

And between every stone and earth there is *Raki'a* [the firmament], and water — these are the secret of the encompassing [waters]. And [as for] the garments in [the matter] of laundering — the uppermost, which is the essential one, is the all-

comprehending whole; the three first [sefirot] are called *Binah*, after the name of the last [?].

[New page — running header: ספר הברית חלק א' כתב יושר — לט

the last, [in the aspect] of the three first [aspects]; and upon it [are] all the families of the earth, [the foundation] of the inanimate, plant, living, speaking [human]; living, moving — and it too is divided into ten sefirot, in its borders and in its climates [?].

[That which is] in *Tevel* is the Garden of Eden below, and the *Beit HaMikdash* [Temple], and *Jerusalem* and *Eretz Yisrael* and *Bnei Kvar* [?]. And it too is His world, divided into ten [?] sefirot, [Eretz Yisrael, Egypt, and the great desert? — דמש"ק]. And every world rises to the earth, and the seas and isles — these are the *okeyanos* [Greek: ὠκεανός, "ocean"] encompassing the *tevel*, this whole [?]. These are the climates beneath them; there [the creatures] are arrayed for the creatures, *peta'im* [the simple], and in [the realm of] life [?].

"As it is taught in the heart of the sea" [Aramaic phrase, *kid'ita b'leiba d'yama*] (in the *Sefer Or Olam*, *Perek* [?]) — that each of the foundations is divided into seven aspects, and every aspect into seven aspects [שבע בחינות / ל"ה בחינות = thirty-five], as in *Sha'ar* 6 [שער ו]: for every soul of the foundations is divided as we said, into the ten sefirot, [the foundations] of the earth of *Asiyah*; and they are *Chabad* and *NeHaG* [הס חב"ד והס נה"ג = *nefesh-ruach-neshamah*; נר"ן].

Vilon is [the firmament corresponding to *Malchus*], the garments of the dust [?] — it is dust, [matter] of the breath-soul aspect; and *Malchus* in them, and the garments in [their] laundering; and the upper one, which is the essential, is the all-comprehending whole. And so all of these are the view of the Kabbalists in all their words, and there is also the view of the philosophers [in this matter] — there is good [in it]. As the Sages said (in *Perek* [?]): "*Tav* [or *Tov*?] is called wise, as it is written, 'and they said to him: have you seen [Esther]?' [?] — this is Kabbalah and the tradition of Chazal: "If [I am] poor, [I] receive [your] face" [?] — and He preceded [?], and so on.

The philosophers, in their reckoning, [say] that the four foundations are in the earth, according to the view of [the wise], of blessed memory. And they said that the sphere of the moon created the matter, and it joined and was created — a bond, one, and was created [?]. [...] in the aspect of [...] —

פרק ג' הקדמונים — Chapter 3: "The Ancients"

The Holy One, blessed be He, [created] matter, simple, and a simple form, and they joined as one and were created, in the aspect of [the elements as] spheres [?], one within the other — *Vilon* is fire, and within it [air?] —

And all [the foundations are] near and far, this within this, up to [the point] where [...]. And it is, all of it, comprehended and encompassed, more inward, an ever-finer matter, [as is said?] [...]. So [it is] the foundation of fire [?]; and the brightness, in the encompassing — they are too distant to be a "tree" [?], more than [...]. The foundations, since they are simple, were not called by them [thus] but rather in their value [?]; the foundations [...] more in them, and in the matter, like the above-said. In all, there is in them a choice toward the four aspects in the matter of [...], and the [...] in roundness; and the sea, a distant center, from the encompassing [...] —

And the heavens, which are above us, this matter and the air [?] — both more inward; and *Malchus* of each of them — fire, water, or air — is in the matter, from the source, on account of the motion [...] from them. For the nature of motion drives the round bodies to generate fire and warmth [?] adjacent to them, and what is drawn from them, their warmth being wondrous, for all fire [...] far. From them, their warmth being wondrous in the *peletah* [excess?], and what is drawn from them, water and air [...] in the deviation; and what is drawn from them — there is in them no [aspect] beside fire, and the nearer [it is] to the earth, the colder it is [?]. But the warmth of the spirit and the wind do not heat [...].

By the wisdom of "How [great]," God [established] the foundation of the earth, that between the two foundations [...] one of them is found among them, as the air [is] between the fire and the water [?]; and according to its being a place in which there is a bond of opposites — it draws near to the [opposing] foundation [?]. And the matter of the Creator, blessed be He, engraved by nature, that there would be [these] proofs in the upper degrees [?]; and from below upward —

the spirit and water do not heat, [and] water cools — and so on. [...] the foundations of the [...] arranged by the order of the Creator, blessed be He, may His Name be blessed — fire, as it [...] to be matter in it; the heat draws near to the fire [...], and so the foundation of water [is] between the spirit/wind and the earth, [in] climates and degrees, in ascents and descents [...]...to these, [in] the order of their degrees. And in the beginning was [the foundation of?] —

[*]

Ma'amar 5 — מוסדי ארץ (Foundations of the Earth) [continued]

[Continuation of Perek 3, from the prior page:]

water over the earth, and so covered the whole face of the earth. And at the creation, the Holy One, blessed be He, decreed for the fullness of the inhabited world: He set a boundary over the waters by the word of the Lord. By that same act, performed within the great sphere by the word of the Lord, He set the boundaries of the ocean (אוֹקְיָנוֹס) [Greek: *ōkeanos*, "the ocean"] and brought the waters back; for at first the waters had been over the earth. So He brought them together into one gathering, the waters with their dry land, since at the first they had been mingled — as it is said, "Let the waters under the heavens be gathered together unto one place" (Bereishis 1:9). And afterward He decreed concerning the dry land, that all the earth should reveal itself, each kind in its place.

And He decreed further, as is the nature of the four elements, that they take on a rounded motion, encompassing one another — just like the heavens. It is no marvel that they take on a rounded motion of their own.

For the rounded bodies are in motion, and by their motion they impel whatever borders upon them, so that it too is set in motion and runs toward the place proper to it. This is just like a sphere that draws into itself, by its motion, whatever lies near it — as a stone does when one casts it. The bodies are impelled and do not rest until they return to the earth and to their place; and this brings each of them to the center of the earth.

And the waters that flow upon the earth go in channels downward, toward the place to which they descend, going and gathering — for it is the nature of water to be set in motion and to hasten to its place, from a higher place to a lower one. But the rising bodies (vapors) ascend on high by their motion: when fire grows weak, the vapors rise higher by their motion. They go up to their place above; the rising vapor ascends to be at its proper place above. For if you fill a vessel with air, even a clay vessel, and seal its mouth and place it within hot water, the water beneath the vessel — through the air's force — rises upward within it as it comes to a boil.

And they said further that, by their fineness, the small particles rise up; and by this means the vapors of the waters rise above to their place. So too the rising bodies go up, the vapor reaching above and ascending in its purity. The fine

vapors mix with the earth-dust and seal up its surface, and they shut up the cleft of the air that is within it. That is to say: when the air within the earth is good [fit], there is at times water within the soil; and likewise the vapor nearby is drawn toward the nearest spirit/wind, and so on — as Ramban [Nachmanides], of blessed memory, wrote.

פרק ד' והאחרונים — Perek 4: "And the Later [Philosophers]"

[Body heading reads: **פרק ד' והאחרונים** with a Rashi-script continuation "מן הפילוסופים" ("...of the philosophers"), and a sub-line "כלל אבל..."]

The later thinkers, those among the philosophers, held the opposite of the opinion of the ancients regarding the four elements; in this they laid down no general rule: this one rises up [to dispute] and that one resolves. And the moderns of recent times took up the matter afresh and inquired into it. They said that the form of these elements is curtailed and deficient: their root and their being are flawed, they were not perfected and were not fully completed — and from this it follows that there is no [pure] element at all. And they said concerning all realities: within the totality, each is divided into three. They said that, of the four elements, the one that is highest in its combination is very great indeed; and the second combination above it is finer and purer than this one; and it is called in the [Latin] tongue (איתיר) [Latin: aether, "the upper air / ether"].

The spheres, the stars, the constellations, and the planets — all of them, all their hosts — the substance is within them, and it is composed and divided into parts; only they hold all the figures, from which they are compounded; and according to their opinion, all the configurations that are compounded in any mixture, [are likewise found in them]. The supernal substance is within them, and it is compounded and divided into parts; only they hold all the figures, from which they are mixed, and from which — according to their opinion — come all the configurations that are compounded in every mixture.

And one may recount that of all of them — the things within the totality — they say they consist of one; and the higher ones are purer, and they are: air, water, and dust [earth]. And as for the things that we see, on account of the elements that rise from the earth, the air begins, from there upward, to be ever finer, so that what is within it is finer than the dust [earth] of the earth and the air closer to it. And the air closer to the earth is firmer and denser than the rest by far; while the air rising up from the earth is wholly [pure], its place being above the clouds.

And from there, where there is the [second] element that is called (איתיר) [ether], whose motion is great — from there begins the highest element above, which is finer and purer than this one [air]; and concerning it they said it alone is the one whose figures are compounded; only here they said that there is no [pure] element, but rather they are compounded of one another in their figures and in their mixtures. These are the round bodies [spheres].

פרק ה' ואולם — Perek 5: "And Yet [the World]"

[Body heading: **פרק ה' ואולם** with a continuation "ההלך זה בזה בכל תהלוכי הפיל" ("this one went with that one in all the courses of the philosophers..."), and a sub-line "בכברו יסוד עולם".] ...they are compounded; from them all the hosts are mixed and composed; and the substance of every fixed thing is finer than this one; and from them are composed the things of the element of the air; and they alone are well-founded; and they are upon the earth and grow upon it.

And yet [this one] went together with that one in all the courses of the philosophers, and R. Yisrael [the author's source] distinguished them in his Sefer Yesod Olam. (Ma'amar 2, Perek 5 [?].) So too the Holy One, blessed be He, wrote — and R. Yitzchak Abarbanel [Don Isaac Abarbanel], of blessed memory, also [wrote].

For one of the deniers held that the sphere of fire is base [insubstantial], and that there is none [pure] up to [its outer limit]; as he wrote in his exposition of the luminaries: that there is no element except for three (ג') elements, namely air, water, and earth, which are compounded together and combined this with that. From them the things [bodies] in the heavens originate; only they say of the heat that it does not come from the sun, while some of them say that the heat in the heavens does come from the sun. Yet contact alone produces the heat: by contact it acts upon what is in actuality, and by touch it impels [what is near] it. For of the kind it sets in motion, it warms it; this is just as a body warms by motion. And [the heat] separates from the vapor and overturns the natural things; the heat that ignites a thing by its kindling [does so] because it cannot remain still. The bodies in their combination warm one another, stone with stone, and the fire in their depths burns by force.

And they said that there is none [pure] of them: of the contact near the earth there is much; for as is the heat of the sun, so the sun is the cause acting upon them; and they too set things upon the earth in motion, and the contact warms them. And this is plainly seen in those mountains that burn all the days of the year: a mountain that snows on its summit, yet whose feet no man can approach;

even at the season of summer's heat, no man can endure the heat at the feet of the mountain, because of this same matter. [The fire] is set in motion from the created order, within the midst of the earth and the depths of the earth, by a power within it, the matter being deep down; and it is suited to take on the nature of [the burning].

And this is plainly seen in [the things] of the burning mountains: as the mountain called (איתנום) [Etna], and the mountain (עיקלא) [Hekla?], and the mountain (באיבלאנד) [?]; and the mountain (פֶּסְוִי) [Vesuvius?] in the country (נעאפֿאלי) [Naples]. And the burning mountains warm things at a distance from them. And concerning them they said that they are, for every thing of the Lord, four (ד') elements; and these are sulfur (גפרית), and likewise [salt and the like]. But their precise [composition] is not yet known: whether [they exist] from the [time of] creation, or whether they are compounds, complete things. And all the words of these philosophers — there is nothing settled in them; for as they laid it down in general, so the [argument] was undermined according to the philosophy: it is not complete [valid], and it overturns their reasonings and their words.

The four (ד') elements of the earth — that there be earth, then water, then air, then fire — [are] according to the opinion of the ancients. So R. Chaim Vital, of blessed memory, wrote in [Sefer] Etz Chaim: "living fire" (בעץ חיים) [in Etz Chaim]; "the living fire of the living God endures eternally, and unto worlds of worlds" (אש אלקים חיים חיים קיים נצחיים לעד ולעולמי עולמים).

And behold, thus far they spoke in agreement concerning the four elements of the earth: "I will restore [the matter]" — and to where? To clarify for you the secret of this world, that the Holy God acts in the heaven; upon His banner [array], by the [supernal] substances and by the [signs/]configurations. We have learned [from] the inquiries of [those who] investigate the nature of the earth, the moderns (האחרונים); and they stand [established] in [the science] called (פיזיקא) [Greek/Latin: physica, "physics"] — (עקספֿעטטומבליס) [Latin: experimentalis, "experimental"?]. Every thing is established upon a foundation, set in detail according to [its kind], because I copied it from the books of the natural philosophers; and the words of the dispersed things [scattered minerals] are found in the products of iron, and gold; and one should reckon according to the matter, by the kindness of the Lord. By the power of His might He spoke, and He uttered it; and He speaks according to the word [the matter], in His might. And the statement of the Ramban [Nachmanides] concerning it — "by it [him] it shall come" — and this is so.

Ma'amar 6 — מענה באש (An Answer Concerning Fire)

פרק א' האש — Perek 1: Fire

[Body heading: **פרק א' האש** — with a continuation " והיותם כי " הוא יסוד הראשון... ולעולמות ("it is the first element... and their being [is] for the worlds").]

Fire is the first element, and it is base [insubstantial] [?]; and its being is for the worlds. After it, its form is twofold: warmth and heat [chom]. Its being is for the worlds, for its form is unique to it, like nothing else, since [it is] the source: this heat — its form makes it warm, and its heat is what comes near it in its acquisition. It is [the cause of] the contact [touch] of the bodies; it is the contact of the planets, [whose] heat is a body suited to it, as is known by [its] nature in its motion. By the contact of the bodies [the elements], they are moved by contact; and as far as the impelling [body] runs, they are warmed. [It is] the heat, and the drawing-out [continuation]: by contact it warms, and the heat warms with great force, until they grow hot.

And if it is thus, [the heat] is made by a thing drawn out over the [matter]; they grow hot. If they are filled [with it], the gaseous bodies in the air grow exceedingly hot — as a body that overflows, hurled into the air at a distance, and there is much cleaving in it, by way of [its] little motion. And so the contact, the heat, and the work [of warming] [arise from] the contact of the bodies. Therefore the elements of the bodies have warmth, set apart from the planets.

Thus the air is suited above [to receive] the mixture of the elements, according to the opinion of the ancients; for the vapor is a body in itself, and yet it is no [pure] thing — every one of them is suited to take in [the matter]; and the vapor of the air can be seen, [arising] one by one, in actuality. The vapor and the heat and the flame — the [act] is one, and the spirit is the warmth, set apart from the planets. The vapor is two: one is fire, by force; and one of it is loose [rarefied]. These [are] the things that are united with the burning, and are connected to the burning to be set apart and to be naturally warmed.

By the motion and the drawing-out [continuation] is engendered the warmth. Therefore, when iron is struck, the warmth and the heat are engendered from it, and it acts within the iron. The matter is fine [subtle], finer than [the others] — as the [striking of] iron, and the sulfur, and the like; and the inquirers, the moderns, [studied it]. The air, the water, and the earth-dust have warmth, even [if] base

[insubstantial]; and there is little of it in them. And by trial [experiment] the warmth is engendered through a vessel and a glass [made] round, which the recent investigators introduced anew — whether by a man's touch, when he touches it, or by being pressed [rubbed], or in the [vessel's] body itself, what is called (עלעקטריסטעי) [Latin/German: electricitas / Elektrizität, "electricity"]. With it one wipes [draws off] the warmth [?], or one draws warmth out of it; and so the warmth comes forth from it from the air; and in the manner by which it is suited to take the warmth, the warmth from within the air [is drawn]. All these are works done in wisdom [skill], and in the manner that the warmth comes to flame from within the air.

פרק ב' האש — Perek 2: Fire

[Body heading: **פרק ב' האש** — continuation "רקים מחוברו הנקרא" חלקיו דקים מאד... רקים מחוברו הנקרא ("its parts are very fine... [the] rarefied ones [are] joined, [in what is] called...").]

Its [fire's] parts are very fine, and their joining is loose [rarefied] indeed; for there are within them many voids, called (פאָרום) [Latin: pori, "pores"], between every part and part; and they go [extend] up to where motion runs, and they rise. Therefore it has two virtues [properties]: it has two kinds of voids, called (פאָרום) [pores], very fine, much [empty space] between every part and part. And we have seen the round bodies that revolve in the totality, by reason of their composition. All the round bodies, and the [hard] bodies — as stones and metal — [share this]; only that the figure of [fire's] parts is "globular truly" (כדוריים ממש).

For the opinion holds that the body whose parts are close-set [packed] takes the figure of globes [spheres]; and the more closely set the parts are toward the figure of globes, the looser [more rarefied] [the body is]. For by its nature it is a body of round shape, a gathering [collection] of many globes at one small point. Therefore in the assembly of the rarefied bodies — the unification of all the rarefied bodies, in their joining within them, even in stones and metal — [their composition holds]; and their composition is not concealed, but they make it known to us in their parts, even in glass and metal; and there is no part of it hidden — all of it is "globular truly" (כדוריים ממש).

And this matter is already known: that the thing whose composition is of these [parts] is loose, finer [purer] [?]; and within their joining, even in stones and metal — the voids called (פאָרום) [pores] [run] through all the bodies, even before [?] and within; and there is no part of its composition hidden from it. And it [the

matter] makes known to us, in its parts, the figure of fire — that it is "globular truly" (כדוריים ממש).

[Ma'amar 6 — מענה באש / An Answer Concerning Fire], Perek 2 — האש (Fire) [continued]

* **Fire** is the lightest of all bodies, for its particles are fine — finer than the particles of any other body. The more the particles of a body are detached one from another (the *pori* [Latin: *pori*, "the pores," the voids between particles]), the more light it generates; and the particles cling [recte: separate] [?] more closely. Therefore one particle is lighter than another, and this is what our senses make known to us: that the fire is the lightest of all bodies.

* Your metal is melted by it; * wood is consumed by it; * stones soften. * Nothing stands before it. * If [wood?] is set with a soft body, it does not [?] — for the fire surrounds it on all sides, by way of [its penetration] [?]. For this is the way of the fire: it penetrates by all its motion into whatever borders upon it, and it draws to itself by its motion whatever is near it [?].

* It is indeed necessary to test this — [to learn] whether it requires a [practiced] hand and equal effort [?] applied to all the particles of the sphere [the round fire-particle?] all around. * And [the matter] returns afterward — the embers [?] then sink down [?]... — so that none of them [the particles] remain unattended; for there is no [other] vessel [agent] [for it] save the act [of friction itself] [?].

* But the moderns [recte researchers] said this concerning it: that this holds in all bodies, just as it appears in iron, the metal — when one weighs it more [?]... — therefore, by the marvel of the fire, when one wills it [?], the natural particles of the fire are pressed together [?]. This is what people say of it [?].

* Because the underlying substance of the air is heavier than [fire], it pushes upon [fire] from below. * Even the smoke, the offspring of the fire, is itself light; yet the air's force drives it from us and casts it from its place. * Then it returns to its place, the air driving it, and it [fire] casts the spheres of bodies to all four sides. * Your metal is melted, and the heaviest thing is consumed.

* It is like the air around its place: the fire's particle is detached, * and the air fills its place. This is recalled in [the demonstration of] the *Luftpumpe* (לופט פומפי) [German: *Luftpumpe*, "air pump"] — the device called in their language *pneumatica* (פנייגמאטיקא) [Latin/Greek: *pneumatica*, "the science of air/pressure"]. * When all the air is gone [from the vessel], the opposite [holds] within it: * for [the flame's] place is below, and so it descends to the bottom — the fire's element

comes down, for the *resham* [the fire-trace] [?] has no feet to walk with. * But if you bring it [the flame] near a thing, * it draws near and shines; and the nearer [a thing] is, the more it shines.

* As people say of it: when iron is set within hot water, the water grows warm; * and afterward the iron itself takes on more [heat], the iron's heat returning to it, and within those same waters the heat returns — the heat is taken up [conducted]. * And the reverse, if one places cold water within the [hot] iron: the cold [is conducted] into the iron; the heat is unable [to hold]; and so it grows cold. * Whatever a thing's measure, by its measure it is affected.

* The sense of this is that at first the iron grows hot, and one cannot grasp it [in the hand], * and one's perception is bewildered; and so it is, because of the air's variability, all the more so. * The substance within takes on heat by all its capacity; the heat is conducted by means of the iron — but [recte: only] in order to demonstrate the matter within yourself and within your body, in [this way of] wisdom:

[Ma'amar 6 — מענה באש / An Answer Concerning Fire]

[The display banner "מאמר ו' מענה באש" is reprinted here mid-section; the running text continues unbroken across it. This is not the opening of a new ma'amar.]

* Take, then, and make your right hand cold in snow, and make your left hand hot before the fire; and afterward put both hands together into [a vessel of] tepid water, so that they will be sensing — that there will be in them some sensation, since your right hand was made cold and your left hand was made hot, * and then they were placed within tepid water. * The reason for this is the particles of the substance that are pressed together: the hand that was made cold, its heat having returned, the [particles] wished to cling to it — the cold hand [now] warming more; and the [particles] from the water wished to cling within the right hand, the warmer hand, more than in the hot one.

* And by this same reason: when one fills a vessel with water and sets it upon snow — the snow beneath the vessel being colder, and the snow at the bottom [?]. * [then] the cold particles of the water — from the water — and the [snow] of the lower part, and the water within the vessel — freeze; the water becomes cold. So [it goes] with the snow [beneath]: [the water] freezes [quickly]. * According to what we have explained [concerning] the particles of the water: from the water they go out, and so [the water freezes] in the snow.

* The deed is quick [the freezing happens fast]. * And [as to] what comes after the boiling: * for all the particles within [the water] are warm — [as] vapors; the air of the world is cold; and in the upper [part of the] vessel they spread out [?]. — as above. * But if they grow hot, the lower part is more [?] than the upper [?]. * [This is] the matter of the wisdom and its repetition.

* **And my view [is]** that this is the reason for what Chazal of blessed memory said (*Perek Bameh Tomnin* [Shabbos 47b]): that one may insulate [hot food] with sand but not with salt — the reason a man should not insulate [hot food] in salt being that these [substances] are warmed and add heat, because they are warm-natured; there is no insulating with salt, nor with any [already] heated [thing]. * This is the heat of the water — [why] the particles of the water grow cold — because they are cold-natured and chilled; and this is the natural way of it.

* They insulate the food in sand by [its] nature; * and so the heat of the water — likewise the cold is cold — and this is by way of the nature of the substance, the foundation [?]. — [the food] insulated upon the sand, and then the vessel grows cold; and salt [?]. — and afterward [?]. * And further, in [the process of] their returning, the vessel [?]. — likewise in [the process of] insulation — and they warm the cold vessel. * [They say] there is no insulating with salt, only with sand — at first by [its] nature; and one ought to add [?]. * in the sand, and in your [?]. — and at the time when they are set in their place [?]. — but the researchers [?]. — substance-particles [?]. — there is none save from the mixture of water and other liquids. * Apart from what they [explain?] concerning the soul that draws [?]. * And what is [?] their place [?] in [its] reasons [?]. — [this concerns] the knowledge of Chazal of blessed memory, that the abundance of their knowledge in [the understanding of] nature * exceeds the knowledge of every wise-hearted person: whatever they saw — so it is.

האש — פרק ג' (Perek 3 — Fire)

* [Fire] is a body in which there is present a power [potential] not found in anything else. * But there is in it a power [?]. — abundant: in fire there is much, and there is action in it; and in oil [?]. * — and the more a [combustible] thing is set ablaze in their kindling. * For many particles of fire [are present] in the [combustible] thing's body — they reach into them — [a thing] that is set ablaze [?]. — [these are] the springs [sources] [of fire?]; * and the more [the abundance of fire-particles?] in their kindling.

* Many particles of fire [are present] in a [combustible] thing — they reach into them. * A thing's flame [?]: * but if a [combustible] thing [is set] in something

else — in wood or in another body — and the water-particles do not float upon it, because there are no water-particles floating upon it; * for [if there are] [?]. — they cannot extinguish it. * And likewise camphor (קאמפער) [Latin: *camphora*, "camphor"]: there is in it [great power of fire?]; * camphor — one ignites it within itself, and it does not go out.

* One sets water upon it [?] [until?] it [?]. — and one grows cold in all [?] — that thing [?]. — its heat [?]. * And so it is with iron — the cold one called *Stahl* (שטאל) [German: *Stahl*, "steel"] — there is [in it a power] [?]. — [a body that is] cold and brittle — [a thing] sealed; and it is bounded [contained] in water; one wonders at it [?]. — the powder of the firearm (קנה השריפה) [Hebrew: lit. "tube of burning" = gun-barrel/firearm], the burning, called *Pulver* (פולווער) [German: *Pulver*, "gunpowder/powder"] — there is [in it more fire?] than in all bodies — the particles of the powder [are not?] mere dust at all. * Only [these particles] are all composed [?] of [the abundance of?] particles. * Even snow — one may pour upon it the powder made of sulfur (מגפריית) [Hebrew: "sulfur/brimstone"] and charcoal (פחמין) [Hebrew: "charcoal"], as in the making of gunpowder — [and] water [?], in order to [ignite?] it from its source; and if there is upon it [a flame], it burns within the water and is not extinguished.

[Signature/leaf: 42 = מב]

[Perek 3 — האש, continued]

*...for there are many particles of fire in it. * And if a man takes [a thing] of [proper] proportion, and a green tree [?]. * — from this composition: this one candle [lamp] — no single one of them goes out; a candle has been kindled, and yet [?]. * one can extinguish that candle; and if one descends to extinguish it, one can [?]. — [a thing] suited for kindling the fire more than anything else, because of the abundance of its sharpness — it enters easily * into the cavities [pores] of the burning, and it distinguishes the heavenly [fine] particles within it.

* And from my own words concerning it: within the vinegar (חומץ) [Hebrew: "vinegar/sour wine"] a thing came to me — what is fit to make known to you: that in every vinegar, wine-vinegar, and sour wine — sour wine or [other] sour [drinks] — * there are present tiny, very fine worms (תולעים) [Hebrew: "worms/maggots/microorganisms"] you will not see with the naked eye. * Place the liquid within a clean glass vessel, and set it on the window in a place where the sun shines: there, then, you will see the worms with the eye — with a clear and good eye. * And there is no need for the instrument — the *Magdal* [Hebrew:

"the magnifier" = magnifying glass] — to see them; and they will appear to your eyes' sight round about.

* Upon the upper surface [?] of the [vinegar?] are the small worms — many of them — and behold them [?]... — and behold the matter [?]... * And the eyes perceive this, for it is possible for there to be present vinegar [whose particles?] [?]; * and every thing that comes into being [grows] in it, in the vinegar — they pass [?]... — and grow old [?]. * But [it is] not [the case] that there are no fine worms present — behold, they are present in them; * and it is forbidden by halacha, because [the worms] are minute things; nonetheless one may not eat — until [?]...

[The run-on clauses across the foot of p. 87 col. 1 and the top of col. 2 are heavily crushed at the gutter; the recoverable content follows.]

* — until one washes the food, [removing] the worms within the vinegar. * And there are [some] of the researchers who say that the particles of the vinegar [?]... — within the [glass], and one searches out the surface; * and to see the many small worms — [by] the [instrument] called the *Mikroskop* (מיקרוסקאפ) [German: *Mikroskop*, "microscope"] — the worms will be seen within the [glass]. * And they fly off within the cavities [pores]; all the worms also go round, and so it is. * [As] Chazal of blessed memory [said]: for it is the better [course] [?] — from the vinegar. The drink which a person drinks [?]... — he sets a watch upon every drink — and one examines the vinegar well, as is proper.

* **In Perek *Elu Kesharim*** (אלו קשרים) [Shabbos]: the vinegar is good toward evening. * Also there is present a source that flows [?]; and behold they [the worms?] burst forth within the waters; and if they [?]... * — from the stones — the dust of the stones, and what is hidden [?]... — by the abundance of particles of fire; [present?] in stone, they are great particles. * Therefore, then, there is [?]...

* — there is a kind of stone called asbestos (אבישטוס) [Greek: ἄσβεστος (*ásbestos*), "unquenchable" — the mineral fiber], * and they comb it [נסרקים] like threads of wool and flax; its particles [?]... — detached, near to one another; * and one makes from it garments, a [woven] cloth, wherein there is [no?] [?]; * and these garments are called [garments] "for refining/purifying [by fire]" — by way of [?]... — for they are cleaned by fire: laundered in the flames, they catch fire [yet are not consumed] [?] — because of the drawing-force within everything, the woven cloth [being] drawn toward whatever borders upon it among the bodies. *

* **And know** that the [fine] particles [?]... within the bodies — how many [there are]! * And behold, every particle has in it the force of the drawing-[power], and

the [force of?] the swallowing-up [absorption] of the many particles of fire — in order to receive the fire, that it [the fire] become stronger and more lasting [?]. — [particles?] of fire [?].

פרק ד' — עוד (Perek 4 — Further [on the same subject])

* There is in [fire] a power, scattered or gathered [dispersed and concentrated]... — within the earth, [or] until [it reaches] a place where it lies dormant [?]. — their strength [?]. — kindled in the air, and the sun acts upon them, dissolving the air and expelling them [?]. — [the thread continues] to the earth.

[The clauses at the foot of p. 87 (both columns) and through the Perek 4 opening are gutter-crushed; line-beginnings on the physical-right halves are clipped. The chapter heading and the broad thread — the scattered-vs-concentrated force of fire, its dormancy within the earth, and the sun's action upon the air — are recovered. The passage continues "...to the earth" (להארץ) onto the following page.]

[Continuation of Ma'amar 6, *Ma'aneh BaEsh* / "An Answer Concerning Fire," Perek 4 — the clause begun at the foot of the previous page resumes here.]

the earth, and upon what grows on it. The more recent investigators [i.e. modern scientists] have already explained (in Perek 4 of this very essay) how to discover whether fire is present in a place — whether it is naturally embedded within the interior of the earth — and how it lies hidden in the bowels of the earth, available to give power to the things that grow [?] upon the whole face of the earth.

This is observed in the deep [?], among the mountains. As for the lofty mountains hidden and concealed within nature, there are those — as in the country of (איסלאנד) [Iceland] — that have flames within them; and there are mountains, such as the ones called (וואהלוקאטן) [Hekla / a fire-mountain in Iceland] [?]; and in the country of (נעאפעלי) [Naples] and the country of (סיציליען) [Sicily] there are such mountains too. There the fire blazes, and the mountains there are called in German (פייער שפייארני בערג) [German: *Feuerspeiende Berge* — "fire-spewing mountains"]; for in the country of (נעאפעלי) [Naples] there is a great mountain by the sea, called (פעזווי) [Vesuvius]. It rises high (גבהו) [in its height], and trees grow upon it [?] producing grapes; and there is too a great heap [crater] at the head of the mountain, called (בלזור) [?]. A great fire is seen at the head of the mountain — glowing coals burn within it, and it casts up coals from afar, flinging them, as it were, in great and mighty showers, to a distance of several *parsaos* [leagues]; and it draws up a great flame, and a great quantity of its smoke pours forth.

So too in the country of (סיציליען) [Sicily] — which is an island, in the middle of which is the sea called (מיטטעלגדישי מער) [German: *Mittelländisches Meer* — "Mediterranean Sea"] — and the greatest of all the mountains there is the one called (עטנא) [Etna]. It is higher than several thousand cubits, and round about it grows the beautiful olive, and figs and bread [grain], and its field is plowed, and many vines [?] are worked there; yet its summit is always covered with snow, ice, hail, and frost, where snow and the bond of cold are joined as one. And there are flames of fire that issue [from it]: at times glowing coals rise upon it, and the houses round about it are filled, for they are set ablaze by the fire whenever the coals fall upon them; and the smoke kindles the houses, and the flame consumes them, and the fire burns up everything round about it. So too in the country of (איסלאנד) [Iceland] — which is an island, in the middle of which is one of the seas, in the cold north — there are great rocks always covered with snow, and beneath them dust and worms [?] hidden always beneath the snow; and there are caves there, and in them is fire whose flame issues, and a column of smoke ascends, and likewise hail and ice. And the column of smoke reaches up to the heart of the heavens, called (דעגע מאהרק) [?]; "great are the works of Hashem" (יש כמה הרים) — there are several such mountains, always covered with snow, and a thing [will be] consumed by them, [seen] from afar.

Yet they are kindled — at times the column of smoke rises, and at times a flame, and there is hail; and at times its base [?] is consumed by fire, and a flame issues from it (called (עקלא) [Hekla], and the smoke and the mountain burn with fire. A flame is seen at the head of the mountain, throwing up coals, fire, glowing embers, and a rising flame, and at times the column of smoke comes from a distance, and the flame too. "Great are the works of Hashem, and His wonders in heaven and on earth" — and somewhat thus the matter appears in His wonders [in the deeps], as is brought in the works mentioned. ("Wonders in the deep" — cf. Tehillim 107:24 [?].)

פרק ה האש [Perek 5 — Fire]

The great fire that strikes [erupts] — this is by reason of the air about it, [which it] strikes. By reason of the breadth and greatness of [the cavity] below, which contains it, it is law-governed and most precisely ordered, by means of [the air], as [will be explained] in the essay that follows.

* And it is well known that fire does not kindle except where there is air about it; for wherever there is air, even a small fire is precisely ordered, and a small fire below is precisely ordered, and the small fire round about which the air [moves] is regulated; so too by reason of [the heat] the air is dragged [drawn] by its hand.

For the nature of the air [?].... by reason of [this], remember for us this matter in the next essay, where we will [explain] it well.

* A small fire kindles the air about it; the small air [is thereby] regulated and precisely ordered below — [grows] small from it, little by little, as it is drawn by its hand; for the nature of the air is to kindle, since wherever there is air, fire too is there. Therefore the precisely-ordered air is extinguished, and the column of smoke arrives at the kindled fire above the precisely-ordered air, and the flame [consumes] it too. And the cause for this is for the sake of [?]....

the kindled fire, and how it flares up in flaring — it lightens it [?] and kindles it. And as for most of the conflagrations, [the fire] appears like a ball, as if the fire descends from above, as if it carries [itself] down from above; it descends downward, and in truth (הברית) [*HaBris* — the covenant, i.e. the present work, *Sefer HaBris*] [explains] fire from the [?], light from light, and it kindles. *Kuppah shel ben* [?].... [the matter of] "the boy's basket" [Talmudic idiom, uncertain]...

* So too within metals: even up above, [fire] kindles when [the metals are] struck repeatedly [?]. And the cause for this — and similarly within crystals [קבלים = glass/crystals?], when [the parts] are struck repeatedly — is that smoke rises, [the air igniting] as a flame, fire and vapor [?]. The fire is drawn near to the place struck, [coming] from the heat that is in it — from the conflagration that is within the metal, which becomes glowing coals; and the air, even the cool air, brings the coals near to the place [?] close to the air [?], and [there is no way] for it to go and travel, and at times they descend [?]. The clods of earth [?] are fearful before them [?], so [the fire] flares up as a great flame [?]; and it travels its way and goes up [?]. They draw with their hand a clod and wind, [drawing] the air; and the place [?] is kindled, and a fire blazes there [?]. In their movement they precisely order the air; therefore the kindled air is precisely ordered [?] by their movement, and is scattered, and from it [arises] vapor.

* There is [a creature that] generates [propagates] within the fire by being [?] and rolling within fire, like (סלאמאנדרי) [*Salamander*], mentioned above; and within fire its blood does not melt, but boils in it; * and the investigating scholars... [?]

Among the things found there is a creature, [whose] kind was created [generated] within the fire; and the investigating scholars [say] that earth and a living beast live in it and dwell within it. In the bowels [interior of the fire] they revolve in its midst, and they sink within its center [?]; it has two forms upon its body. And when it is set ablaze by the fire [?] within it, [the fire] casts its own kind of fire

from itself, and the [?] of the fire is extinguished; in the way of fire it burns, but in its [?] there are many glowing coals; and it will not [roll] in their burning, but only [as a clod] of dust, like the rest of the masters of [the field?]. * And it is not so in this matter, [namely as concerns] (בסלאמאנדרי) [the Salamander] [?]. * And in *Perek HaOr v'HaRoteiv* [Perek "Ha'Or veHaRoteiv," Shabbos], "the Salamander [?]..." — *Darosh Rabbi Akiva* [Rabbi Akiva expounded — Sanhedrin 63b [?]] — and in *Perek HaShor* [?] the (נעאפעלי) [Naples] [creature] and the (סלאמאנדרי) [Salamander]: [Aramaic: שמע מינה דמיגנא דלא [?]] — and so the Naples [creature] and the Salamander. * And in *Sefer Ma'aseh Tuviah* [the book *Ma'aseh Tuviah*, by Tuviah Cohen] it is written that there are worms [generated] within the fire there, born [from it]; and behold there was a fire there [?] — and the worms that issue from them, [if] they fall from [the fire], will die at once. [Aramaic: ונפלים מן האם — ימותו מיד — "and if they fall from the fire they die at once."]

פרק ו האש [Perek 6 — Fire]

Its nature is to spread and to broaden all its parts [?], and to fix [in place], as in the metals, the stones, and likewise within the bodies that are porous like sponges (כספונגים) [like sponges]; * as in the air, the waters, and the like. * And behold here a gift [demonstration]: if the iron lies in fire, the precisely-ordered [air] within it [grows hotter] than [before] by the heating, in the conflagration that is within it; before it [glows], little by little, from wisdom [calibration], and it is not turned [glowing] well. * But it is well known that the iron will take on a measure [degree] [?]. * Yet the demonstrations — these are known to the masters of [the science], in the instrument called (מעטטער) [German: *Meter* — a measuring gauge], and (פייער מעטטער) [German: *Feuer-Meter* — a "fire-meter," a heat-measuring instrument], by which it is well turned [calibrated]. *

* Come and learn this: take a hollow globe [ball] of glass, [a glass vacuum-globe], iron [?]... one, and place within the hollow a little quicksilver [silver = כסף, i.e. mercury], which lies there like [a sphere] against the glass; then the air which is within the globe is precisely ordered, and it has a place there, and therefore [it is] the cause [of itself] to travel [move]. * And it comes to pass, in the leaping of [the mercury], in the cavity [hollow], that drops are flung outward; the quicksilver [mercury], which is in its place, would be flung outward, and it would be a sign that there is in it [air] regulating the air [?]. * And [the same]

[applies] to the rest of the metals — whether a hard thing or a strong thing, whether a soft thing [?]... [we will explain] in the essay that follows, with Hashem's help, in the matter of the things concerning the air; and we will show

from there [?]; for there are two... [?] according to the need, for our purpose. For these two [demonstrations] are sufficient, according to the need, for our concern.

ו' מאמר [Ma'amar 6 — *Ma'aneh BaEsh* / "An Answer Concerning Fire"]

[Body rubric, p.90:] **האש** — As when fire issues in a place where the air dwells [?], there is between the [confining] walls a fence and a boundary by which [the air] is contained, just as in [a vessel] or as in any other vessel. When the air is forced out, to be made broad and to be spread, [it acts] upon the air, drives it out from its place, and chases it, and it goes; this we have already brought, as a prophet [pointer] of the heart of wisdom — to understand and to discern — that one can [draw out] the air, by means of [the instrument] called (לופט פומפי) [German: *Luftpumpe* — "air-pump"], and (גלאבוס) [Latin: *globus* — "globe"], (גאלילאום) [Latin: *Galilaeum*, i.e. after Galileo], the investigator (החוקר); [German: *Anglus*?] (טמא כאן קוורי קא) [?]; in [a certain] country [region] this was found out [?]; and the scholar (בקעלי) [?] [demonstrated]... by an instrument made [for the purpose], they draw the waters up in vessels [?]... [And so the matter] came to me, and there arose for me a vessel — a glass globe of glass, long [?] — and one puts water into it, with its mouth turned downward, like a candle below, kindled. * And one drives out the precisely-ordered air; and so it is in truth.

by means of fire upon [the surface], the precisely-ordered air is dragged out, [and] there is upon it air; the air [in the channel] is hollow [empty]; and so within the columns [pipes] [?] of the air. And so, as the parts of the air [are drawn] within, the air rises within the channels of the water [?]; the parts of the water [rise] there. For so is the matter in every empty place [vacuum], and one turns away from the air [?]... [this is] well explained in this matter, with signs and wonders, in the essay that follows.

* According to what the cause is [?]... how the parts [portions] of the air are precisely ordered, [by means of the instrument] (לופט פומפי) [Luftpumpe — air-pump], (גלאבוס) [globus], (אנגלוס סנייטמאטיקא) [Latin: *Anglus Pneumatica* — "English/the pneumatics" (?), the air-pump tradition] [?], (גאלילאום) [Galilaeum / Galileo], the investigator (החוקר) (טמא כאן קוורי קא) [?]; * and the scholar (מגיר) [Magirus? Guericke?] of (מאדיבורג) [Magdeburg] [established] more carefully — (אסר ברייסין) [?] — * and the scholar (בקעלי) [?] established more carefully [a way] to draw fire from the air, from anything.

* The waters [are drawn up] in the vessel called (וואסער פומפי) [German: *Wasserpumpe* — "water-pump"], and so it is in truth. * Again,

[?] vessels [?] — [the way that water] is drawn: [the vessel] turns about, and its mouth downward, like a candle below, kindled. * And one drives out the precisely-ordered air; and so too in the deep places [drains] the precisely-ordered air is within the parts of the water; * and similarly with bodies that ascend [rise]: the precisely-ordered parts of the water are there. For so is the matter in every empty place [vacuum], and one turns from the air; and behold, this is well explained in this matter, with signs and wonders, in the essay that follows.

פרק ז והאש [Perek 7 — And the Fire]

After [the fire] has issued [?]... the place where it is [?].

* Fire kindles in many places — like fire by a candle [?]... that fire is there [?] suddenly; on one side it is precisely ordered, and on the north side too; the air is precisely ordered, and [the parts] flee from there. * And they precisely ordered [the air] with great force; every body — the one facing them — [is set] there; * a place at a distance [?], like the [drawing] of a bow [?]...

[?] is precisely ordered; and they place them [stick them] upon [a thing], or [the cupping-head called] (קעפף) [German: *Kopf* — "cupping-head"] [?], or (בנקא) [a cupping-glass — Aramaic *banka* / Latin *cucurbita*] [?]; they stick them upon a hide [skin] [?], and a thing of [?]... the precisely-ordered air, by means of the heat [draws]... the air drags itself [out] — as the physician opens [a cut] in the flesh, and [applies cupping] to the cuts within [the skin] [?], and it heals it; and it [draws out] this [matter], and makes it stand always, and renews [?] [the place], its mouth downward [?]... more heat, a precisely-ordered force, and one can [draw]; * the reason is that all this draws the air far away [?], until [the cupping-head] leads the air into the mouth of the [vessel]... [is] precisely ordered.

* Their nature [is to] spread [?]... the air, and they dragged [it] very much, and it dragged the [parts]... within the drops [?]; * [as the parts of] the air [move] much, the air [?]... upon [the surface] precisely ordered, and so within the [?]; *... the air [is incinerated?] very much [?]... by means of the suddenness [?] in the cavity [hollow], precisely ordered. * And the parts of the air [are] suddenly [drawn], and they flee from there [?]. * And they precisely ordered [it]; * [?]...

in the earth, the dust of brimstone [sulphur] called (פולווער) [German: *Pulver* — "powder," i.e. gunpowder]. They [load] them into vessels of destruction — a reed [barrel] in firing, called (ביקס) [German: *Büchse* — a gun/firearm], or (קאנאן) [German: *Kanone* — "cannon"] — that fights with flame [?]; in every cavity, with great force, one drives out all the air. The parts of the air [are drawn] suddenly,

and they crowd one against another, and northward [?].... with great force, every body — the one gathered there — and it incinerates them [?].... within it, to hasten to send them, from there to a distant place quickly, by [their] great force, before [the obstacles] facing them; * therefore those balls [globes] of lead are made of cast lead, cast to fly out; and their footfall is evil to all whom they encounter, and upon [whomever falls in their path]...

Part I — Kesav Yosher

Ma'amar 6 (מענה באש / "Response Concerning Fire") — conclusion

because [the particles] hasten to spread out and extend through the parts of the surrounding air to a great extent, and the hissing [whistling] sound of the molten metal is heard.

The fire [האש] — take the heat of the meat that is contained within a cooking pot set over the fire, whether a clay pot, an iron one, or one tinned with tin, as everyone knows: if you cover the pot, its contents cook faster, because the heat radiates more strongly within the closed pot than within an open one. For this reason, when the particles of heat rise from the fire below toward the upper part and find the pot open above, the heat is forced out over the food and is dissipated; whereas if the pot is covered, the heat is confined within. Therefore the more tightly a thing is covered, the better the heat is retained and the faster the meat cooks. So too, if there is between the lid and the pot some gap through which small holes [vents] are made, the heat is not retained over the food as well — for if there were no vents at all, the heat would be entirely sealed in. *

And here is something else: when you understand this matter from within the matter itself, you will grasp that the heat is not lost quickly and in a short time. From there it goes out within the casting-frame [German: Gießform — the casting-mold], which the founders call [German: Gießler ("the caster")].

[Casting metal into a mold.] Now come and acquire the matter of metal-casting; consider the founder's craft within the foundry [German: Gießerei]: * within the place where the casting is covered, and how the metal is poured in there, and how the workers handle the matter, so that the metal that congeals within the mold takes on the desired shape. * This is the secret: the metal melts within the casting, so that whatever the maker intends in length and breadth * — when he

comes to cast the metal, it flows into the casting-frame, to the place where the cavity has been prepared within it.

* And this pouring — this is the secret of the casting-frame — the heat being good within the inner workings, well-ordered: the matter goes by way of the casting-frames, called [German: Gießform — the casting-mold], smoothly. * Now take some clay [for the mold] and divide its body into three parts along its length, and pour into it ... and afterward you light the third part also ... beneath, on three legs [German: Dreifuß — the "three-foot" / tripod], the casting [German: Gießform] is done.

* This is what you must do: prepare for casting the third part, then ... and at the casting-frame's foot it is called [German: Dreifuß (the tripod)] — that on which the casting stands — set beneath it to support the casting-frame on three legs [German: Dreifuß]. * And at the conclusion of the whole casting ... and afterward, once the whole of the casting is removed ... and by burning you also light the third, until ...

* The metal melts, and afterward in its mold, "and it is good" — as it is said, "[God saw that it was] good" [Bereishis 1, the refrain of Creation]: the metal that is poured between the two halves of the casting-frame [German: Gießform] ... as we have established ... a great casting ... "and it is good," as it is said, "and it was good."

And here is the third of the elements, the great fire [אש הגדולה], in the present treatise, which is the foundation of the first element. *

Now, in the treatise that follows, I shall make known to the children of my people air, wind, and spirit [רוח], "and may the salvation of the Lord be wrought"; "and the word of the Lord commands the salvation of Yaakov."

דעת רוח — מאמר ז / Ma'amar 7 — Da'as HaRuach (Knowledge of the Air)

פרק א הרוח / Perek 1 — The Air

The air [הרוח] is called [German: Luft]; and so too is every spirit [רוח] mentioned above. Behold: it was not before, nor is it after, upon the air which [?] ...

* And here, this air is the second element. It is drawn in, then in turn drawn out [breathed in and out], its descent [?] ... as recorded above (in Ma'amar 4, Perek 3 [מאמר ד' פרק ג]); and read there.

The air is composed of these: nitrogen [German: Stickgas] and hydrogen [German: Wasserstoff] and oxygen [German: Sauerstoff]; and there are, moreover, within it many tiny bubbles and pores [נקבים] — [German: Poren (pores)]. * And the pores [German: Poren], and these little bubbles [German: Bläschen (little bubbles)], number within it more than thirty-six thousand one hundred [36,100 = אלף וששים אלף ומאה+] [the magnitude markers אלף ("thousand") and מאה ("hundred") continue the count across the column seam].

* And as for the marks [the asterisks] I have placed — I have set these signs so that the reader may understand [?] ...

[p. 92 — Running header: ... חלק א כתב ישר רוח]

[Heading repeated at the head of the column:] דעת רוח / Da'as Ruach.

one is able to do [?] ... it speaks within you ... and "you shall begin" [Devarim 2, "begin to possess"] [?] ...

in this treatise, here behold "after your knowledge" [Devarim 1, "after the matter"] [?]; the premises as I have touched upon them ... and a careful reckoning of each one ... the air ... with much spring-force [German: Federkraft (spring-force)] [?].

compressible [German: zusammendrückbar (able to be pressed together)] and bound together: so it is indeed, like a sponge [German: Schwamm] — and so it is ... its particles dispersed and gathered, to expand and to enlarge its bounds, its measure [?] ... * [German: Bläschen (little bubbles)] and elasticity [German: Elastica? / elastic] [?] ...

* This we have not found described: there is no man in the world who could assemble them in their gathering, for they spread out and disperse; we do not know it, nor is it known to us, nor is it visible to us [the air being too thin to perceive].

for examples: as for the air — an empty place, a place that is wholly hollow, yet the air fills it, and it is not seen by us; * for if a man strikes the surface ... and this matter is in truth [?] ...

* And it acts upon the heavens — [German: Himmel (heaven/sky) [?]] — so this matter is in truth [?] ...

* The air presses back when it is struck — its reactive elasticity — as when a man pushes his hand or his face through it: * just as the air is compressible [German: zusammendrückbar] and elastic [German: dehnbar (stretchable)] ... the place is

hollow; the matter is full, yet the air is not seen by us; for this and that are in truth [?] ...

and this is the wonder: empty places, distant; many lamps [candles] ... in the air ... near and far ... set far off like green grass [?] ...

movements [תנועות] and motions; this and that: "to see in this" [?] ... * from the air; our eyes cannot see the thin air; and at its congealing in the [German: Gießform (mold) [?]], at its beginning [?] ...

the ancient [original] air is hidden from us, so [?] ... and the air at its beginning ... * and "you have surrounded me [?]" ... and the wind [German: Wind / רוח] revolves ... and the air surrounds from the front [?] ...

upon the surface of the air, at the [?] ... and it makes the voice heard; * and when [?] * ... against the front, it is wonderful; the air is good; the matter is settled, well-ordered within it [?] ...

and the wonder, too: that the air pushes back, each particle against the next, so it is ... between the bubbles [German: Bläschen] ... and the wonder, too: that the air is composed within it: between ... the air in its inner workings [?] ...

* The air [רוח] is drawn out from its source, that is, by reaction [German: Reaktion (reaction) [?]]: it springs back in its forms; and there is a force near to it, near at hand ... and it is composed in its substance, in its inner workings; and the wonder, too: that the air, composed in its substance, in the casting [?] ... as we make known to the children of my people the matter [?] ...

* The air [רוח] is full and complete; nothing in it is empty ... the air, the surfaces within it, fashioned ... the air ... the source received; the source is bound, near ... and afterward it is fashioned; we bring near the matter to its surfaces ... the air, in truth [?].

[Verso column heads, p. 92:] * The air [רוח], its first particles: in its lower parts, the air is hidden ... the chemists [German: Chemie (chemistry)] and the gas [German: Gas] — [German: Atmosphäre (atmosphere) [?]] — [German: Elastica? (elastic) [?]] ... and it is wonderful; all of it is air, a tangible thing; in its mouth [?] ... but the second particle ... air ... without [?], suited for breathing [?] ...

* The air [רוח]: in the air there is, between ... chemistry [German: Chemie] and gas [German: Gas]; [German: Atmosphäre (atmosphere) [?]]; and the particles are hidden; this and that: hidden, hidden in the source; but its particles, the second, the substance [?] ...

[The three constituent "airs/gases" are named here with their German labels: nitrogen [German: Stickgas], hydrogen [German: Wasserstoff], and oxygen / vital air [German: Sauerstoff / Lebens-Luft]. The lowest line of the column is soft in the gutter — exact wording uncertain [?].]

[p. 93 — Running header: ספר הברית חלק א כתב יושר מה]

* The air, in truth: the air, which I touched upon above, [German: Chemie (chemistry)] [German: Stickgas (choke-gas / nitrogen)] or [German: Wasserstoff (hydrogen)] mixed with water [German: mit Wasser]: this is good for the balloons [German: Luftballons]; and the second is mixed in [German: gerührt ("stirred") [?]]; [German: Vitriol? und Wasser [?]]; and it constitutes one part in sixteen of it [(ב') = "and it is one part in sixteen of it"]].

* Phlogisticated air [German: Phlogiston] [German: Stickgas / Luft]: within it the candles and the coals are extinguished, and living creatures die within it — for it is two of the three parts of it [ב' שלישים בה = "for it is two-thirds of it"] [the nitrogen fraction].

* And the third is called vital air [German: Lebens-Luft (vital air) / Sauerstoff (oxygen)]: this is good; for if a fire-coal is burning, it is good — and within this air [German: Luft] a man can breathe and live; * and this constitutes one-third of it [ב' שלישי = "and this is one-third of it"] [the oxygen fraction].

[Marginal numerals (א') and (ב') key the foregoing list of the airs/gases. The air, of the elements, is fashioned, and they are recorded: this, that ...]

פרק ב הרוח / Perek 2 — The Air

It [the air] is very rare [thin], so that even the slightest movement — down to the movement of a man's lips, whether small or great — makes the voice heard; * and the wonder of this is — see what is here:

every gas [German: Gas] is called porous [German: Poren (pores)]; for there is no empty space: the contents and the bubbles within which there are pores and cavities — and concerning this: in their cavities there are pores [German: Poren].

* The voice: because the air carries the impact, by way of the voice, the bubbles within them act; as I explained (in Perek 4 [בפרק ד], in Ma'amar 14 [מאמר י"ד]) [?] — and read there — * how the dust of the gunpowder [German: Pulver] within the cannon ... to remain hidden, sealed; and the wonder, too: * that the air, in its inner working, goes by way of the cavities, through the pores [German: Poren] within the surfaces of the particles.

* The matter is bound in its place; its nature within itself; afterward it goes out, to leave without going out; the matter is sealed within ... so the matter cannot go out when it is sealed ... * but by way of the throat, like a man, or by way of sound [?] ...

So too pleasant singing and melodies sound within every musical instrument; even the balance [scale] makes a sound.

*** The air is everywhere** [German: überall — "everywhere"] — and here, in the Land of Israel, it makes one wise, as is established: * the air of the Land of Israel makes one wise [Aramaic: אוירא דארץ ישראל מחכים — "the air of the Land of Israel makes one wise" (Bava Basra 158b)]; and as for the inhabitants of the Land, and the upright of heart who dwell within it for the generations in the Land — God is good — and were the air there, it would fill the Land; the air there enriches without doubt in that Land. * And how fitting it is for every man of Israel who is able to dwell there, by the merit of our forefathers' Land, since the air there makes even the infant wise; the air makes one wise greatly. * For were it not for the air in the Land of Israel ... one in the Land of the children of Israel [as it is written, Yechezkel 37 (יחזקאל ל"ז)] [the prophecy of the dry bones, "I will put my spirit/breath [רוח] in you" — Yechezkel 37:14]. And I have already expanded on this matter at length, with good sense and knowledge, after the Gaon Ya'avetz [R. Yaakov Emden], may his memory be a blessing [הגאון יעב"ץ ז"ל], in his introduction to *Kedur* [his prayer-book *Beis Yaakov / Siddur*] — and his prayer is his own.

*** The air is full and complete; there is nothing that is empty** — for in every vessel there is air, and in all bodily things.

* Or by means of there being a body [German: Poren (pores)] — that is, the tiny pores and cavities, hollow; and the reckoning of this: a certain gas [German: Luft] within a vessel is emptied out of it by the air-pump [German: Luftpumpe] — which I mentioned above (in Perek 6, Ma'amar 6 [בפרק ו' מאמר ו']) — and there rise within it many bubbles, filling the air.

[**Bava Basra cross-reference, restated:**] As Chazal said (Bava Basra, folio 158 [בבא בתרא דף קנ"ח]): "it is in a man's power" — and may God grant them a dwelling in the Land, without doubt; God, who is able, gives light for the generations in the Land ... even the infant ... in the Land of holiness, which is honored. And how great is the good stored up for the holy ones in the Land [ומה [רב טוב הצפון לקדושים אשר בארץ] — after the knowledge of the Gaon Ya'avetz, may

his memory be a blessing [ודעת הגאון יעב"ץ ז"ל], in his introduction to *Kedur*; and his prayer is his own.

* **The air** [רוח] **is full** and complete; there is nothing that is empty space, only [?] ... and the bodily things are between — whether vapor [German: Dampf] or gas [German: Gas], whether liquid or moist; the tiny pores and cavities, hollow, and within them the particles of the air vibrate.

* A certain vessel is emptied of its air by means of the air-pump [German: Luftpumpe] — which I mentioned above (in Perek 6, Ma'amar 6 [ו'בפרק ו' מאמר ו]) — and there would rise, by the experiments, many bubbles filling the air. * And if you set a fruit [German: Apfel — apple] within the vessel and draw the air out of it by means of the air-pump [German: Luftpumpe] — by this means the air also goes out from the body, leaving it hollow, the pores [German: Poren] being emptied — and this fruit, the apple, * swells; and you place within it the apple; * or water enters the pores [German: Poren], filling them in great quantity from within ... and water enters into the air on this side; it swells, or it becomes clear.

Sefer HaBris HaShalem — Part I, *Kesav Yosher*, Ma'amar 7 (דעת הרוח / Knowledge of the Air)

[Re-read of this opening at high magnification.]

הרוח — The Air. A portion of it is by nature thin and rarefied, and by nature in the [open] expanse it is compelled to expand and to gather its parts... and in the position in which there is no obstruction to its expansion, just as the matter [of any body, it expands] as at first, in order to enlarge its boundary, as a body [does] at the start... and it continues to say that the mouth [of a vessel] will not add to a full vessel... for the world [/space]... to compress and to expand the parts of the air. The air is more compressed when this is so [?].

For if you take a tube — long, hollow [open] from this end and from that end — it is one tube. With the second tube [of] reeds, and inserting into it [its hollow] a tube at the [other] end, [you make] the second tube. The blower [pump-piston] can insert into its hollow a large portion, [a] large [amount of air]... The blower compresses its parts here in [one] place... the innermost [parts], for the foundation in it is the air, [and] the compression — for [the more compressed the air] the more its parts are forced upward [?].

So, just as the air's compression is greater, so too the strength by which it presses, exactly as one tightens [it]... The air rises upward. But when [the air] is gathered in all of it [the vessel], compressed... and yet, the air [in itself] is of the [substance]... kaf and kaf [?] [Lacuna: lower band partly bled]. And it is a wind of [the great]... until the boundary that [it reaches], when it presses... even by the strength of a created [body], a mighty [force] by its power, to press [it]... The pressings that [press] against the air, and it will stand against [the force of] the compressed [air]... [it is] enclosed [held in]. Therefore the air-tube will never reach... [Lacuna: lower band partly bled; flagged for de-bleed].

His hand strikes [pushes] when his hand exerts force, and behold the innermost compression of the air comes forth [emerges]... pushing the air itself by these pressings, by which [it rises] upward [?]. A spirit/wind that turns inward [?] strikes [against] itself. And... the air's compression — the pressings, [arising] from the strength of his power, [press] against itself, when its parts are gathered together [until]... for its gatherings can contain [hold] within them a known quantity [of force/air] [?].

[It] will stand [by] strength, and the pressings that [press] against the air, which [are] against... Another experiment for this: if one takes a tube [a closed vessel] and joins [seals] all of its sides, and seals its mouth — at the mouth of the vessel... so that the air cannot escape — its inner parts [press] against [it] more, [yet] in a [closed] container... And the air's compression — for [by] the strength of the press, the seal [holds]... [it] cannot escape outside... for already [it is gathered] in all... they will rise in the [open] space, to the extent it is possible. But if one [opens]...

If one takes a tube of [thin] reed, and [forces] air [into it] until [it bursts] [?]... they push apart and the air pours forth — they can [no longer] hold and [contain]... they will scatter and... insert into it [its hollow]... and place it inside [seal it], and cover [all the sides of] the vessel — its coverings — so that it will be sealed in the manner of [?]...

* The whole tube is called [in German] (וויגד ביינעל) [German loan, possibly "*Windbeutel*" / a "wind-bag" or bellows device — reading uncertain; the gloss labels the apparatus] [?].

המקובלים — פרק 3 [Perek 3 — The Kabbalists]

The Kabbalists, who are the faithful [trustworthy] ones, what did they say about the air [?].... The air has weight, and weight has measure [is weighable]. So too it is found written in the book of the early ones [the ancients] [?].

By the words of the Godly [divine] R. Chaim Vital, of blessed memory [ר' חיים ז"ל (in *Sha'ar* 2, section [?] [of *Etz Chaim*)] [VERIFY: the cited *Sha'ar* number reads as ("2") ב', but the section reference following it is partly obscured at the column edge — flag the precise *Etz Chaim* locus] [?]. This [is] in the language of [his discussion of] the examination of the air [בזה הלשון: בחינת האויר]. The water is measured [weighed] by the hand of tradition [נמדד על ידי מסורה] — thus far his words [עכ"ל].

* And the philosophers of the nations [פילוסופי האומות] [argued] about this, and they mocked the Jews [על היהודים] and said to them, scornfully [בלעג]: There is no [substance to this]. [These] who learn the wisdom of the philosophers — only Kabbalah [you have]; how would they [you Jews] know a thing... [that] you have not [the] intellect [to grasp], and [whence] does wisdom come to you, to teach you understanding? [בינה]. For after [all], you have no [men] who learn wisdom [לומדים חכמה] in truth [באמת] — and wisdom, where does it come to you, to teach you [להשכילכם]? [You have only] Kabbalah, and let it be wisdom to you [ותהי לכם לחכמה].

And our forefathers, when they trusted [בטחו]... [Lacuna: foot of column partly bled].

For our forefathers [אבותינו] were always despised, suffering disgrace [for the] sake of [Heaven]; for our God [אלוקינו]... they were despised, [yet] also [held to be] modest [צנועים], [forbidden] from learning to despise and to bear [the] disgrace of man and beast [חרפת אדם ולבהמה]. From those who were insulted [הנעלבים], [for] by the command of the King [מצות המלך]... it was so [decreed], not to answer [לא לאמר]. [Their] foundation [stood firm], not [letting] anyone set [their] heart to [doubt] the matter and believe [in] it [ויאמינו בזה]. And [their] foundation — the truth of the Kabbalah [אמת המקובל] in their hand[s] — [stands], and this [is] a matter [for] the philosophers [הפילוסופים].

* And how did the philosophers [חכמי הפילוסופים] themselves, whose [wisdom] is held [in regard], come to admit [איך התאמרו] to themselves [later] that the air has weight [יש לאויר כובד]?! And the air has weight, and weight has measure [ולרוח] [ובראש] [אריסטו] — [and yet] not [a single] one [of them]... and Aristotle [אריסטו].

[Aristotle, heading their company], who is the chief of those that follow him [אשר] אין [too] there is nothing to add [אשר עליו = טליו], and concerning his words [too] they reasoned [סברו = סבמו] according to wisdom [על פי חכמה]. And [their] proofs were of the [reasoning of the] Greeks [ומופתים עיוניים], and they decreed [וגזרו] that the air has no weight, no [weight] at all [שאינ לאויר שום כובד]. [The reading "Aristotle" (אריסטו) is confirmed; the surrounding "Greek/reasoning" gloss is the prior pass's "Greek" flag.]

The weight will weigh [the body], rarefied, and it will be [that one weighs] the air's weight — what is the body [obliged]... [Lacuna] its parts... [Its parts press always] downward to descend, the bodies [הנגופים = הגופים]... a portion of the strength of the weight [כת = כח הכבד] by their nature, [to descend] always — the lower [body] descends [יורדת מטה], [pressing always]... [the air] compresses [what is obstructed] by it [?]. And from this [ומזה] the matter... to them, the strength of the weight [כת = כח הכובד] in their nature [בטבעם] [?].

For the [body of] water [מימים]... the dust [earth] [לעפר] will reach [its place], at the [time] that there is in them [no] strength compelling, [in] the heavenly bodies [שבשמים] — [the planets] [המלוקים = המלוקים] — [the beasts] [בעלים] and the living [creatures] and the [growing things] [ובעלי חיים], and the like [ודומה], the high and the low [המטופי ונמכם = המטופף ונמוך], in [the realm of] flight [לעוף] and the high [ולהגבוה] — always, to rise [לעלות] upward. The reverse of the strength of [weight] [הפך כת הכבדות = הפך כח הכבדות]. And [what] is the strength of the [substance] [?].... the fire [from] the earth [מן הארץ]. And the [reasoning] of the [perfect] philosophers [הפילוסופי השלמי] — they have a [view] in their nature [?].... [their] parts always [strive], and these [strive upward] to rise [?].

The parts of the air [חלקי האויר] — but they [לכן] will say [the air] always [stands] in equilibrium [במאזנם] between [?]....

יהי [Perek 4 — "And it came to be" / "Now it was so"] פרק ד — ויהי

And it was so [ויהי] — for in the length of [days], in the time of [a generation]... wisdom [החכמה] [grew] for the most part upon the face of the earth [על פני] יותר אל נקודת [ולהתקרב] ever closer to the truth [האמת].

For when there were revealed [נתגלו] new arts [skills/disciplines] [מדיניות חדשות] recently [מקרוב], and there were renewed [devised] [ונתחדשו] instruments [כלים] [vessels] for the sake of many demonstrations [proofs] of every matter, and for the study and the testing [וללמוד ולנסיון] by [human] hand [על] [ולשמוד = וללמוד ולנסיון]

ידם, in many [ways]... upon the earth [בארץ], more fully [באמתיות]. And there arose a dispute [ויהי ריב] among the philosophers of the [later] generation [בחכמה] and the [former one]... [in] wisdom [in many] matters [בכמה דברים]. And the [later ones] [האחרונים] refuted [סתרו] many of the opinions of the early ones [מדעות הקדמונים].

[And their] demonstrations [ומופתים] [were] firm [הרמם = הרסם], and they did not [show] mercy [ולא חמלו], and they admitted [וידו = וידו] also concerning them [?], by means of [an] experiment [על ידי ניסיון]... [it] was shown [נראה] by their own weighing [בכבדו = בכובדו], each one over the other [?]: if wood [עץ] is weighed [נשקל] upon one of the [scale-pans] [מאזני]... [Lacuna]. Afterward [ומשקל] = [משקל], when the wood is burned [כך נשרף], and you weigh [it] [נמצא]... [and weighs] less [פחות = פחות] than [מליטרא = מ-ליטרא] [?], even though [אף]... not... of the wood [מן העץ]. By means of the [fire]... they rise [escape]... with the smoke [עם העשן], for there are [parts] that always rise [escape upward]. Of all that is found, [there is] also of those that rise [?] [as smoke].

According to their words, in the [reasoning] of the early ones [של הראשונים], [there would be] obligated [the opposite of] what [actually] occurred [ה... שהיה]: in the early [view] the parts of the wood [חלקי העץ] [should] have been [matters that] rise [עולים], [things that] always rise upward [לעלות תמיד], to fly [ועל ידי זה]... without [לרדת למטה לארץ], [Lacuna] the wood to descend downward to the earth [לרדת למטה לארץ], and from the dust [ומן העפר] — they are separated [נפרד] — [comes] the ash [עפר]... But these [אלה], the [parts that] always [rise]... and what remains [שבטבעם לרדת]... [Lacuna] which weighs [שמשקלו] more [יותר] than the wood. And by our eyes [the appearances are] the reverse of this [ההיפך מזה]. And the reverse [והפך] of this.

But [there] falls — their mouth [contradicts itself] [יפלה פיהם] — concerning the early ones [של הקדמונים], and the inquiry [וחקר]... in [matters of] the [several] kinds [במינים השלשה]... all the wise of the nations [כל חכמי הגוים], the [later] ones [האחרונים] — for [in] all the bodies [שבכל הגופים] there will be [יהיה]... to descend downward [לרדת למטה], to the earth [לארץ], by their nature [בטבעם]. And the weight [לפניהם כלם] — before them all [ואת הכבדה]...

[Some bodies are heavier in their] weights [כבדות / יכבדות], [some are] of [little] weight — what little, what much [מה... מעט מה רב]! And each one [is] upon its own footing [כל אחד על כנו] and weighs [ונכבד]... * And in every... in the

fullnesses [contents] of the world [במליאות = במלי(א)ות העולם] — all [things] say "weight" [כבד = כבד]. Yet [there is] a thing [אכן דבר]... * even one [thing] heavier [דבר אחד הוא יותר] than [another] [?]: weight is relative [כבד = מעבר] — heaviness is by comparison [?]... [מעריך]

[And] therefore it was right [לכן היה מן הראוי] [to grant]... * And behold, [this is] the experiment [נסיון] — what evidence is there [מה שירה], for [each] kind that will be [from among] the [substances] [מין שיהיה], there is in them the strength of weight [לפניהם כלם] [כח הכובד = יש להם כח]. And there is no thing — no body whatever in the world [ואין דבר גושני בעולם] that is not [שאינו לו]... upon its footing and [with] weight [על כנו ונכבד]. * Also [in regard to] the one and the other [גם האחד והאחר], and [the] smoke and [the] cloud [ועשן ועשן] [have] weight [כבד]... * Yet a thing [אכן דבר], one thing [is] heavier than another [אחד הוא יותר]. Weight is relative [כבד מעריך] — [relative heaviness] [?] —

[...the relative weight,] for whoever [examines it]: in [a quantity] close [together] [?], that [there] is no [doubt] [that] one thing is light [?]; this — [as] if there [were] homes [containers] [ביתם = בתים] [?]. And the property of weight in [its] descent [כובד בחטה] — [in its tendency downward] [?], [as] said concerning the [substance], "light" [קל], and likewise all [וככה כל]... is weighed [נשקל] — every thing in [respect to] the need of [another] thing [בצורך דבר]. Afterward, another thing that is large [heavier] will be [אחר אשר גדול יהיה]... and [a] weight in the [form] of [the apparatus / a *Letterpfis*?] [מלטרפיס בס] [German/Latin loan for the weighing-apparatus — reading uncertain] [?].

* And also the air [וגם האויר] has weight in itself, in its essence and its nature [יש לו כובד בעצמו ובטבעו]. And the proof [והנסיון = והגסיון] of [the] weight... of the air is, [that there is something] newly [made], the vessel called [הכלי הנקרא] (לופט) [Luftpumpe] [German: *Luftpumpe*, "air-pump"]. For when a [vessel] is weighed [?], the air [is the] thing — it is simply [air] [הוא פשוט] from [one] end. After it is renewed [the apparatus is set] [שנחדש], the [vessel]... a vessel of [its] make [כלי בצורה = כלי בגזרה] from every side [מכל צד], just as it [was] — full of air [מלא רוח] — and it does not [empty]...

So one empties [evacuates] the air from it [כך מריק את האויר ממנה] by means of the bellows-pump [על ידי הלופט פומפי]... [one weighs it] yet again [עוד]: the weight [is] diminished — the scale-balance [יפחת רום מאזנים = יפחת מן המאזנים] [drops] from what it was at first [הראשון].

For when [one] empties [the air] by means of the *Luftpumpe* [על ידי הלופט פומפי], and you weigh them [the vessel] a second time [ושקל אותם פעם שנית] — and it

was not so [the same] [כן = כב] — the scale-balance [מאזניים] [that stood] at first [הראשון] [now shows] the absence [removal] of the air from it [להעדר] [?] [?] = ממנה ד"ך] [thus far], [האוויר ממנה] [?].

And [if] there is in your hand a vessel (לופט פומפי) [Luftpumpe], you weigh it upon the scale-pan [תשקל על מאזני], rarefied [empty] [דק]. And afterward, so the [vessel is filled] [הנפחה = הנפחה]: full [מלא], and you weigh it [ותשקל אותה] a second time [פעם שנית] when it is full [מלא] [בעת שהוא מלא]. As at first [שונה] [כברא]. [Then] the weight of [the full one] is more [יותר] than [the empty]... [the air has weight].

* But these two demonstrations [שתי אלה המופתים] — anyone who reasons [יכול] [הנסגר] [?] [?] = spread out and confined] [—] [is] compressed [וכבל] [ופרוס וגדל] [?] [?] = [weight] [אין לו כובד] [in the world] [בעולם], [save that] by reason of [its being confined] [בעבור שאי אפשר] [it has] no [free expansion], [thus] there is no [genuine] weight [שאין כובד] at all [כלל]. And [thus] there is no evidence [על האוויר החילוקי] [?] [?] of the air's weight [זו ראייה כלל]. * Therefore I shall give you a [further] demonstration [על כן אתן לך מופת] [if] it [the air] is not [enclosed] [bound] in a place [מקום], and there is no thing [that] goes [moves] within it [הואלך בתוכו] = [between...] [it is] joined to the [substance] of the air [חיבר לאוויר החילוקי], * and by this we shall examine [ובזאת תבחנו] the weight of a vessel () for the air [ממשקל כלי... לאוויר], there is in it [יש לה]... [it is full]...

[The reasoner] [הטוען] here also has [room] to give upon [נתון על] the [scale] [היא מלא] * it is full [?], that this [אלה], [if it] does not come [in]...*. The air [on the balance] [המאזני], and there is in his hand to expand itself [ויש בידו] [is] open[ed] [בעבור שהאוויר שבכלי] [a vessel] [Luftpumpe] (לופט פומפי) [?] by means of [?] [?] until [it] returns [is sealed] in the manner [of]... [it] is enclosed [במכסה]. * [And it] does not move and does not return [לא הולך ולא ישוב] to its place [אל תוכה], and you weigh it [ותשקל אותה] a second time [פעם שנית]. The air [returns] within it [האוויר] [The point] [הממש] requires that one set [צריך שתתין] upon the scale [על] [אם בכלי] [?]... if there is in the vessel its full [air] [?] [German/Latin loan: *komplett*, "complete/full" — reading uncertain] [?], and [yet] all the more [וכל עוד] that [it has] more vessel-[air] [שברלי], [the] more, [by] a great [margin]... [it] disturbs [יורגס = יורגז] the [reading]... * Even though [אף] the air's compression [האוויר הנסגר] [?] is

separated [drawn off] [נפרד], from [its] place [ממקום], [yet] by its nature [טבעו] there is to it [still] weight [יש לו כובד] * And behold [והנה]...

* [Luftpumpe] it is [הוא]. That which [אשר] concerning [the experiment] of the weight [דברתי על הנסיון של כובד], that the experiment is upon the weight of the air [שהנסיון על כובד האויר], the air [pressing] [הוא...]... (לופט פומפי) [German:] [Luftpumpe] — which is called [in German] (לופט וואגע) *Luftwaage*, "air-balance/air-gauge", [in Italian] "[the gauge of the] face of the air" [פני האויר] [Italian gloss for the air-balance — reading uncertain] [?].

[The] weight, and to the air, weight upon [the scale]-pan, what is light and what is heavy [משקל... כובד עד שלפי... קל] * The [matter] teaches the experiment [אשר] [that] the air has weight [יש לאויר], [that] in [reasoning] there is neither [more] nor less [בדבר לא יבא ביותר ולא יותר], [it is] better to weigh perfectly [יותר שוקל שלמה] [German/Yiddish: *langsam/laat*, "slowly/gently" – reading uncertain] [?]. [It is] said [/finished] [לגמר], [in] the property of light, the [levels are] equal [בעל קלות שוות], as we have explained [כארבן = כאשר ביארנו]. So [it is] reasonable from every side that [it is] called [הנקרא]... [a] thing like this [כזאת], the experiment and the reasoning are rarefied [subtle] [הנסיון והחשבון לדק] (in Perek 11 of this Ma'amar [בפרק י"א מאמר] [internal cross-reference]. And we have begun [והחילוננו = והלאנו]...

The strength of weight, for the matter is that one cannot do a thing [כי לא אוכל] [it] [?]. [?עד שאתה] until you yourself see [לעשות דבר]

* How [well] the Kabbalists [המקובלים] did [הללו], who walked after [ישליכו =] the [knowledge] of the early ones — [the knowledge] that there is a known weight [כבד] [these] [מה מאד נאמנו] [ננס דעת... אשר... כבד] For [it was already known] [נאמנו המקובלים], the truthful ones [האמתיים], in all their words [בכל דבריהם] * They saw [ראו] the weight of the air [את כבדו של האויר], and they reckoned [/sported] [היו משחקים] and they jeered [ומלעיגים] [these who scorned], in [regard to]... the [spheres/planets] [הגלקים = הגלגלים] [?]. * And now you know [ועתה מודעת] — this is in all the earth [זאת בכל הארץ] And by all the wise [men] [ובכל חכמי]... the wise [are] truthful [חכמי אמת] in all their words — true and subtle [אמת ודק]. [Lacuna: foot of column partly bled].

פרק 5 — "And if"

And if [ואם] you should say [תאמר]: if so, why not [למה לא]... * and [why] do they not feel [ולא ירגישו] [it] — the sons of man [בני אדם], and likewise the beasts

and the living creatures [ושאר בעלי חיים]? They are weighed [משקלו]... [the pressure of] the air [upon them] [?] —

But on the contrary [ואדרבה], [it] is held [/grasped] [as a] difficulty [נתחזק] [?]... [why] they do not feel the [weight of the air] [?]: [there are] two reasons [שתי סבות] — the one [is]... [Lacuna: foot of column partly bled; interrupted here].

Sefer HaBris HaShalem — Part I, *Kesav Yosher*, Ma'amar 7 (דעת הרוח / Knowledge of the Air)

[Re-read at high magnification. This pass recovers the air-pump / capillary / altitude section that the earlier, coarser reading over-flagged.]

to the air. And its spirit/air, like a flowing stream, sweeps over it and spreads out in every direction. Therefore [the parts of the air] hover over a man, and over every living creature, pressing them down — weighing heavily upon them — so that they cannot stir from their place, nor extinguish [the air's] burden upon them even for a single moment. The air [presses] inward upon the body, for it is a wind that surrounds the man on every side; and it likewise presses upon the air within him. The wind within him pushes back outward against [the surrounding air], so the two are in balance and equilibrium upon every living thing on the face of the earth — for the air of the heights and the air below alike, by means of this wind that is balanced both within and without, do not crush them, and they feel no [unbearable] burden.

This is the reason the air is balanced [in its pressure], pressing upon them only [to the degree that] it presses [from within] — only thus do living creatures survive; and not living creatures alone survive, but even all vessels [hold together] and are not torn apart by the force of the pushing [outward] and [inward], so that all sealed [hollow] vessels [remain whole] — for upon them, too, [acts] the air. And not only that, but if there were a vessel hollow in its center [evacuated], the air would [crush it]: were it round, or square, or in any other shape [whatever], it would be flattened [crushed inward] — were it not that [the inner air] strengthens [resists] it. For the air that enters in [from within] presses [back] against the air outside, so that the inner air constantly upholds the wall of the vessel against [the weight of] the air that is upon it from without.

And not the vessels alone — every body in the heavens [the world] is sustained by [this pressure]; this balance [holds] one against another, [each] in [equilibrium].

And not only that: even all the bodies [substances] of [created] things — this is what holds them together, that they do not dissolve [fall apart]; even all [composite bodies are bound up] one to another, this one against that one [?]. And the air [in equilibrium]... [it presses] one against another, this one against that, in the smallest particles [?]: thus, were there but the smallest place [void] left between them, the air [from outside] would press into [it] — for there is no place in the world wholly empty of air, neither air nor [any] wind in between them [?].

[And therefore] it is impossible to separate [two pressed bodies] by any force or labor in the world. Even if one [pulls] them — even if they push them apart, [the parts] do not separate, and one is not separated from its fellow, because the air within [presses upon] them, holding them together [?]. But by means of the air [equilibrium] alone [are they held]; this is [the matter] one against another [?]. The [particles] press together, this against that, so closely that [no force] in the world can separate them; [were] they separated, the air [would rush in between]...

Even if they could move them, they would not separate, and the air [would not yet] be parted [?]. Even if [one tried to push] them — they will not separate, and one will not separate [from the other], because the inner air [presses] against them, [holding] them together [?]. By [way of equilibrium] the divine wonders of the Holy One, blessed be He, [are revealed] in the air, [as] He created it in wisdom [?]: "How great are Your works, O Lord!" (Tehillim 92:6). There is no end [no probing] of [its depth] [?].

A wind [and air] portions [parts of the air], [which He] created on the day of Creation in such great force [?], to press so greatly [?].... [whenever] a [hollow] place is turned outward [evacuated], the air all around [it presses in], or [against any] vessel that surrounds it, [the air pressing] upon it from every side, for [there is no] empty place in the world — no vessel and no [container can be] truly empty [of air] [?]. If a body [substance] presses against it, [the air] cleaves to that body. That body and [the vessel]...

[Cross-reference in text: (מאמר ג' פרק ו) / (Ma'amar 3, Perek 6).]

So why is it that you do not feel the air weighing heavily upon a man? [Why is it] that the ancient sages could not raise [this difficulty]? But all of this [is explained]: from his place [from where] the air moves, [it is] balanced upon him — therefore [he does not feel it] [?]. It weighs heavily as a weight upon a man, and they call [it] "a burden" [a load] [?]. And [this is] the [matter] we mentioned at the start: for the air, in the beginning, [encloses him] all around in [the place]...

Love [attraction] does not [act] at a distance [?] — nature [acts only by] direct contact [?] [Idiom: a maxim — "nature abhors a vacuum," here rendered as direct-contact action]. It [the air] comes [presses] up to the [body] [?] [Lacuna: foot of column lightly bled].

פרק ו הרוח — Perek 6, *HaRuach* ("The Air")

[Body heading reads "פרק ו הרוח" — the chapter's incipit word is "הרוח," the same incipit that opens Perek 8. Per the dispatch note and the visible incipit-word convention this repetition is genuine, not a numbering error.]

The Air — its nature is to be perpetually driven [pressing], always seeking out [where there is] some empty place [a void], so that in every [direction] it might widen its boundary and press outward [?]. From the weight of the surrounding air it [is squeezed], and it presses, [wanting] to widen its boundary. And it comes about that, by drawing off [the air] by some [means], one [diminishes] its parts and forces them from their place; and to demonstrate [this], one takes a vessel whose mouth is well fastened [sealed], and one places inside it a [device]...

from a glass vessel, by means of (לופט פומפּי) [German: *Luftpumpe*, "air-pump"]; and your eyes would see [the demonstration] [?]. From the glass [vessel], by the beginning [the action] of the [pump], the water [begins] to rise [climb], and [the vessel] easily [draws up the water], [now] emptied [evacuated] of all the air from the glass [tube], and [the water rises] in its stead [?]. So too, if one opens a small hole [in the vessel], the air [rushes] in from without, and [the device] descends [?], [showing] that the air [had been evacuated] until that point [?].

At first one shuts and seals [the chamber] between the [pump-valves], by [working] the [air-pump], [as if to] [empty it] [?]. ... were it not for the strength of the press [the vacuum] within it [?]. ... But it [the apparatus] necessarily [holds] its own [pressure] [?]: the [air-pump] [has no] power [against] this [?]. Indeed [this is so]: were the air [present], it would widen its boundary and rise [press] outward, [filling] the cavity [?]; for [there were] empty [evacuated] spaces upon the faces of [the chamber] [?].

פרק ז ויער — Perek 7, *VaYa'er*

[Body heading: "פרק ז ויער" with sub-incipit "רוח וחלקי אויר" / "the Lord [made] a wind and the parts of the air."]

And I shall give [ואתן] you yet another sign for this, that you may know [the nature] of the vessel [?]: its mouth sealed and stopped up, [and you place] within

it a glass vessel [?].... A great [glass vessel] by means of (לופט פומפּי) [the air-pump], [so that] in it [you may observe] the pressings [the suction] of the air [drawn off] within its hollow [evacuated chamber], [acting] upon the walls [?]. And thus, if one places into the great vessel [?].... for, by reason of the air that within them [the vessels] presses outward, [you may know] [?].... And this is something easily grasped and understood [?].

So why is it that you do not feel the air weighing upon a man? Because [the pressure] is balanced, as we explained above in the previous chapter [?] — thus [it is] revealed [?]. The surrounding air presses upon them [?]; and we have already explained [that] the compression of the inner air [balances] the pressing of the outer air [?]. And [I have] strengthened [the matter] [by] the [pressing] of the outer air [?]; [yet still] the [press] of the inner air [?] [Lacuna: light bleed at column foot] — [thus]: "How great are Your works, O Lord!" (Tehillim 92:6) — there is no end and no probing of Your understanding (Yeshayahu 40:28).

A wind and the parts of the air — He created [them] on the day they were created with such great force, [able] to press so greatly [?], that whenever the inner air [reveals] a place [a void], or some vessel surrounding it [presses upon it from every] side [?].... [it presses] against [the body], filling [the void] with wind [air], [so that] no empty place [remains] [?], lest there be a place empty of air [?]. And after that [it returns] to its [place], [its parts] balanced [restored] [?].

And here is the sign of this [?]: behold, already by the power [of the experiment] it is [shown] [?] that [the air presses up to] the [body] [?].... A man's voice [breath] — the air [the breath] from a man [issues] [?], they being driven [pushed] inward [?], the springs [bellows] of the [chest] sounding aloud [?]: were it not [for the air], the [first man's voice would not be heard] [?]; were they not [to believe], let them give heed to [their] voices [?], for they would say [feel] that nothing is [there] [?] — [yet] the matter [is] in the [chest] and the [bellows], and they [give attention] to the voice [?].... so that one might see such a thing in [his body], and behold [it] [?]:

The scent [smell] [?] — a vessel, and one makes a [seal] [covering] upon the vessel all around [?], a hollow reed firmly [fastened] [?] — its [fine] [reed-pipe] [?], [bent] [reading uncertain at the column foot — the capillary-tube setup]: the air from without [enters] between the [reed-joints] [?], and the reed will have its bend [its tube] [inserted] within the water in a vessel [?].

פרק ח הרוח — Perek 8, *HaRuach* ("The Air")

[Body heading: "פרק ח הרוח" with sub-incipit "והאוויר אשר בתוך עגול הנשימה" / "and the air within the circle of breathing [the atmosphere]." The incipit "הרוח" matches the incipit of Perek 6 — a genuine incipit-word convention per the dispatch note, not a doubling error.] ...of glass, and [the water] continues to rise as it were [up] the [tube] of the curtain [the cover], upward, [drawn up] from the water [?]; the air, [acting] in the upper part of the reed, [as it] descends from the water [from below]; or [if] in the lower part of the reed, [the water] rises [climbs] upward — for within [the tube] the parts of the water [are drawn up] [?]. So [it is balanced]: the parts of the air [press] upon it [?]: when [the air] is rarefied [thin], they [the water-parts] are drawn upward [?].

[Aside / cross-reference in text: (מאמר ד' מאמר זה) / (Ma'amar 4, [and] this Ma'amar).] But the parts of the air, upper and lower — [their force] is balanced [?]. Then [the water-particles] turn back inward [?]; and [I will] strengthen [explain] this [?]: the parts of the air [press] — by which the upper [air presses] [?], and by which [they are] balanced [?]; [for in] such a place [a void] [the air rushes in] from the air outside, and [the water rises] within the reed [the tube] [?].

This is what they [the scientists] meant by [the term they] call (פאהרום) [European loan, here = *Vakuum* / "vacuum" — the evacuated space]; and within the [vacuum]... [the gloss labels the evacuated space; rendered "vacuum"] ...their parts of the air [are pressed], joined [bound] together within them, and they rise [press] [?]. The water [is drawn up] within them, and [in the upper part it is] empty [evacuated]; they will [rise] [?] [reading uncertain].

[Aside / cross-reference in text: (מאמר ד' פרק ו) / (Ma'amar 4, Perek 6).] But [as for] the parts of the upper air — they [press down] [?] upon the [water] [?]. And [the matter] of the [upper air] [?]. The air around it [is] balanced [restored] to its place [?]; and they rise [press] [?], and [the matter] is [understood] [?].

And [this is] the [reason] [?]: a tube of [glass] [?], rarefied [thinned] above [?]; the parts of the air [are pressed] in the [tube], pressed down [?]; therefore [the water] flows upward upon the face of the water in the glass vessel [?], pressing the parts of the water [?] upward, above the surface of the water [?]. And by this [means] the scientists [demonstrate] [?]: there is wine [/water] among the [liquids] that is called (העבער) [German: *Heber*, "siphon"]; and behold [?]. ... [the siphon draws] the liquid over [a barrier] [?].

And after that [the device], when [the wine/water has] been drawn off [?], one [returns] this [?]; and [I shall] strengthen [explain] [?]: [to make] the wine rise up within the reed [the tube], the [siphon] [?] — as in [the experiment of] a [boy] [reading uncertain]... [the device] empties [draws off] the air, [so] the [upper] air [?]. And the parts of the air [rise] [press] in the reed; and [they are] raised [drawn upward] [?] — [all of this] in wisdom He made [?].

The atmosphere and the rarefaction of air with altitude

A circle [a layer] in the heavens, which is called (אטמאספערעלא) [German: *Atmosphäre*, "atmosphere"], [is] surrounding [the earth], to a [great] extent. To the height of roughly 3 [German] miles [פרסאות, *Meilen*] [?] it is found in every direction, weighing heavily [pressing] in all its weight [?]. The dust [the earth's surface] [bears] more weight from the air than [does] the upper layer; the upper part [of the atmosphere] is thin [rarefied], [its] particles [?] bearing [little] weight in the air [?]; up in the air they [the particles press but slightly] above [?].

[Cross-reference in text: (מאמר ד' מאמר זה) / (Ma'amar 4, [and] this Ma'amar).] But the parts of the air, upper and lower, [press not] equally upon the earth [?]: the lower parts [press down] [?] — the parts [of the upper air] [?]; the particles of the air bear [their] weight [in proportion] [?], one against another [?]; and the dust [the surface bears] more [weight] from them [?] — so the parts of the air [are weighed] [?] [reading at column foot uncertain]. But the higher [you go], the [thinner] [?], for in [each] place the deeper [lower] in the earth [the heavier], and all [the more] the higher [you go], the [thinner] and more rarefied [the air becomes] [?], [as it is denser] in the depth [the lowlands]; and [in] every [high] place, the higher and more elevated [it is], [there] the deeper [the rarefaction] [?] [reading uncertain] — [thus] the air [is rarer] aloft, more rarefied [the higher one goes] [?].

The [air] is thin upon [the high] mountains, or upon [the heights], [so that one's] breath [respiration is labored] [?]; and the [breathing] is disturbed [?]; [for the air there is] thin [?], it [is harder] to breathe [?], and [there is] no [proper respiration] [?] [Cross-reference: (מאמר ד' פרק ו) / (Ma'amar 4, Perek 6)].

These are the instances [?]: as on the [mountain] called (פיקא) [Spanish: *Pico* — the Pico del Teide], which is upon [the island] (טענעריפע) [*Teneriffe* / Tenerife, in the Canaries], whose height is 11,000 [י"א אלפים] [English] feet [רגל, "feet"]; and [the mountain] in the land [country] of (סאוואיען) [German: *Savoyen* / Savoy], whose height is 14,000 [י"ד אלפים] [feet] and a further 349 [שם"ט] feet [trailing fraction reading uncertain], [which is the mountain] (האר מאנבלאנק)

[French/German: *Mont Blanc*] [?]; and [the mountain] in the land of (אמעריקא) [*Amerika* / America], whose height is 19,000 [ני"ט אלפים] [feet] and a further 22 [כ"ב] feet [trailing fraction uncertain], [which is the mountain] (קימבאראסי) [Spanish: *Chimborazo*] — and it is the greatest of all the mountains in the world.

[On these mountains], the breath [respiration] of the children of men [is disturbed] [?]; the gathered [thin] wind [the rarefied air] upon them is not enough for breathing [respiration], for it is too high [?]; and they [men] cannot breathe [draw breath] [?] except by means of a [bellows / breathing-aid] [?] — [the air being too rarefied to sustain them]. Such men [travelers] die [perish] upon them [the peaks] [?], the air being too rarefied for breathing [?], because of its great height; nor can they [revive themselves] by means of a sponge [or breathing-device] [?] [reading uncertain], [which would bring] them the lower [denser] air [?].

[A new chapter "פרק" begins at the foot of the page; its body follows in the next pages.]

Ma'amar 7 — Da'as Ruach (The Knowledge of the Wind / Air)

Perek 9 (פרק ט)

Having made known some of the wonders that this subject holds for those who study it, I now turn — moreover, this is a precious chapter for those with understanding, and through it your wisdom in the matter of the weight of air, which is called [Atmosphäre — עראספעריום], will be sharpened — to make known how heavy the column of air is that stands above us.

Take a hollow reed [tube] whose lower end reaches down to the surface, of a length of roughly three *parsaos*; it should be open and filled with water, and its upper end set high above [?]. The tube is what is called a *pipe* [פּוּם — Latin/vernacular: "pipe/tube"], which is to say a hollow tube in close [arrangement] [?].

[The author describes a water-filled tube standing in a vessel:] Afterward, when its mouth is stopped at the upper end and one watches over it from below at the [other] mouth of the vessel where there is water — the water in the tube does not fall and does not empty, for the water in the tube is suspended; it neither descends nor empties. When the water [would] flow out from the tube, more

water descends [?]. [The reasoning is that] the pressure of the surrounding air, balancing the column of water in the tube, holds it up: the air, by its weight, presses on the surface of the water in the vessel and supports the column standing within the tube.

And he said: as we explained, the air stands and presses upon the surface of the water in the vessel; therefore the water in the tube does not fall, since were the air not pressing on the surface of the water below, the column of water in the tube would empty out — but because the air presses, it holds it up. [?]

[The author elaborates that the height of the suspended water column is governed by the weight of the air column above it. He gives the dimensions of the experimental tube as about three *parsaos* in length and notes the water's weight relative to the air's pressure.] The water in the tube weighs as much as the column of air standing above the mouth of the vessel; and were the air column heavier, the water would rise higher, and were it lighter, the water would fall lower — exactly to the measure [of the air's weight], no more and no less. [?]

[He continues:] By this measured balance of the two weights — that of the water and that of the air — they are equal in their pressures, each balancing the other, and from this you learn how heavy the air is. [?]

And from this also: anyone who draws water up into a tube — when water is sucked up into a tube, the water within the tube does not flow out at all, for [the same reason]: they cannot raise [the water] without [the suction], and rightly so, for above them stands the wind/air [?]. And [the column reaches] up to a height of about three *parsaos* [?].

It came about, in the wonder of how heavy the water in the tube is, and how heavy it is by reason of the air pressing on the water in the tube — and the experiment with this is known: that the column of air which surrounds the tube, [pressing on it] in length and in breadth, is what [supports it]. [?]

[Here the text reckons:] Each man should reckon for himself, by foot and by foot, the breadth of the air-column [?] which is above him, standing upon the [surface], up to a height of about three *parsaos*, weighing [a great amount] [?]; and how heavy the load is upon him — and in all this he does not feel that he carries any burden at all. [?]

[He notes the source of the name:] but it is rather called by this name a round tube [pipe] — and its fineness, the bore of the tube being hollow — its breadth a foot and its length from the ground up to a height of three *parsaos* [?]. And what

[we said] about the surface of the tube — that its diameter [?] is the width of two feet, and its height from the ground up to three *parsaos* — [is so] because most of its fineness and lightness [?]. And what they said, that the air in the tube is hollow [?] [as it is mentioned] [?].

Perek 10 (פרק י)

[Continuation of the closing argument of Perek 9:]...so that the water that remains in it cannot empty from the vessel — so much so that even [a tube] three *parsaos* [tall] can do this. For this is the column of air, round and fine, hovering upon the surface of the water; and the water in the tube does not empty, neither at its top nor [elsewhere]; as we said, the whole is filled to be weighed, every reed and every tube, in every craft of reckoning and weighing.

Perek 10. And afterward [I shall explain] how one takes a square vessel — its length a foot, its breadth a foot, and its height a foot — square and called [in the vernacular] [Kubus — קובוס, Latin/German: "cube"], and one weighs the empty vessel [first]; and afterward [fills it] a second time with water and weighs it; and the difference, namely the weight of the vessel which was [empty] subtracted from the weight of the vessel [full of] water — that difference is the weight of a foot-cube of water, which comes to several *literot* [pounds; Latin *libra*].

[The author then reports the result of the experiment:] And indeed, the column of air, by way of comparison, weighs **71 times 70 *literot*** [ל"א פעמים ע' ליטראות], which is **two thousand one hundred and seventy *literot*** [שני אלפים ומאה ושבעים] $2,170 =$ [ליטראות].

[He continues:] We know that the air-column above a square foot of ground [?] is square — its length a foot, its breadth a foot, its height [rising up] — round and fine; called by this name [a column of air]. [?]

Of the air which we mentioned — know from this that the [several] *literot* I mentioned of these standing air-columns [?] [is the weight], and the matter mentioned weighs likewise some **two thousand one hundred *literot*** [ב' אלפים] **and seventy** [ושבעים] — consistent with the 2,170 figure above. [?]

[The author draws the moral:] The matter that was investigated and weighed regarding the wind/air — and behold, every man, according to his measure, stands foot upon foot, and the air-column standing above is filled [pressing] upon him, weighing some thousands [of *literot*], and [yet] he carries this load of *literot* — yet he does not feel he bears any burden. The reason for this you may grasp

from what is mentioned below ([Perek] 7, [m]) — turn the right way [and you will understand], and see from this matter, and understand. [?]

Perek 11 (פרק יא)

Perek 11. And concerning the things mentioned, by way of weighing: man, who is from the earth up to [the end] [?] — and a report reached me regarding the [length / height] of the air-column above him [?] — for this matter [?].

[The author describes the air-pump experiment:] Take some vessel and seal it well, and weigh it together with [the air within it] [?]; then by some means suck the wind/air out of it by means of [the Luftpumpe — לופט פומפי, German: "air-pump"], which is a vessel that draws out wind/air and does not return it. Weigh it a second time, and weigh it [empty] of air; and behold, this [is the matter] [?].

And behold, the empty vessel and the [full vessel] [?] — weigh the air [removed], and it will be found that the air weighs about [an amount] [?]; and the difference would be the weight of the water — **eight hundred** [ח' מאות] [pounds] [לאט — vernacular: "pound(s)" / Latin *libra*?] [?] — as in ([Perek] 7) [?].

[He gives the atmospheric-height calculation:] By the measure of the foot-cube of air [?], one weighs [a thousand] [?]; and therefore the column of air must stand from the earth up to the end of the air-column [reaching to] the standing height of the [tube], the one-foot[-square] cube of water mentioned ([Perek] [m]) [?] — which is **twenty-four thousand** [24,000 = כ"ד אלף] [?]; and **eight hundred** feet [ל' ושמונה מאות מאות רגל — printed "eight hundred hundred feet"] [?]. And so it is — for the reckoning bears this out: that the height of the air-column from the earth up to the end of the air-column is about **24,000–24,800** [feet] [?].

[He continues the derivation, expressing the same height in *parsaos*:] But by way of comparison [m]: not as [?] wrote [?] — feet [?] — for [the conversion to feet] [?]. [?]

And one must add to the measure of the length of the air-column [?]; and so on, [it amounts] up to the air-column, the one-foot[-square] cube of water [?]. And we are accustomed not to know [the exact value] by the reckoning [?].

[Perek 11 continues:]...upon it, for the investigation of the weight of the air which is from the earth [is difficult] [?], by weight and by the tradition that was mentioned; but the air which is at the lofty heights dwells high, far [removed] from [us] — [we are] unable to weigh it. And what would it avail us [to weigh]

that air [?], since [we can weigh only] the one close to us, which is here [?]; the air stands ever [above us]?

[The author concedes the limits of the method:] At a high and very [distant] elevation from the earth — here the matter is known to us [only] through the secret of the wise and the [knowing] [?], by the wisdom of nature [?]: the matter of the cloud, the cloud rising [and standing] upon the earth [?]. [And the air] above the earth — the higher it is, the finer it is [?]; that is [the matter] [?] at the end of the air-column, which is three *parsaos* from the earth, for [there] it cannot rise higher than this, nor condense back to its [former] bound [?]; the fineness of the remaining [air] cannot bear [a weight] upon it [?].

[He gives the *parsaos* conversion of the column height:] [So that] at the end of the air-column, which is three *parsaos* from the earth, [the air-column] amounts — by reckoning — to **thirty thousand and eighty-eight feet** [שלשים אלף ושמונה 30,088 ≈ [ושמונים רגל] [?].

And in [the explanation] regarding the wind/air ([Perek] 7) [?]: as it is written, by way of [calculation] [?], that for each and every *parsa* — [each is] [m] [?] — there are **eight thousand** [8,000 = שמונה אלפים] cubits [אמה], and every cubit is six [feet]; thus [the total] comes to **one hundred forty-four thousand** handbreadths [144,000 = קמ"ד אלף טפחים] [?]; and every foot [רגל] is slightly less.

And if it were [reckoned in] complete feet [?] — the air-column from the earth up to the end of the air-column would be: **eight thousand one hundred** [שמונה 8,100 = אלפים מאה] feet [?]; and **one hundred sixty-two** [קס"ב = 162] [feet] [?] — about [this measure] [?].

[The author summarizes the heights:] But truly, without doubt — as Chazal said: most of [the air] is dense below, near the ground, and is finer the higher it rises [?]. What we have come to know with certainty, by means of the said weighing — [the air-column] is about three *parsaos* [from the earth] [?].

[He gives the cube-of-water weight again and the air-cube comparison:] As we know, a foot-cube of water [when full] weighs **eight hundred literot** [ח' מאות] [ליטראות]; and what is mentioned in the chapter above ([Perek] [m]) [?]. A foot-cube of water weighs **seventy** [70 = שבעים] *literot* [ליטראות]; whereas a foot-cube of air weighs [only] **sixteen unzen** [ששה עשר / שש עשר — German: "ounces" = 16], where in every *unz* there are two *lot* [(שני) (לאט)] [?]; and **twenty unzen** [20 = (ועשרים) אונץ] [also appear in the derivation] [?]; [that is,] for every *unz* [of air] there are [several] *unzen* [of water] [?].

And if there were a foot-cube of water [when full] [it weighs] **eight hundred** [ח' מאות], one [foot] [?]; and a foot-cube of air [weighs] [a much smaller amount] [?]; [the ratio being] about three [?], close to it [m]. [?]

Perek 12 (פרק יב)

Perek 12 — The Wind/Air [פרק יב הרוח], and the air which is within [the vessel] [?].

[Heading line, partly soft:]...day by day [?] — but each day [?].

[The author opens on daily variation:] The vapors that rise from the earth [?] — they are [heavier] or lighter by more [or less] [?], and they grow lighter [or denser] [?]; and the vapors rise from the earth and from [the west] [?].

[He explains the daily cycle:] The finer parts of the air [become] lighter [?] — as they grow lighter [or heavier] of their own accord; this is the truth: they rise upon the surface of the heights of the air [?], for the parts of the air [become finer as they rise] [?].

[He concludes:] [The vapors / fine parts] rise up so as to make room for [those below] [?] — the lower place [?] — and [in turn] the scale rises [or falls] in weight, [the air] rising up [?]. And according to these matters [?] [the air] rises [?].

[He credits the discoverer:] And according to these things, the investigator who brought this [matter] to light — the scholar [Torricelli — טאריבטליום; identified as Evangelista Torricelli], in the land of **Italy** [איטליא] — [established it].

[Text continues beyond this opening of Perek 12.]

Ma'amar 7 — Da'as Ruach [continued]

Perek 12 — "הרוח" [continued] In the year [ת"ך — i.e. 1700] [?], a weighing instrument for the air [כלי משקל לרוח] [was made], called after his name [טוטוס טאריסטעליוס — Torricelli]; and in German [ובל"א] — (וועטר גלאז — *Barometer*), and also (לופטמעסטער — German: *Wetterglas*, "weather-glass"), and also (לופטמעסטער — German: *Luftmesser*, "air-gauge"). By its means we can weigh the heaviness of the air [לשקול כובד האויר], and know by it whether the air is pure [זך] or whether, on the contrary, it is foul [זוהם — foul/turbid]. By it, too, [one knows] the vapors that rise from the earth [העולים מן הארץ]. Therefore this instrument [?]....

is a teacher and informant [מבשר המעיר]. And since it would be a wonder in my eyes [נפלאותה מאתי] that He should grant me [the means] to do this whole work, and the reason for each and every thing [וטעמו של לכל דבר] — so listen to me, my brother, both the deaf and the dumb [?]: take, then, a glass tube [קנה] of glass [זכוכית], round and long [עגולה ארוכה] of fixed proportion [בערך]; sealed [closed] [?]. A little of the tube's measure [מקצת הקנה] is hollow [חלק] from one section to the next [מטפח למפח] [?], so that where it is curved [מתעקמת] upward there will be a hollow space [חללה] there [?]; but [matter] in another place [from this] [?] [is] in a place that [?]. And the hollow that bends downward [מלמטה למטה] — it will not be [as good] [?]. The hollow that is uppermost is wider [יותר רחב], where it [the mercury] rises higher above; and it is the cavity [החלל] that is sealed [סתומה], and is [matter] [?]; but [the cavity] that bends downward [ומתרחב] [is] only [רק] downward [?].

It is also possible [גם יכול] to fill it [למלאות] with water, or [with] one of the other liquids [מן המים או רבים] [?]; for it weighs mercury [יכיל כסף] — alive [חי, i.e. quicksilver] — [?]. ... like all [other] liquid [מן המים] [?]. And its height [וקומה] [is that of] one tube [קנה אחד] [?], set in particular [?] places [?], so that the tube of the glass [קנה הזכוכית] will not stand [crooked] [?]. So too with the other liquids [וכן שאר משקים] — they too [?]; and [matter] is heavy, and it is [?]; it goes down [תוכה הולך] until [the air] weighs upon it [?], and all [?]....

[The remainder of this column treats the rising and falling of the mercury column with the weight of the air; it proceeds by repeated terms — קנה הדקה ("the fine tube"), כסף ("the silver/quicksilver"), and מעלה/מטה ("upward/downward").] ... [the mercury] rises [יעלה] by the weight of the air and by the force [?]; for the

mercury [המקום] [כסף חי], when it bends [stands] within [its] place, the space above [?]; and the mercury [כסף], in the middle [בתוך] of the fine tube — narrow [הדק] and ruled [ומשל]; and the air, [על פניו] [acting] upon its surface, exchanges and shifts [יחלף ונדה], and cools [וכסוג] [?]. And it climbs and rises [ומעלות על] against the standing column [ליות העמוד] over against [נגד] the place of the [?]; the heaviness [כובד] of the air. And by contrast [אך בהפך] — for the fine tube [קנה] [הדקה], upon it is indicated [העליה מורה]...

[The mercury], by the weight of the air [טעמוד הכסף], finer above [?]; and on this account [על כן] the column of the air descends [ירד עמוד הכסף] [?]; it descends according to its proportions [על פי מדותיו], by the measure [בערך] of the heaviness of the air [להיות האויר] [?]. And by every measure that it rises [שם יותר] — for the more [?]; and it is ruled by its spirit [ומושל ברוחו], and by the air [והאויר] which is at the place [?]; and it draws the pure [matter] [וכסוג טהור] a little upward [מעט] [למעלה].

And so too [ולכן] — even when [גם אם] the place [the wide place] [is] continuous [?]; the curve [הרמב] and the [tube] [והעקום] which is in glass [בזכוכית] [?] — all is by [?]: the fine tube [הקנה הדקה], its descent [ירידה] indicates a quantity [מורה על] [?]; and at the place that is wide [ורחב], its rise indicates a quantity [מורה על גשם].

[continued] either, on the contrary [ואדרבה], the descent [תפול] of the mercury [כסף] [is] more [יותר] [מקנתו יותר] [?]; the tube [קנה] [is] more heavily [pressed] [יותר] [שכנגדו] which is against it [מעמוד האויר] [by] the standing column of the air [?]; and on this account [ועל כן] the column of the mercury descends [ירד עמוד הכסף], which is downward [למטה]; and it presses upon itself [ידחק עצמו] downward, until it has descended [עד שירד]...

[the] mercury [כסף] which [is] within the place [מקום] that [is] hollow [והעקום] above [למעלה]...; the standing column of the mercury [עמוד כסף] — for within [it], the fine tube is narrow [הקנה הדק], and it is ruled [ומשל], and a spirit [ורוח] [acts] upon its surface [על פניו], and exchanges, and shifts [יחלף ונדה], and cools [וכסוג] [?], a little upward [מעט למעלה]; and [matter] climbs and rises [ומעלות על], the column [ליות], leaning [הטך] against [נגד] the place [מקום] of [?];...; the heaviness [כובד] of the air [בית האויר], by contrast [אך בהפך] — for the fine tube [קנה הדקה], upon it is indicated [העליה מורה]...

[New paragraph:]

ונמצא — And we find — that by means of this instrument [כלי זה] we know the purity [זכות] of the air, and its [foulness] [וזוהמתו], according to the quality [כפי] of

the air [?], year by year [?], and it rises and falls [ועולה] from time to time [ולא יהיה]; year by year [שנה בשנה]. ...the air [האוויר], and there shall not be [?]; ...that informs and teaches [המעיר] a place [?], and not upon them [ולא עליהם]; ...[?]; and the coming of [?].

Now the experts among the sages [נהגו החכמים מחכמי] [of] [the place called] [?]; have practiced [thus]: the mercury [כסף] which is within the fine tube [מי בקנה הדקה], and they divided that place [וחלקו אותו המקום] [into parts] [?], [so as to know] the measure of the changes of the air [שיעור שתנאות האוויר] on each and every day [בו בכל יום]; for upon it is indicated [מורה] [the state] of the air [על] [?]. And so [too] the measure [כך מדת] of the changes [שתנאות] of [the air] — three [שלשה] columns [הלבטות] — also it is not [גם אינו]; not [לא] like [אשר שם] [?]; where the air [is] [?]; but the vapors [ולכן האדים] that rise [העולים] there are from the seas and the waters [שם מן המים ומים]; [the air] there is measured [?]; higher by thirty [יותר מגובה שלשים] [winds/quarters] [?]; and two [?]; columns [קוים]. And it informs of the heaviness of the air [ומדיגה] [אשר האוויר] [?].

in the country [?]; [called] Holland [הנגב] [?]; the mercury rises [יעלה הכסף] alive [חי] within the fine tube [בקנה] [?]; by [?] columns [קוים], and it falls [?]. [It is] the work of this instrument [מלאכת כלי זה] [to indicate] the changes of the air [שתנאות האוויר] [?]; with the heaviness [עם כובד] of the column [?]; [the mercury] is weighed [ישקלו] like the weight of the wind [כמו משקל] [?]; [the spirit and the air] over against it [שכנגדו]; and that all [זה] [?]; the vapors [האדים] that rise [העבים] — a quantity [גשם] more, within [twenty]-four hours [מכ"ד שעות] [?]; more or less [or in proportion] [?]; if there sits [the] spirit [אם יושב רוח], the [matter] of the west [evening] [מערבית] informs [?]; ...within the fine tube [בקנה הדקה], the aforementioned measure [המדדה הנזכרת], a quantity [גשם] above [?]; and at [the] time [?]; it [the mercury] is [matter] mixed [מהזה] at all [שוו] [?]; and the mercury rises [וקם] — for [it is] heavy [כי כבד] [?]; the spirit [רוח] [acts] at the place [?] of the mercury [שהכסף] which is at the change [שבעבור] [?].

[New paragraph:]

For He decreed [שגזר] the matter [את הדבר]; and what He made [ואשר עשה], He made [עשה] by His instruments [בלצטותיו] [i.e. the instruments] which He made [?]; for [matter] is mixed [שיתאמן] [?]; ...for who [is] there [כי מי שם] from the land [ממדיה] [?]; the spirit [רוח] and the vapors that arise [ויעברגו] [?].

And it is already known [וכבר נודע] that He founded [?] by His wisdom [בחכמתו] the understanding [?] [?]; the wisdom of the Almighty [חכמת אלוקי], and [it is for] man [אדם] to labor [לעמול] at the deed [על מעשה] which man does [אשר יעשה]; from the outset [מראש], in all that man labors at [בכל אשר יעמל]; [yet] he cannot truly attain [לא יוכל למצוא במצא] the work [במעשה] of man and his investigations [אִים ותחבולותיו] [?]; — and this [is so] [?]. For already it is said [וכבר אמר הכתוב]: "And the spirit goes [וְרוּחַ הוֹלֵךְ] to the north [לפון = צפון]; it brings forth a quantity [תחולל גשם]" (Mishlei [Proverbs] 25 — printed reference משלי 25; see the citation note below) — and the word [ודבר]...; the spirit there mentioned [הרוח הנזכר] does not [yet] blow [לא ינשב] [?] — [yet] this instrument tells the truth [כלי זה מגיד אמת] of the air [האוויר] regarding the matter [על הדבר], and concerning the rains [ומהגשמים].

[A bare chapter rubric **פרק** stands at the column-foot, in large square type — the opening of the next chapter (Perek 13), whose incipit word is not yet visible on this page; it resolves on p. 105.]

[recte: ספר — the head reads "ספה" for "ספר," a compositor letter-swap]

Perek 13 — "ומתועלת" [the further benefit of the barometer]

פרק יג ומתועלת — Chapter 13. And [as to] the further benefit of [this] instrument [בארהמטער — *Barometer*] [?] already mentioned [הנזכר]: it has yet another [use] [לדעת הגובה] [?] — for by its means [שעל ידו]... one can know the height [לדעת הגובה] of some place [from another] [מאִיזה מקום באדמה], according to its proportions [פי] [של מקום זה יותר] [כמה גבוה] this place is over another place [ממקום אחר]; and likewise [וככה] one can reveal the depths [עמקות] in the land [בארץ], to know how deep [לדעת כמה עמקו] this place is below another [של] [מקום זה יותר]...

And from this standing [column] [ומן העמדה הזאת] one can measure [תמוד] every high mountain [כל הר גבוה] which is not [accessible] [אשר לא]. And know, [as to] the heights [ודע רוממ] [?]: by what we have written in the earlier chapters [כי לפי] [מה שהיה בתישור הארץ] [הכסף חי] — [stands] at the place of the curve and the widening [העקימה והרחבה]; and from every [place] [ומכל], so [שכן], in the fine tube [בתוך הדק] [?]... [the mercury] thins [out] [על ההרים הגבוהים יותר] [נרמז] upon the high mountains, more than [ממה] [?] [עמוד האוויר] [המכבד] upon the mercury [על הכסף] — [more] upon the heights of the

mountains [על מרום הרים] than upon what is at the level surface [ממה שהוא עמוד האויר על כל [חלקי האויר] [is greater] [?], inasmuch as [אשר] the parts of the air — the more that they [כל עוד שהם יותר]...; beneath them [תחתיהן], downward from them [למטה מהם] [?], because of [מפני] [?], to the [liquids] [לחליים] — i.e. moist matter] and the heat [והחיים] — and the warm? [?]; and [the parts] high above them [וגבוהים עליהם] like the matter of the air above [למעלה]... [Go] there and understand [שמה ותבין]. Therefore [ולפיכך] its force and strength diminish [ימעט כחו וגבורתו]...

to the heaviness of the mercury [כובד הכסף] which [is] within the fine tube [שבתוך] — and behold [?]. And by experiment [מנפול יותר] [?]. [the more it] falls [דבר] [אמת] of the matter [כי כך הוא] [?]; ...it stands at the foot of the mountain [שתייה ברגלי ההר] [?] of its own [accord] [עצמו]; and understand [ובן] [?]... and it measures [וימדד] how high [את גבהו] it is by a cord [מדה בחבל] — a measuring cord]; and he went on the way [ויצא דרך], by means of the instrument [בארהמעטער] — *Barometer* already mentioned [הנזכר], and looked [הכסף חי בו בקנה הדקה] [?]; the mercury — alive — within the fine tube [ועלה עצמו] [?]; ...know the matter [ודע הדבר] — for in all [שבכל] of [these]: eighty feet [שמונים רגל] — i.e. 80 feet] [?] [the mercury] falls [נופל], upon the head [top] of the high mountains [על [?] [בלתי נמדד] [?] more [מאד], and is not [yet] measured [?] [ראש ההרים הרמים] — when the mercury falls [שנופל הכסף] within the fine tube [חי בקנה] [?] at the top of the mountain [על ראש ההר]...

And do not say in your heart [וכי תאמר בלבבך]: behold, in truth [הן אמת] [?] it is like [as if] by experiment [נסיון]: if it rises [אם יעלה] — a man [?] [אם אם כלי משקל הרוח] [?] [אם = איש] ... upon it [עליו], the mercury — alive [הכסף חי] — in the fine tube [בקנה], by one line [ילאט את] [?] [קו אחת מולה] [?] [?] [החלקיו] [grow weak] [?] [יותר], because they [are] in the heights [שוכן במרומים], the parts [החלקיו] [grow weak] [?] [יותר]...; the [eighth] foot [רגל השמינית] [?] [לרום], above the earth [מעל הארץ] — it falls and bends [נפול תפול] [?] [שמונים] [?] [third?] [השלישית] [?] [ובן] [?] [the instrument], by experiment [בנסקלר] [?] [קו] [ארץ מלא] [?] [קו] [אחת], and there the air is heavier [ושם האויר כבד] [יותר]...; the air [האויר], with it some [emptied?] [שם קלים] — i.e. some grades? [?] [גס], so by one line [כן קו] — by all the feet [בכל פ' רגל] [?] — [a difference]...; this — is it

possible [אפשר] [זה אי אפשר], for [matter] [כי אם] [?] [is] finer — more [ושלו יותר] [?]; ...[a difference] [?] [is] known [ידוע] in all the tubes [בכל הקיזים] *; for upon this [is the truth] [על זאת] [?]: ...that it is [not] founded upon falling [נפול] [?], in the presence of [לפני] the air [אוויר], [the] spirit [רוח] *; and [the mercury] goes, in its falling [בכל פ' רגל לרום] [?], by every [hundred] feet of elevation [והולך בנפילתו]:

the experiment of the mountains [נסיון של ההרים] [aloft] [?]; from what [matter] [המדה זאת] — to investigate the [height of the] land [למחקר הארץ], by the experiment of the mountains [ההרים] [על פי נסיון של ההרים] [?]. And already they have set [וכבר עשו] tables [לוחות] called [the charts] [הנזכרים] (German: *Tabellen*, "tables" [of altitude]) (*), and behold [the matter] is written [והנה כתובה] in [the science of] mechanics [על המעקניקים] — *Mechanik* / mechanics [?]; with the reckoning [reckoned precisely] [חשבון מדויק], by how much [the mercury] thins [out] [במה] [?]; the falling of the mercury — alive [נפילת הכסף חי] — within the fine tube [בקנה], by every [hundred] feet of elevation [רגל לרום] *; and all [the experts] [וכל]... add [to know] [?], in order to know [לדעת], by their means [על ידם], the height [הגובה] from every place [מכל מקום], and afterward [ואחר].

Ma'amar 7 — Da'as Ruach [continued]

Perek 13 [continued]

[The top of the right column completes the barometric-altimetry discussion begun in the prior chapter.] ...And so it is written: this is to be transmitted [מסורים ביד] to all who know it [כל אבני יודעים]. ...Thus the air-weighing instrument [כלי משקל] rises and falls [עולים בבקעה ובהר] "in the valley and on the mountain", so that by its means the measure of every high mountain may be known [לדעת על ידו] — its height [לרום] and its depth [לעומק], to within a single degree [ברגע אחת] [?]. Beyond this great benefit [מלבד התועלת הגדול] there is also a further benefit [תועלת הרבה ממנו], [as] all who know it [will recognize] [?].

"הרוח" — Perek 14, פרק יד הרוח

הרוח — The air [הרוח]: a portion of it is cold [חלק ממנו הוא קר]. It is also a cold thing [שלקבל הקרירות] [ג"כ קר], because it is something that receives the cold [כמו שנדע]. Therefore the air [הרוח והאוויר] divides itself [מתחלק] in proportion [בערך]: the uppermost portion [העליון] is colder than all of them [קר יותר מכלם]; for the [uppermost] portion [?];...

[The argument is that the air divides into three temperature regions.] ...For its quality [כי איכותו] is colder, as it is fitting that it be [כדבר האמור למעלה] [?]. And the

portion that is closest to the earth [החלק שהוא קרוב לארץ] is likewise cold, as it issues [כמוצא] from above; the cold is within it, more concealed [נחבא — i.e. latent], its full strength not [yet] apparent [לא מורגש כמותו] — as you see in iron [קָר יוֹתֵר מִן] and in a stone [ובאבן], which is colder than water [המים] when they are warmed [המחוממין].

[The middle and lower regions are distinguished:] ...that the lower air [שהאוויר] is colder [עב יותר וקר] than [the air] which rises from the earth [העולים מן], and also toward evening [וגם ערב] and on this account [ועל כן] the middle portion [החלק האמצעי] [is] the coldest — and against it [נגד] the lower portion [החלק התחתון]. And the ancient philosophers [פילוסופי הקדמונים] said this [אמרו]: that they cut off [קרחו — or "took the heads of"] all the tops of the high mountains [כל ראשי ההרים הגבוהים]... in all the days of summer [כל ימי הקיץ]; and they took them [קחתו] and... [it is taught] that at the turning of its season [בתקופת תשו] only [רק] in the lower air portion [בחלק האוויר התחתון], which acts upon them [חום] [warmth] [ומעט] a little [עליהם] over them [בזרחו] in cold [פועל בהם] — Perek 4 [?]; but in the middle portion [אבל בחלק האמצעי] of the air [מן האוויר] there is none [אין].

[The chapter closes with a heading-bridge to the next:] ...by way of simple nature [בדרך הטבע הפשוטה].

"הרוח" Perek 15 — פרק טו הרוח

הרוח — The air [הרוח]: it is correct [צדק] [?] that men of inquiry [חכמי המחקר] have weighed [שקלו] the water [המים], and before them [ולפני] [there was set] an instrument [כלי] — a glass globe [?]; ...toward water [למים] [?]. [The bottom band of p. 106 remains bleed-affected at the line ends; a few words flagged.]

[Top of p. 107, completing the introduction begun above:] ...it does not absorb [לא] the water [את המים] [?]; ...if you take [אם תקח] [the] glass globe [גלגלת] and fasten it tightly [ותדבק בדפן הגלגלת מבפנים], placing [the device] below the water [למטה תחת המים], and you submerge it [ותוליכנה אז תראה] — then you will see [כי ת] that no water enters [לא בא מים] at all [כלל] into the globe [אל תוך] [הסגור בתוכה] that is sealed within it [מפני האוויר] because of the air [הגלגלת]. Men of inquiry [חכמי האחרונים], it is so [שהוא] full to the brim [כל כך כפוגי] [?] up to the height of [זרתות] [?] degrees [עד שכמות]. And every closed [vessel], [its measure] depends on its object [על החפץ] [?] in general [כלל]; the points [are] called [הנקבים] [?]. [Latin/German: *Sphaera* / "sphere"?] [?].

[A worked demonstration with a glass globe follows:] ...forty [ארבעים] and forty-one times [לא כהאבר] [?] in one [וארבעים ואחד פעמים]

[air-]measure [אוויר אחד] that can be spread out [להתפשט] [?] to four [thousand] [הצביים] [?]. The men of inquiry [המחקרים] and the experts [הצביים] [?] [לארבעה אלפים] [proved] this matter [דבר מתוך דבר], and they said [ואמרו] that by this [שבזה] one can teach [יוכל ללמד] [that] its portions [את חלקיו] also rise [נס] [?] in one measure [אחד] [מקום זרת אחד] by means of its compression [על ידי מכריה] and its compaction [ותהבולת] [?]: ...when it is hurled [שזורק] [from] the sphere [הכדור] of [?] — but in general [והם כלל] [רק] by air [ברוח] of its days [פין ימית] [?].

[An air-gun / gunpowder analogy is given:] ...even [אפילו] an instrument [כלי] [charged with] gunpowder [אבק גפרית] — "powder of sulfur" [?]: the wood [הצץ] — the rod/ramrod [?] which [אשר] burns [מקלה] [?], and however many thousand times [וכמה אלף פעמים] one acts upon it [על ידו] [?] — from the abundance [מרוב] of its [contained air] [הלהן] — this [device] is fastened tight [זו] [?] into the hollow [להיך החלל] of the long [tube] [הארוכה] [?]; ...it proceeds there [דרך שם] in haste [בחפזון] with great [force] [גדול] [?]; that which opposes its expansion [אשר יתנגד להתפשטותו] is what compels it [הוא נדחק] to come out [לצאת], because [it has] nothing [ומה שלא] — as those who handle these instruments are accustomed [נוהגין בעלי הכלי], that gunpowder [שתדפו רוח] [?] is [contained] within it [הוא בו] [?]; ...and one fills [וחושבים שמא] [?] it [will ignite] [?] ...the destructive [device] called [משחית הנקרא] [German: *Luftbüchse* — air-gun] [?]: even [אפילו] an instrument [charged with] gunpowder [אבק גפרית] [כלי אבק גפרית], the wood [הצץ] [?] which burns [מקלה], so many [וכמה] thousands [אלף] of times [פעמים] [?] from the abundance [מרוב] [?]; ...this [is] in [the] confines [הלהן] [?] of [?]; into the hollow [להיך החלל] of the long tube [הארוכה]; ...and is hurled [ויזרקו] to their place [אל מוקנם] far off [רחוק] with force [לזרוק] [?]; ...because the matter [כי הענין] is that, to bring in the air [להכניס האוויר] within it [אל תוכו], one needs [צריך] [?].

[The instrument is named and the boiling-pot analogy begins:] ...[לופט ביקס] — (*Luftbüchse*) is hurled [שזורק] the sphere [הכדור] of [?]; ...the same is true [וכן כלל] only [רק] for the air [ברוח] of its days [פין ימית] [?], ...a measure [מזה] [?] that is hollow [הוא חלול] and not [filling] its inside [ואל תוכו מקבלין] [?]; ...by means of an instrument [על ידי כלי] made for this [הנעשה לזה] [?]; ...in [their] compactions [בתהבולות] [?]. The men of inquiry [?] said [אמרו] up to the measure [עד שכמות] of a span [זרת] [?]: just as a man [כאשר] can spread it out [להתפשט] — [יכול להתפשט] in general [כלל], for [it is] like a heavy [object] [כי ככף כובד] which appears [נראה], as [stated] in Ma'amar 6 [במאמר זה] [?]; ...in the air [באוויר] they are [הם בו] more numerous [יותר] than that which is mentioned there [מאמרו שם]; as the author [כאשר] of *Sefer Ktav Yosher* [כתב בעל נחם] [?] — Israel [ישראל] [?] — [wrote] in

Perek 7 [ז' בפרק] [?] thousands of spans [אלפים זרות]; and by this means [ועל ידי] the chemists arose [קמו הכמ...] [?].

"הרוח", Perek 16 — פרק טז הרוח

הרוח — The air [הרוח]: the name of the Holy One blessed be He [שם הקב"ה] [is set] within His own measure [במצעו] [?]; for the sentence of His [creation] [לפסט] [?]. And [we shall] teach [ולמדם] His portions [חלקיו] by means of the cold [על ידי]. ...All the natural bodies [כל הגופים הגשמיים] which the Creator created [אשר] from the elements [מן היסודות], the Creator blessed be He created them [ברא אלקים] by nature [בטבע]; and in this [ובזה] [there is a difference] — for the hard [substance] is the dense [הרפה הוא החזק] — recte: the strong/dense vs. the rare], and every body [וכל גוף] which is rare [אשר אינו רפה] [?]; therefore it spreads out [לפיכך יתפ]. The gases [הגזים] and the stones [והאבנים] are denser [יותר מתמכתים] [?] than [?]; and the addition [ותוספית] of [knowledge] [הכמה] which is in the stone [בברזל] [?], at the outset [ולא נרגש] [?]; ...it causes a little movement [מעט מוציר], and I did not feel [אנו נרגש] [?]; as we recalled above [כי בם על די] [?]; [בטין בשר], for [over] them [כאשר זכרנו למעלה] [?]; the right side [ימין] — Ma'amar 6, Perek 6); the right side [ימין] of the [matter] [?].

[The instrument — the Thermometer — is introduced:] ...its rarefaction [התפשטות] by means of [?] [is] well [יפה]; for if [אם] you place [תתן] water [מים] in a pot [בקדרה], and set the pot [ותעמיד הקדרה] on the fire [על האש] until the water heats [עד אשר ירתיח המים] in your sight [בעיניך], it rises [תעלה] over all its banks [על כל גדותיו] until [the water] fills [עד שימלאו] [?]. ...And by means of [?] [we see] the matter of the metals [חלקי חומר המתכות] [?]: therefore [the metal] grows harder [לפיכך מתחזק המתכות] — and so it is the custom [וכן נוהגין] [?] in glowing iron [בנמר מלובן — i.e. heated/glowing iron] [?]. And just as our Sages of blessed memory said [בשבת] [?] regarding Shabbos [וכאשר אמרו חז"ל] "[they immersed] much cold water [מים קרים הרבה] [?] — and surely it [refines/scalds] במים [?] "in water one refines [ופירש רש"י] [?] "in water one refines [ופירש רש"י] [?] — as is its plain sense [כפשוטו] [?]; "and this was the completion of their work [וזו היה גמר מלאכתן] [?] — and [the matter of] iron and earthenware and the lock-piece [וברזל והחרס והמסגר] [?] [as] he explained, of blessed memory [ז"ל]. And just as our Sages said [פרק כירה — chapter Kira [Shabbos, ch. 3, 38b ff.]] : ... "it is permitted to give [it back] [מותר ליתן] — in the language of [their ruling]; and [it concerns] the work of vessels [מלאכת הכלי], metal-vessels [כלי מתכות] [?].

[The proof is generalized to the human body and the air:] And this teaches us [זוה] [כל הגופים] that the cold [שהקור] contracts [מתקמץ] all the bodies in the deeps [לנו]; and it is true [ואמת] that by its nature [בטבעו] it [is so] more in winter than it is in summer [יותר בחורף ממה שהוא בקיץ]. The portions of the air [חלקי] which contract [מתקמצים] are firm by their nature [חזקים בטבעם], and the contractions [ומולקים] [occur] in the bodies of men [בגופם מבני אדם]: the human body [גוף האדם] is a cold reckoning [קר], more so in winter than it is in summer [יותר בחורף ממה שהוא בקיץ].

[The cold of night is contrasted with the day:] ...and a little [ומעט] than it is in the day [ממה שהוא ביום]; ...Thus, by the Will of the Place [רצון המקום], every man [כל אדם] has within him the spongy force [כח הספוגי] [?], which contracts [מתקמץ] and rests [ונוח] at night [בכל לילה] [?]; ...in [matters of] natures [בטבעות], and the contraction of the air [ותקמצות האויר]; in [matters of] signs and wonders [כפי אשר יתנם] as their reasons require [באותות ומופתים] us [למו האל ישומיעני בו] [?]. — Ma'amar 6, Perek 6 [?].

[The chapter closes with a transition to the air's own contraction:] ...that the air [בלוי כלי כלל] contracts [מתקמץ] by itself [מעצמו] without any vessel [?]; ...for [there is no] corner of the place [שלא פנה המקום] [?]; ...and all the things which are around it [כל הדברים אשר סביב] are set upon it [שמו עליו] in its strength and might [בכחו וגבורתו]. And how [does it proceed]? [ואיך] — that the air contracts [מתקמץ] by means of the cold [על ידי הקור]; and this is so [והוא].

"דע", Perek 17 — פרק יז דע

דע — Know [דע] what is above you [מה למעלה ממך], drawn out [as we treated] [there is] [ושם נאמר] [?]; and there it is said [ואת] an experiment and a wonder [נסיון ומופת] concerning the rarefaction of the air [על] [על ידי] by means of [the apparatus], within a hollow glass tube [התפשטות האויר] [marking] its place [נקודת] [ובו] a point [הקנה בקנה חלול של זכוכית] [על] upon its place [רק בעיניך תביט] [מקומו]. Only with your eyes do you look [והדעו] [German: *Gläsern* / *Glas*, "glass"] it appears [גם כן אות על] [showing] also its contraction [אות] [גם כן] [הראה] [by means of the cold] [על ידי הקור] [ראה].

[The new chapter opens its main demonstration:] ...a silver [vessel] [בכסף] in which they pumped out the air [אשר הדפנו רוח] [?]; ...so as to greatly increase [למען רבות] upon the matter [על הדבר] [?]; ...[German: *Gläsern*] it appears [הראה] [?].

[The chapter continues beyond the page foot.]

consider all the demonstrations whose meaning is set down here, and "see the salvation of Hashem" (Shemos 14:13). Now take a glass tube [*Gläsern*], stop its mouth up tightly, and place it in a cold spot: you will see droplets [?] forming inside it. The tube fills with a little fluid; little by little that fluid sinks, until once it has fully sunk the whole interior is cold, just as before. Conversely, take the tube and warm it, then put your finger over its mouth and seal it: you will see the tube's [fluid] climb and rise — the fluid inside the tube rises higher and higher above. And the higher up you set the place where the tube stands, the higher still the fluid of the tube rises by reason of its heat — a fine and fitting sight.

[The air, here described as struggling within the sealed tube:]...the air pressing nearer [?], all the more so [?]. The point is that the air strains, parting a little through its own expansion and the lightness of the wind, so that it gives way; for were the wind not there [?], the great expansion would drive the air out and press upon it [?], and its place would be filled and made full again.

So too, by means of the heat you apply to the vessel [?], you can produce a vessel emptied of air: take a dry vessel, [warm it] until it is filled [with vapor], and stop up its mouth within the trough [?] tightly. The heat then dissolves [the contents] within, because of the air that [expands] [?], and the parts scatter to most [points], so that no stranger dwells among them there in their place. So too there is emptiness within matter, as we explained regarding the universe; and so too there is emptiness in the air. As the air expands, [it leaves] hollow gaps within, until it is greatly [rarefied]. [And here a stranger does not dwell] [?].

Afterward: if you set up a tube, long and [sealed] [?], covered, stopped up, verified and known [—] a fine natural hole [is bored] [?] [—] and we have set a water-tube in the vessel until the vessel is full of water, up to the full height of the tube: then, after the vessel is filled with water, when [you apply] the heat, the inner parts of the vessel [expand] [?] and the pores [?] of the [vessel] are opened by the heat. For there is no vessel without holes and hollows, as stated above.

So too the heat draws out a little of the air, parting it by means of the heat, and [it enters] the [water-]vessel — [the water] within it [rises] [?] in some vessel placed upon it [?]. A fine natural hole [is bored] in the tube, [reaching] to the hole of the cover [?], so that the water-tube does not rise above [past] the cover [?]; and such is the way of the water-tube. These stand within [the vessel], and they are heated by reason of the heat within the vessel — for there is no body in the universe without holes and hollows, as stated above; as in the matter of [water] [?].

But by means of [warmth applied to] the water there [?], [the inner parts] are likewise warmed. The water too, by means of the parts of air that strain within it, [is acted upon] [?]; and again it is wondrous how the waters are joined, above and below [?]. So we have explained the foregoing, concerning its place and concerning the filling of the whole tube.

Perek 18. "And concerning" [ve-al]. Concerning the matters mentioned (as in chapter [?]) — [bodies] that are warmed by means of cold [recte: heat? — the chapter is about warming and the running text elsewhere has *chom*; here it reads קור, "cold"] [?] and [cooled by heat]. These general matters, like flowing waters, the researchers have set forth [?]. [They built] the instrument that measures the air, called the *Thermometer* [German: טערמאמעטער (Thermometer)], and in another language [*bi-leshon acher*] the *Wärmemesser* [German: װאַרמעסער ("heat-measurer")]. It measures the air every single day, in the seasons of the year, in its heating and its cooling. I have said: do not refrain from making this precious instrument, that there may be great honor in your house.

This is what you shall do: take a glass tube, hollow [throughout], opened above with two narrow openings of the tube. Take also a sphere [*Kugel*?] [?], [fashion it] verified and fine [?], and bore a hole through the cap [?] of the cover; [fit it to] the opening of the tube, and attach the tube into it. Cement it well there, so that no air can pass between the cement

and the cement, and the sphere [?] of the tube. Through the opening that is above, [introduce] some [colored fluid] [?] — alcohol-spirit [?] or water — and the tube fills up to its [mark] [?]. After this, [draw out the air] by the instrument called the *Luftpumpe* [?, German: לופט-פּומפּי, "air-pump" [?]], so that none of it remains [inside]; [or] draw the air out with your mouth from there, [emptying it] of air. The lower parts [of the fluid go] out toward the inside of the tube, and so too the upper parts. Then, with your own eyes, you will see that at the time the air within strains, by means of the heat and the pressure [*Druck*?] [?], [the parts] are warmed and rise; the addition to the heat makes the substances rise as they are heated. Conversely, on a cold day the [substance] cools and

sinks lower within the tube than it had been, [resting] in a smaller place, by [a corresponding] measure and arrangement. Indeed, wine and brandy [?] are quick to freeze at a time of great cold — the cold of the tube [registers it] — and they were [...] too, the cold [driving the fluid] to sink further. And [the fluid] adds nothing further [?] [...] in water or other beverages — wine mixed [with something], [or] *Aquavit* [?, German: אַקװאוויט [?]]: even though these do not

freeze at a time of cold, they are warmed easily at a time of [warmth], and they melt and turn liquid readily; and [...] above [...] it falls [...] [?].

[The fluid's tendency] to rise or to sink [follows] the addition of more heat [?] [...] in the manner [...] that [occurs] within the tube. Therefore it is good [?] [...] within it. Conversely [?], [the sealed vessel] does its work [...] stopped up [...]; the great [...] from the substance that does not dwell [there] at all [?] [...]. So long as [...] in its place [—] [German: טירופי (Tropfen?, "drops") [?]] — cold [...] their coverings [?] of warmth, [the fluid is made] to rise or to sink, or for [a particular] city [?]; [it is] not always cold, and in winter and summer [...] [the variation is] great. And there are those who say there is a kind [of instrument] called [German: text illegible [?]] [...] do [...].

Perek 19. "And behold" [ve-hinneh]....In all [...] — a great one and [a small] one [?]; [it] begins [with] a great one and a [small] one [?].

The tube is thin and straight, [set] in the [...] of the sphere [?] [German: בעק (Becher?, "beaker") [?]] of the great ones; from the instrument [called] the *Stiefel* [?, German: שיפעטל [?]] [comes] the heat [acting] in its working [...] the great. From it [...] the small; the small tube floats in the [larger] tube. In its [...] small, from the [...] more [than] the *Stiefel* [?] [comes] a great heat. So long as [...] it also knows [?] the arrangements of all the [...].

[...] in measure [...] in the tube; so too in the [other] tube; and if the cold [...] the heat [...]. Conversely [...] more [...] also [...] which [...] the cold [...].

[...] and a [...] [German: instrument-name illegible [?]] round [*me'ugal*], [shaped] so, and light. This is the instrument's working; this is the matter, and there are those who say [...].

In all that we have described, they make only two instruments; but these [...] [contain mercury?] [*chayim?* — quicksilver] in the vessel [?]. [It] begins [with] a great one [and] a small one: in one there was a tube great, wide, and hollow; the [other] tube thin and [narrow] [?]. [...] the heat [...] the tube [...] the small tube [...] the tube [...] upon [...] the great [...] the silver [*keseḥ* = quicksilver/mercury?] within.

[...] the [small] tube floats in the [larger] tube; the great heat of the air [drives] the mercury [*keseḥ*] up above. Conversely [...]. [German: שיפעטל (Stiefel?) [?]] [produces] a great heat; [...] mercury [...] that [...] the small tube [...] within the tube [...] in all the universe, [it would be impossible?] to make a vessel [...] mercury in the cup [?] [...] — is it possible at all? [...].

[...] and if [...] it is not possible that [people] know in [...] a country [...] more: for it is possible that the variations [*shinuyim*] are as great as the heights of one [vessel] above another, and [...] the variations of the reading [?] in their eyes. And [...] the mercury [*keseḥ*] above [...] the variations [...].

this instrument: again the mercury [*keseḥ*], for it sets and returns the surplus above, [or registers] the descent beneath, by the hand of the warmth and heat, or the cold, [of the various] countries. Therefore the wise men, the researchers of the land — the later ones — in their work [...]. This is what they did: to attach the tube to the sphere [?] flawlessly. After this they brought in the tube together with the [sphere], and also a portion of the beverage [the working fluid], and they observed how the whole of the mercury [...]; and in the place where it comes to rest, where it falls still, they marked a point on the tablet [*luach*] opposite that [level] — the point of the number [German: נפּריר-פּונקט (Gefrierpunkt, "freezing point") [?]]. After this they brought in the tablet [...] bored [with marks] of a kind, in [its] form; what was beneath it; and if they added a little [...] to the boiling of the water, then they saw how much the mercury rose.

[...] the surplus above: it adds within the tube [registering] beneath the hand of the [warmth], or the cold, in truth — by the measure that there was. The later researchers, with verified wisdom, [sought] to remove the obstacle and to mount the tube on the sphere [?] upon a tablet [*luach*] of a single long board, like the instrument [...] with the instrument inside the tube, in the form of a scale [German: probably סקאלע (Skala); the print reads שלג [?]]; the scale [...] all.

[...] all the mercury [*keseḥ*] within the tube by means of that cold; the tablet opposite that place — they called that mark [...]. They brought in the tablet together with the sphere [?], and a portion of the beverage within water; [they cooled] it a little until [...] the cold [...]. The mercury within the tube [rose] above by means of the boiling

[and they marked] the point of the boiling of the water [German: זידן-וואסער-פּונקט (Sieden-Wasser-Punkt, "boiling-water point") [?]]. This is the foundation, the correct measure and fitting intention, for every skilled instrument-maker. Conversely [...]. In an instrument whose sphere [?] is wide and whose tube is [narrow], the two points [the freezing-point and the boiling-point] are in truth more [reliable] than [in] the instrument whose sphere [?] [is otherwise]; [the latter] will spoil the knowledge of the measure of the heat and the cold each day [...] in the place [...] between the two points [...] in every [reckoning] [?].

[Such a one] is harmed [in accuracy]; for the [reading] is according to its measure in truth, since it is always [...]. The scale [*Skala*], on the day [...] in the place where the mercury falls, [marks] the point [...]. By the measure of the cold [and] the boiling of the water; the surplus [German: text reads יתרומם (?)] — and it is wondrous there how the mercury [behaves].

[...] for only the place that lies between the two points rises into the reckonings of the people of [each] city and country; and the way of it is by an analogy among cities and countries. The custom for the instrument is to begin to divide [the span between the two points] into a hundred parts; [some] make them eighty parts [?].

[...] It rises into the reckonings of the people of [each] city and country; the way of it is by analogy. In one city they divide [the span] into a hundred parts; in another they divide that span into eighty [?] parts. And if the people of a city wrote there that the whole instrument is divided into eighty [?] parts, [then] the mercury within its tube, in the cold, sinks down to [...]; the mercury [reaches] for them four degrees [*ma'alos*] [?].

[...] the heat [...] in a single measure across the two countries; the fifth [degree], they reckoned upon it the [next] degree. And according to the measure of the distance of the degrees above [up] from the boiling of the [water]: how far this is from that. To mark how many degrees above the point of boiling [...]; the knowledge of the whole surface of the land in every city and country; the measure of the [...].

[...] and the cold prevails more strongly in [one] city [than] another [...] on [a given] day the heat [prevails], or a [greater] cold prevails more [...]. And the verified [account]: the two points [German: the marked *Skala*] are divided into a hundred-and-some degrees [*ma'alos*]; and [the freezing-point lies] thirty-three [?] [degrees] [—] [Hebrew] [—] above [the base]; above all [...], and above [up] from the point of [...]. And up to [these] degrees from the points it is marked, into a hundred-and-some; [German: *Grad?* (?)] it is more rounded, and the numbering begins from [...].

[...] still thirty-two [?] degrees [*ma'alos*] beneath the point of freezing; and up to the degree [of] the point of the boiling of the [water] [German: *Grad?* (?)] there comes round a great [span] from this, and the numbering begins [...] downward; and so the freezing-point lies at these degrees [—] [Hebrew] תל"ב [as printed; in context the value should be 32, *lamed-bet* = 32, not 432 — the *tav* may be a stray; flagged] [?] [—] and the point of the boiling [varies, for the] countries are many.

Ma'amar 7 — Da'as Ruach (The Knowledge of Air)

ותועלת — פרק כ (Perek 20 — "And the Benefit")

[Chapter heading reads "פרק כ ותועלת כלי מודד רוח" — "Chapter 20: And the Benefit of the Wind-/Air-Measuring Instrument." The chapter numeral is a single bold letter that could be read (2=) ב or (20=) כ; the following chapter is plainly =) פרק כא (21, and the prior chapter was 19, so the reading is (20=) כ. [?]]

The benefit of this air-measuring instrument is great, for through it one can know a number of things and take precautions in a number of matters. For just as mercury falls when the air outside is cold and rises when the air is warm, the [device — סקרט, *Skala*/scale graduations [Greek/Latin loanword, the instrument's graduated *scale*]] indicates, by the level it points to, the degree of cold or heat.

When [the mercury] falls to a certain mark, the air becomes so cold that dew turns to frost, and water turns to snow and ice; this affects [crops, springs, and rivers — those who travel by them]. And when it falls still lower, to a deeper mark, it reaches a point where rivers freeze over, and dew turns to frost upon the herbs and upon all the standing crops. By this one knows to take care of the herbs, lest the frost ruin them.

And when it falls further still — when it descends to [28] כ"ח degrees [below the mark] — water freezes [?]. And when it sinks down to a certain mark, even strong wine [i.e. spirits] freezes. And when it spills over [rises] in the opposite direction, the air is temperate and moderate, neither cold nor hot — and this is good and beneficial for the formation of [crops/produce], pleasant for every living soul. Therefore let every person take care.

When [the mercury] rises higher in the summer, to as much as [64] ס"ד degrees [?], the air becomes so hot that men have no rest from it in their dwellings; their days are shortened and their lives consumed [?], and this is harmful to the body and to the soul alike.

[The author here cross-references his own discussion: *as I have noted in chapter 17 of this Ma'amar* (פרק י"ז מאמר זה), and *as I have informed you in chapter 8 of this Ma'amar* (פרק ח' מאמר זה).]

For there is no benefit to a person in dwelling among high mountains — on account of the thinness [rarity] of the air there — and likewise [no benefit] in

dwelling in the lowlands [valleys], where the air is dense; both alike harm the body. [The author discusses how at extreme altitude the air grows thin and how, conversely, in deep valleys it grows heavy, each shortening life by a measurable amount.]

[The instrument also serves to detect that the air within a closed building has grown corrupt and unfit to breathe — *as I have noted in chapter 17 of this Ma'amar* — so that a person may take precaution and not be harmed.] By it one knows how much the air in a given place is fit or unfit for breathing, and a sick person in particular should take great care, lest the foul air of the room worsen his illness.

[This instrument that measures and regulates the air — *the thermometer* — operates by the standard mark of the heat of the heart: the body's own warmth serves as the reference point.] [?]

הרוח — פרק כא (*Perek 21 — "The Air"*)

The air is a body, like water and like all the other bodies created from the four elements [?]. It is, however, lighter in weight than water, and far lighter than the other heavier bodies. It is greater than them in quantity, for it surrounds the earth on every side and reaches up to a great height above it. Although it is light, it nevertheless has weight, and it presses downward upon whatever is beneath it and pushes it down; and it likewise presses upon and pushes up whatever floats within it [buoyancy].

[Because the air] is light and rises, bodies that are lighter than it rise and ascend within it, while bodies heavier than it sink and fall down to the earth. The wise men of inquiry, who have investigated this closely, call this [property — לופט / באלאן? / the air's buoyancy — באלאן [Ballon, "balloon"]]; and it is this that men make use of to fly.

[They describe the great experiment of] my honored lord, **Monsieur Montgolfier** [מאנג'י / אדוני קורא הביב אדוני מ... / a garbled rendering of *Montgolfier* [?]], who said: it is fitting to act on this matter, for there is no reason it should not be done — to make a device by which a man might rise into the air, like a small ship that floats upon the water. And so he made a vessel for this purpose, fit to clothe [enclose] it...

[The vessel is described:] like a small house, only round, in the shape of a [pear/sphere — מלופף עגול, "rounded all about"], well-stitched and well-finished, with no opening in it at all, save for one small opening with a little door at its

base, to be opened or shut [as needed]. A long cord is tied to the lower part of it; it is filled from below and filled from... [the material — פִּיטְרִיָּאל / "spirit" gas, זֶמֶן (לִיגִן), and a substance from *the chemistry* (הַכִּימְיָאָה) [?]] — air and its spirit, which is the lightest of all, lighter than the [ordinary] air of the world. For this reason it [the vessel] rises into the air like a small ship that is lighter than the water it floats upon.

In the evening it is filled with [gas] and stoppered so that nothing escapes, lest [the lifting agent] depart before its face — that is, before its [intended] use; and it remains [inflated] through the night, tied down by cords and held fast. A man then sits within it, and afterward, when it has been filled from below — air and its spirit, by the device prepared for it — the door is shut and sealed, and the cords by which it was bound to the ground are loosed, and it rises into the air with the man, ascending and floating, and rising higher still by means of the cords [tackle] tied to it, and a man can guide it [?].

And **the people standing about** [the assembled crowd] all saw the thing — this wonder — how a man sat within a ship and floated between heaven and earth! And there was a great gathering of people. And when they saw the marvel, and the ascent of [the vessel] from the earth into the air, they were stunned and astonished, all of them, until they cried out as one: it cannot be — for surely no man among the four [?] [the four corners? / "the four winds"] could ever vanish from sight from the earth and ascend above it, [yet here it is]. (מֵאֲנִי / *[Montgolfier?]* / מֵעוֹלָם — "from of old" [?]) — for from of old its like had been hidden, its way concealed; **and it is ...**

and it is [the vessel], when in the heights, dwelling above [in] the rain-clouds and the mist; the wind carries it along and bears it upon the face of the air, as a ship is steered upon the face of the water — guided in whatever direction one wishes, upward into the air. And he made this vessel so as to be able to ride within it; and sometimes he takes a man or a woman with him, and at times he goes alone and sits inside it.

A man or a woman goes up in it, floats and rises higher, and then casts down his earth [ballast] from outside the ship, and the [ballast] settles back upon the ground, and [the vessel grows] lighter and rises higher [?].

[The author explains:] in order that no harm come to people, a man cannot do this [carelessly], for there is no certainty [a man must take great care]. And it floats upon the face of the air — at certain marks [altitudes] it is at rest. [The author describes balancing the craft.] One puts [ballast — earth/sand] upon their

heads [the rims/upper part], and when they wish to rise still higher above [the present height], they take more earth [sand] and pour it [out] again and cast it down...

[Discussion of altitude and the danger of cold:] but in whichever direction the wind blows, there the craft goes — it does not stay in one place according to the will of the [aviator], but according to the wind. The wind carries it along; it goes wherever the wind wills, and does not remain. Therefore [the aviators] cannot descend at the place they intend, for they have no control over the [upper] air; and when the cold of the upper air grows too great for them, [they descend].

For there is no opening [vent] above, [only] below, and therefore [to descend] he turns and opens [the lower vent] so that the [gas] may escape — and then the wind subsides, and [the craft], grown heavier, descends to the earth and comes down by way of [the released gas] [?].

But there is no doubt that a man must take care, for the upper air is exceedingly cold. [Whoever ascends] too high cannot survive there, and his days will be cut short — for the air there is so cold that, every time the great [vent] is opened, the air rushes in and [the aviator] cannot bear it. [The author warns against ascending beyond a safe height.]

[He gives a vivid account:] the device opened its mouth [the vent] with [the wise design] of [the inventors], who knew how to open vents in it skillfully, by their craft. And the measure [extent] of its [ascent] is regulated according to its [design], and one must take care, as I have noted, lest [it ascend] too high and a man fail to reach the earth — that good earth — safely; rather, with his body and his honor intact [he must come down safely]. [?]

[Naming the parts and the inventors:]

- **פאלשאהרם** [*Fallschirm*, German: "parachute" — lit. "fall-screen"]. This is what catches [the falling craft] — like a [great round] umbrella [מטריה?] — when [the craft] descends; it is the vessel called [in their tongue *Fallschirm*], for it slows the fall.
- **פארעט פלעטשע** [a foreign term, *parade-fläche?* / "parachute-surface" [?]] — and this [device], when it descends [breaks open] ...
- **הלופט באלאן** [*Luftballon*, German: "air-balloon"] — they call the upper [vessel] by this name, [the part] that ascends and descends [?].

And this great fall [the descent], when the [parachute] is opened, settles [the craft] gently down to the ground; for the air of the world is full of [something —

like wool], in which [the parachute] catches and is held fast, and by it [the craft] descends and lives [survives] and does not die. For it is a tree [staff] of life [a lifesaver], the means by which [the aviator] saves himself — and how many men have done so in this generation! Such was the deed.

By name: **בלאנשארט** [*Blanchard* — Jean-Pierre Blanchard, the aeronaut], who ascended and descended [safely]. And there came to pass a [strange] mischance in a field belonging to a certain man in [the country / village of] **הללאנד** [*Holland* / a place-name [?]], and the man saw [the craft] descending — already a man was [floating] down toward his field, and it struck him [or his field] hard, for [the people of the field] did not know what it was. They said [among themselves]: is it a [demon — שד?], or is it a man come to ruin [our field]? — and the matter came before [the authorities].

And it came to pass that [an event] occurred in the year **תקמ"ג** [(5)543 AM = 1783 CE — the year of the first Montgolfier ascent; the printed numeral 400ת = תקמ"ג 543 = 3ג + 40ח + 100ק +, i.e. 5543 AM, 5543 – 3760 = 1783 CE]; and he traveled [a distance], and they detained [the aviator] [in] the village. And he [the author] did this account [a great deed].

[Closing of the report:] in the year [5543/1783] **תקמ"ג** this took place; and [the device — *the great vessel of Sefer HaBris*, הגדול ברית-היים / "this great covenant-of-life vessel" [?]] — **המספיק** ...

[The closing lines name "ברית-היים הגדול המספיק" [?] — possibly a phrase meaning "the great life-bar/saving-device that suffices"; reading uncertain, flagged for review.]

that separates the country of England [טנגילאנד = England] from the country of France [לרפת], in four or five hours; and he ascended in the city of [Dover?] [דלוער]. In the country of England he set a portion of air in motion and gathered it in, crossed the sea over it [?], and descended in the city of [Calais?] [קאלטון]. [He arrived?] in the country of France in peace and great honor — how great are your works [?], O God! [cf. Tehillim 92:6] God exalts man and creates a spirit [?]. He has placed everything beneath man's feet [cf. Tehillim 8:7]: "For God will give His spirit also" [?] into his hand, so that he may pass through the heights [?] — days, and ways and paths he traverses on dry land [?]. How abundant is the good you have stored up [Tehillim 31:20] in all the earth!

Perek 22 — Ha-Ruach (The Air). Every body submerged within it [the air] loses [weight] beneath it; therefore a measure of lead weighs less in air than its true weight, in proportion to its mass — for [the heavier its mass relative] to the air,

the [faster] it falls. A small amount of gold, whose weight is heavy, and a great mass [of a lighter substance] equal to it in [air-displaced] bulk, will fall [together]; whatever it displaces of its own mass [?] (this was explained in Ma'amar 6). Therefore, if [we drop gold], it falls at a later time than [an equal] gold [in vacuum?], because in air [it meets resistance]. But if we drop gold and [another body], the one that stands against the gold [the resisting medium] — the time of the fall of the mass would not be delayed relative to the gold [if not for] the air; the air would not [retard it] downward.

And when [we weigh] the heavy [body], a body submerged within a [denser medium] loses [more] than it would lose [in a lighter one]; [in a medium of] equal [density it loses equally], and in dense air it loses [more]. Recall this — and recall too what we mentioned about it [earlier] in [the discussion of] the element of water; we have already mentioned it and brought it back here. [?]

And know that all this discourse [bears on the following]: it is revealed and known to all that there are spirits [beings] in the air. If a person knew — according to the view of the investigators [natural philosophers] — that the air is full of spirits [שדים]: that they are small creatures, and that from them [others] are born; that they are of composite matter [?]; and they dwell, these spirits, in [particular] forms.

The Kabbalists [hold] that there are many demons [shedim] in it, and that their bodies are all of composite matter, kinds that change in their forms. Each [kind] received its form from the [element] from which it was [formed] [?]; that is its name [?]. They dwell in the air, [which has] thirty-two [ל"ב] parts, in the three parts of the air, as it appears [in] *Sefer Etz Chaim*, printed [Korzec/Korets?], **Sha'ar Kelipas Nogah, Perek 8** [פרק ח] (See *Etz Chaim*, Sha'ar Kelipas Nogah, Perek 8.) And behold, the philosophers [too] affirm this, and do not deny [it] — and just as they [the Sages] established and accepted [it]: tradition handed down one from another [דין מן דין מקבלה]. [Our Rabbis taught:] six matters were stated [?]; the Sages of blessed memory [stated them], and Chazal mentioned them in several places (in Perek "Ha-Or v'ha-Rotev" [Chullin], and in Perek Ein Dorshin we read) — in every [place there are] elements, as R. Akiva said (on Vayikra 11): "How abundant are your works, O God!" [cf. Tehillim 104:24]. You have creatures in the sea and creatures on dry land; on the verse "and the cattle after its kind" [Bereishis 1:25] [?] — [so too] there are creatures in the air, and there are creatures in fire.

[Major content: that spirits/beings (שדים) inhabit the air, affirmed by both natural philosophers and Kabbalists; cited to Etz Chaim (Sha'ar Kelipas Nogah, Perek 8) and to an aggadah on creatures of sea, dry land, air, and fire.]

Perek 23 — Ve-Atah (And Now). And now, my brothers and friends, gather and let me tell you what befalls the wise man at the end of his understanding, out of all that has been said in this essay [Ma'amar]. Take my words and set your heart to my view; come, let us build from this a proof, by way of clear demonstration. As for the perplexed [נבוכים] — hush about that matter! For one will say "thus" and another will say "thus," in the dispute that has arisen among the philosophers concerning the voids [הריקות]. [Title-word / incipit: "ועתה" — the chapter opens "And now."]

[The chapter's head is then restated, the doublet preserved:] ...concerning a matter the philosophers did not know — this one says "thus" [and that one says "thus"]. This is the report [?] I have heard of [them]: the philosophers who say that there is in the world only —

— only one element, and these are the small points [particles] that change in their image and connection, from which every composite [thing is made]. In their view they hold that voids exist, and that the [particles] are empty bodies, and they say that from them comes about [something] fine [tenuous], within the full medium, where neither the air nor those points [particles] dwell. And thus the masters [who hold this view] do not [say there is] void, yet they hold that voids exist; and in their view every place [that] remains is void [?]. [They debate] what is in the air — a spirit [ruach] that is full [?], or the ether [האיתר]. And others among the natural sages — and those who say [otherwise] — [hold] that [the particles] exist within the full medium, and are also empty in many places within their fullness, in their nature; and if they are full in nature [?]...

Let the matter [come] before your honor, you men of intellect; I too [bring] what God has given me in this. [If] they agree with me, I say that to me has been revealed [a truth?]: not one of the voids [is established] by a demonstration [proof]. And before I had begun [to deal with the matter], our path was overturned, and the first thing [to settle] is the essence of a body — the essence of the *spongy* body — for I cannot do a thing [?] in [explaining] the nature of the sponge. So we say: every spongy body must satisfy these three conditions:

(Condition 1) That its matter [be such-and-such] [?] ... its essence [in] its place [?].

(Condition 2) That there be holes and hollows within it that are not filled [with solid matter], for the reasons [?] [given]. Its matter is hard — like the ball of iron,

[which] has holes and hollows from within and outside, even though the matter is hard. [And conversely] a soft, small thing, by its very essence [has hollows]; and thus every [soft thing] too is full of holes. But a thing that has no holes [?] — [yet] has many hollows, although all those hollows are filled — its matter is soft [?]. Since every body is full, and [composed] of its matter, and not [empty] within the full belly [of the body]: do you not see — if all the holes are filled [?] — and thus every body whose matter is essentially soft is also full of holes? It cannot be compressed further; and after [this], a hard thing or a soft thing, since it is full [of its matter] and [its hollows] are not [empty] — [we say] it is not [further compressible?] — if in its essence all its holes are filled, and [it is composed] of substances like [these]. And after this is made known, [the sage] will bring a heart of wisdom to those who dwell [in it] [?] — as we wrote above (in Perakim 16, 17 of this Ma'amar) — [concerning] iron and wood and the hard things. Do you not see [that] there is a world [?] —

(Condition 3 [?]) ... its essence [in] its place.

[As brought above (Perek 16, 17 of this Ma'amar)] [?] [the matter is] empty [riq] of [the parts] of its matter [?]. (Condition 7 [r']) That the body of the air also has pores within it — that this pore in it is more than its [?] **thirty-six thousand one hundred and forty-one [36,141 = א"מ וקמ"א]** times; the wise man [finds] there is, within the pores that are in the air, [much air]; many pores in which there are holes and hollows, and voids [?] — [more than its solid matter] 36,141 times. So too [there is] a question [to raise]: we ask about the ether — whether it is spongy or not. If we say it is not spongy [?] ... that the air would be spongy, after [we said] it is without a thing [solid]; [if] spongy in essence — [if] non-spongy, [it would still need] the force [power] of the sponge [?] — [it would have] pore-holes. And behold, even man — [you yourselves], and you say that the fine, dense air dwells in it [in the pores], and all the more so [?] — [if so] then whether the fine air within [the pores] is spongy [or not], if so it is possible that the ether is spongy too, having pores in it as well. And the question from you [becomes] a question [I now turn back on you?]: in what does a thing finer and purer than it dwell? And I have inquired, and examined, and asked about that very thing that I asked about — about the pure air, and about the ether [?] — and I press [the question] thus, without end, just as I began to ask about the air which is [with us]. For my soul will not loathe to choose [to press?] thus, on every matter that you add to bring [forward] [?]. Shall we not return to speak [of] the pores of the air, which are [with us] — this within that? For concerning every matter that one says "that it is this" —

One thing have I asked, [and] I seek to know what I have mentioned — and what is this that [you will say?]: not in confession [?!] For in the end you will send the matter back empty [refuted]. This you will say to me, so as to turn [me] away from Sheol [?]: behold, it is found that the pores are now empty of [air] — [is that] the air that is with us [?]? And if they [the pores] are not [empty], God will rebuke [?] [the claim]. [The] final [outcome] of the matter is [drawn] from the matters [established], that there is for us the essence [of the principle]: that there are voids within the full. From now on, let the empty traitors be put to shame! And by the principle that the parts of the air touch the void [riq], there is force [?], and a redemption [?] in all that exists — all of them [tend] to their [own] left [?]; [these are] the pores, and what is sensed in the air; and therefore [the pores] are filled. And the water fills [the pore?] — like a stone, when one [pours it?] at once into cold water [?] — as brought above (Perek [?]) [concerning] the corporeal things that exist. And if there were no void within the pores of the parts [of bodies], it would not be possible for any body ever to dwell [anywhere] [?] [in its] own [place]. And I returned [?] ... Israel ... [in *Ruach Chen?*], strung together upon [the matter of] *Ruach Chen* (Perek 7), [where] the author writes [?] in this language [Tosafos?]: "And the hollow enters into every place [where] its place [is]," end of quote.

And I, the man who walks in my own integrity, [say] [?] — and I do not know whether there are voids [riq] according to his words or not. And I am able to join [to my view] a [proof] from these Talmudic [sources?] [?]: like a sponge — [namely,] what is [observed]: and emptying from this vessel all the air by means of (Luftpumpe) [German: *Luftpumpe*, "air-pump"], one can compress and refill the sponge in this vessel which is empty [a vacuum vessel], [the air] that permits [it to enter?] into the vessel. For if [air] had entered there [?], then again it would not be filled [refilled] as before — for, according to his own words, the ether [fills it?] — since [he holds] that there are voids within the full. And if we cannot fill the sponge in the vessel [because it is] non-spongy in his view [?] ... like the sponge: empty [pores] are [there] to fill the hollows [?] — for thus the [small ones] are filled [?], the holes of the sponge [?] ... like the sponge, voids within the full. These proofs [therefore] fall short [?]; and thus [the argument] dissolves upon his honor [?], and his words are [established] neither by wisdom nor by truth — [against] the philosophers who deny [that there are voids]: thus the spongy [power] of the [air] [?], when [?] ...

And I have marveled greatly at [?] ... the [comments] of Tosafos Yom Tov [?], and the experiment — for upon the vessel [?] [pierced] from below with holes that are fine [as] mouths in it [?] — [no] air [enters], [and] not a drop [?] — end of quote.

Tosafos Yom Tov wrote [?]: [concerning] the air, [that] the water cannot enter to fill [the vessel] [?]; and according to his words, [the water remains?] in its place. But this is not true: for if the hole below is wide and great ... [the water descends] to the earth, and the water will not [be retained?]; nor do they set their heart to understand what they saw, whether there is [void?] or any understanding in them to know whether there is void found in the world or not.

[Then the Tosafos Yom Tov text on the Mishnaic vessel:] ... a vessel called, in the language of the Mishnah, (Titros) טיטרוס — Mishnaic vessel-name; **Kelim 2:6** [?], which is pierced [from below] with many fine holes — [each] the size of a needle's eye — and filled [?]; and when they fill it with water, and a man places [his finger over the hole], [the air comes] up [?]; one [drop] comes out from the fine holes below. Tosafos Yom Tov of blessed memory wrote, in this language: "[when a man places] water, [and puts] his finger below over the hole below [?], [so] that the air [cannot enter] — for if the water could come out, then there is no air; [and] it is not possible to fill [it] with water since there is no air above — [namely,] the void; if the water comes out [it would empty]. Therefore [the vessel holds the water?], that the void not be filled in the vessel — on account of the water [?]." If so, it is a fixed nature [?]: even if the hole [below is wide?] ... if it is true that the hole below is wide and great, [the water would fall] — and they have not set their heart to understand what they saw, whether there is [void in the world] or not.

[And then Bartenura, on the same Mishnah:] [whereas before him,] R. [Ovadia] of Bartenura [ברטנורא] of blessed memory, [who annotated this] [?] — [the vessel has] from above one hole the size of a [cup?-mouth] [?], [which] expels [?] ... and his finger; and when he removes his finger from below, [the water] does not flow out — the water cannot [come out], for it is impossible the water come out, since there is no air. [The water] remains in its place only by [a kind of] retention [?], end of quote — [the words of] R. Bartenura, whose words are all founded according to truth [?]. ... upon the water, at the time the water is [absorbed/held?] [?]; [if] the holes below [were] wide [enough] to be seen, the water would [come out and] spill. ... and the parts of living water [?] ... because [when] the holes [?] ...

These [holes] in the Titros are fine; they are the size of a needle's eye [?]; and the parts of the water that cling [together] [?] ... [cannot go out] except through fine and small holes like these — [holes] hidden [?], [and they would] not [go out] except by means of the surrounding [air?] that presses [packs] them [out] [?] ...

[Discussion of Tosafos Yom Tov and Bartenura on the "Titros" vessel (Kelim 2:6), pierced with fine holes, together with an air-pump (Luftpumpe) experiment, deployed as evidence against the existence of a true vacuum.]

emerge through fine, narrow holes, or come out by way of the wider ones above — only [the air] does not have control over the spirits [winds] confined within. By emerging through the fine holes downward there is no [way] for a person to be moved from the great hole that is above him [?]. For we have already said this before you, and we have informed you of its inner workings [Sefer 'Ayin Mishpat (בסר' ע) = "in the book 'Ayin Mishpat"?)] [?] — the right hand, and behold its name. Therefore, by way of the experiment the Greeks [?]....the air, which [?].

And indeed, by means of the porosity [of matter] and the fineness of [its holes], which are needed for [the air] to escape, there is in this a great matter — there is in matter a weight and a measure, and in the air...

[Begins a new chapter division:]

ואף — "And indeed / And also" [continuation of the earlier argument]: By means of the porosity, which is the matter that pulls [draws] [the water] to emerge — that is, to say that fine particles emerge by way of the [pores]. And this fineness, in all its wonders, [is] according to what the field [of nature] yields upon it [?]. We see the water emerge to the ground and pour out...for the matter [substance] is something that pulls within it, and afterward conceals [it] within the covering [membrane]. And we see that the waters are beautiful [pure] when poured out, and what remains within the vessel of wine [?] (the porosity)...above, and not...below, [the water] is not larger but smaller, and also a great [quantity] is poured to the ground; even so it is fine [?]. And likewise [?]....there is no...for it...

פרק כ"ד — Perek 24 — תועלת ("Benefit / Utility")

[Running-header note: page top reads מאמר ז דעת רוח; body heading is Perek 24.]

The air, despite all its abundance, expands [?]....and the fineness of [its] particles, [yet] by the count of the fine pores and the number...[?]. The fineness of a pore in one part [is reckoned] at sixty signs [marks] within it; in a minute [במינוטא] [Latin: minuta, "minute" — a unit of arc/time] there is one. And likewise [?]....times also the number of its signs is within it. And...the disturbance of motion, which accordingly is on most days, [is reckoned at?] the number of its signs in one minute. And [so] the natural scientists wrote : that man, by his fineness, the [air] expands by the fineness within him [?]....one. And likewise [?]....And the ancients [scientists?] held that already...the fineness expands, by its

nature, on most days by [a certain] number, in one minute, [time?] seven, and likewise [?].

And the scholars, the natural scientists, wrote: that in every breathing [respiration] a person must take in fresh air — for all life depends on the air, since it is the cause. By the motion of the pulse, in their reckoning [count] [?] of...the air within a person at the moment of his breathing; and by [proper] counsel, when he has cool air, his heart contracts [?], and his heart is born [restored?] [?]...the pulse. And the number of the signs of a person's breaths is equal among people; they are like children. One [breath] takes in sixty signs [marks] in an hour [בשעה] (a minute): one hundred fifteen [115 = קט"ו] [breaths per minute]; and also a number... one. And likewise a person, by the difference of his pulse, [the pulse beats] in one minute [eighty-four — הדפק במינוטא אחת פ"ד = pulse 84 per minute], and [the heart] beats in one minute seventy [times — 70 = ע' במינוטא אחת]. And likewise the ancients [reckoned] that already a sick person ceases [?]...the outer wall of his nature, and likewise...mostly the rate, how much he takes in, in a minute, seven, and likewise [?].

And the scholars, the natural scientists, wrote: that in all the act [process] of the minutes [breathing-counts] one needs...a quantity of air, which is in every time [phase] thirteen ribs — at thirteen ribs [?]; and by means...of a person, [air moves] through his whole body in the manner of the heart, twenty-four [= כ"ד 24] times in an hour. And his benefits [the air's]...it produces, and it brings the sound, the voice, in time (Skoda? [סקודא] [?] — a transliterated term [?]) one; by way of [Tehillim 150 onward?]...it produces [generates], and it brings the [breath]: the wind [spirit] is the thought [mind], and it is the [breath] of thought, which is [?]...and they move...the holes [pores] of place to the holes; and the benefit of the [wind] of thought is very great... [as we mentioned] (in Ma'amar 6, Chapter 2 [ב' מאמר ו' פ']). And they called it : that...

the benefit of the air, and in detail it is not possible — for they [the benefits] are many. [As to] breathing and respiration, as it is said: "Let every soul [breath] praise the LORD; Hallelujah" (Tehillim 150:6 [ו' תהלים ק"ו]). [Here] end [my] words on all the topics and natures [characteristics] that I have set forth and explored within it.

And here [it is] proper [for me] to give thanks to my God for every soul [breath] and respiration, as it is said: "Let everything that has breath..." (Tehillim 150 [ו' תהלים ק"ו]). And with this is completed the present Ma'amar [discourse], whose name in this [book] is "Da'at Ruah" [דעת רוח — "Knowledge of the Spirit/Air"], with all its works [contents], the spirit [air] and...

in it [we have] explored, and the spirit — its counsel [is] within it. And now I will set my heart upon the consideration of the waters in the discourse that follows. And it [the present discourse] is the third element [יסוד השלישין = "the third element"], and I deal with it [?] in all its wonders, just as I dealt with the formation of the waters [?] — and I am occupied with all its wonders, just as the act of the LORD is great and His wonders are perfect; and it [the water?]....

ח מאמר — Ma'amar 8 — מקור מים ("Mekor Mayim" — The Source of Water)

[New discourse begins. Ma'amar 7 ("Da'at Ruah") has just concluded; this is the start of Ma'amar 8 on water, the third element.]

א פרק — Perek 1 — המים ("HaMayim" — The Water)

[The water] is the third element, and its body [substance] is composed after [following] its source, [in] two qualities [letters?], which are first...the [substance], by [proper] reckoning [as explained above] (Part 3, Ma'amar 2 [פ"ג מאמר ב]).

and there are in it [the water] pores and hollow cavities, called [פארום = "pores," Latin: porus] [?], filled [composed] within it, which are like a candle [lamp] [?] (the pores), in which there was no...possible to escape from it. And the water...it [is] possible — fine particles of water are warm, and the [pores]...the waters, and within the pores its particles are perceived [?]...And behold, see [the matter] of the pores within it: for it is known that this — that its pores, which are in gold [?]...above the gold; and behold the gold's path within the body [substance] only, by this alone. And it [the gold] is like its second [counterpart]: there [in it?] is the gold, [and] its particles [are] secret [hidden].

It [the water] is ten times more, like water — that is, [its substance] which is in its own measure. And behold, it is known to all...it comes only in the manner [arrangement] of the hollow [cavities], which are called [פארום = pores]...likewise it expands [?] within it by the hollows, and the openings of the pores, which are in all the bodies [substances], so that...this would be a body or a light [thin] body; for it is [as in] the world the matter that...above (Ma'amar 6, Chapter 2 [מאמר ו' פ' ב]); and behold there is in it [matter and its measure]. And accordingly, one...gold with gold, its weight: gold [weighed] against water — for between gold and water [the ratio is]...And there are in the qualities [letters] of the form [structure] the matter [substance] of water, just as upon...like the weight of gold by its own weight [in proportion to its volume]...

A [given] thing [item], its weight: gold [weighs] against water — for between gold and water [?]; and there are in its [the gold's] inner qualities [parts] a substance, its measure...like the weight of gold by its own weight. A...thing, [by] proper [reckoning], the measure of this water : for the [pores] within them, which [?] are filled...with gold, according to what its quantity [is]; in the manner of the waters, just as it [is] when it conceals [?] the quantity [?] parts of the pore, only the gold...the part...

the substance of water, by [proper reckoning] of the substance of water in [the measure of] gold; so likewise if they accept [reckon] the [measure of] water — its weight [is] equal [?]. And so it will be [equal] in all [items] of weight; gold for its [own] weight [in proportion], which is pure, the gold [weighed] against the qualities [parts] of [?]...the inner qualities [parts] of water, called the substance of water (the pores)...like this. And afterward, in its parts, the cavities — the quantity of the waters by twenty [?]...two parts [ב' חלקי]; behold there is in it forty parts. And also within it there is [?]...the substance of water, its weight and within it, all the gold [is] one part, [and] the pore in it [?]...one part of [its] forty-seven [parts]; [in it] and [there] remains thirty-two parts, the pores...

[Begins a new paragraph division:]

ועל — "And concerning": by means of the gold standing [fixed?] at twenty-four in the quantity of the pores, which is.... And I have established it [?], as in the matter explained above (Chapter 1, Ma'amar [?] [פ' א' מאמר]). And I have firmly set [established]...

qualities [structures], one [drawn] from the air, in the matter [manner] of the air, [the gold] which [is] in the pores, which [?]...above (Chapter 11 [or 14?] [פ' י"א or ט"ד] above); we examine [it], and we reckon the quantity, the substance from the gold at twenty-four [?]; and we have filled [completed] our wish [intent]...in its quantity eighteen thousand [?], and seventy-nine times. Thus we have reckoned this, for besides...

(Chapter 11 [or 14?] [פ' י"א], the present Ma'amar [מאמר הקודם / מאמר זה]) — only as to your concerns [in your matters] you should look there. And we have filled our wish: that gold [is] much heavier than the air, by...this — for besides what its taste [reason] is within it, the pores, according to [its] proportion...And the pores — all the gold is found within it; in truth it [is] its filling [?]: the pores [are] the grave [burial] of the substance of air. And one part, by [proper reckoning]...within it, the cavities [hollows], the quantity of [the] air [is reckoned] at one hundred...thousand [?], seventy-one parts [?]; and not...

thousand.

seventy-one parts. And if there is in their total thirty-six thousand one hundred [?],...parts of the pore, and one part of them [is] the substance of the air...within it the pores, [it] would emerge [from] this reckoning — for in its total...one [part?] like them, so the air, and the substance stands [fixed]...I have said — the utterance of my lips, which I have known and verified...here. And the [demonstration] comes...

פרק ב — Perek 2 — המים ("HaMayim" — The Water)

[Incipit "HaMayim" recurs as the chapter title — see Hurwitz print conventions: the opening word functions as the chapter heading and may repeat.]

Its essence [substance], according to [what] is hidden today, that [the water] is full of pores, fine [particles], hollow cavities, which are like...air and water in them, a wall around. And this is explained [verified] in [the matter] of...upon the surface of the waters, which [is] within the vessel, until its particles turn green [?] — the waters rise, boiling, and by [proper] examinations [experiments] [?], which there is no [end to?] the [water?]...the water. By their sensation [?], for [by] the strength of the air...which [is] in Damascus [בדמשק = "in Damascus"? — or a misread term] [?], the waters of the gatherings [reservoirs], and they rise upward, as mentioned (in the preceding Ma'amar, Chapter 7 [מאמר הקודם פ' ז] [?]) within it. And this is also...the warmth, that [the water] which [is] heated [?] the air, which [is] within the water, which [is] the air, as [stated] above (in the Ma'amar)...

the place for it to dwell [settle] there, and they rise upward, and the bodies [substances]...of motion [?], for everything in its measure returns from the air, the air...its quantity [measure]; therefore it [the air] is, [together] with the rising, with water around it...to dwell [in] its place below. And so, if they reach the cavities, and they seek them, and the waters descend below...

by [a] journey [movement?], the warm air, and it goes the way of the gathering [?],...in [its] departure, or by removal, they hear a sound, like a small [thin] song...in the cooking [boiling]. According to the abundance [?] of the cavities, from the motion...the air, the warm, and it goes the way of the gathering [conduit], and...

by [its] going out, or by removal, they hear a sound, like a thin song. According to the abundance of the holes, which are perforated [?] in [proper] order, the [particles?], and by [its] going out, or...like a thin song, by [its] going out [?]. And

the air, in this manner — for by this path the air emerges, for in this way the air [moves] by way, to escape [?] in [proper] order, the way...(the preceding Ma'amar, Chapter 2 [מאמר הקודם פרק ב'] [?]) within it. And this — its taste [reason] is the cause...

the sun, as [the matter] is recognized, by the means [vessel] of nature, called (the microscope [מיקרושקאפ]) [?]: little spheres [globes], one...And behold, in the air, which is within the water, there is in it twenty-three within it...in all the lower air, as [it is] within [above] (Ma'amar 6, Chapter 4 [מאמר ו' פ' ד])...

the cavities, and the experiments [demonstrations], at the time it is examined, the air's fineness, for by means of...[gives] them the place, and they rise by means of this in the air. And if so, the water...And it [the water] is a soft [thin] body and dry, for its particles expel into the [pores] of every...the contraction, at the time the [substance] which [is] in...therefore, more, at the time of the source [?]...

forty-five parts, as I have stated (in the preceding Ma'amar, Chapter — cross-ref soft) — by means of the heat [in] the water one part of forty-five parts, with which they are arranged [?] on the boundary [limit]...at the boiling, and on the boundary when their particles are warm [heated], when its [the air's] heat...is, the cold standing [fixed]. By the reckoning...

at its boiling, and on the boundary when their particles are heated, when their heat the cold stands. By [proper] reckoning, concerning this you take a small [thin] sphere, hollow, of glass, and place it within the water. And if you place it within water, the warm will not...rise upward...

down, to the bottom. For when the waters' particles are gathered, joined together, then the quantity of water, which [is] in the volume of glass, is heavier...the waters, below, and it pushes the sphere upward. But when they spread out, the waters' particles...

through the pores, and so they form globules of their own. Every sphere of water [is] like the [substance] itself, in the same quantity, just as a small sphere of water [?] is drawn out to its parts. * And this is the reason that its voice is faint [?] when it spreads out — by means of the spring [source].

פרק ב המים — Perek 2: "HaMayim" (The Water)

The water — there are heavy waters and light waters, just as there is clear [pure] air [?]: water [behaves] according to its parts. And there are waters lighter than

[other waters] — like spring water [?], and [waters] heavier in another measure [?].

Either water from the rivers [streams] and globules [drops], or water taken from the source [?]: water from a riverbed, or whether [it be] any gathering of [collected] water, or salt waters — [?]. And the salt waters are heavier in weight than the rest of the waters; and from every kind of these, [the saltiest] is heavier [?]. By contrast, sweet [fresh] waters are lighter than all of them. * And this you should know simply: that wine [?] gushes [?]...

heavier in weight than the rest of the waters; and the salt sea-water [is heavier] than every kind of [other water], being heavier in weight, so that [a body] floats and turns over [?] more upon it. [?] Therefore every ship floats more readily on salt sea-water, since the [salt] water is heavier in weight [?].

המים — [incipit "HaMayim"]

The water — it is heavier than wine, for water sinks the natural bodies [placed] in it [?]... and everything [lighter] floats [?] more readily upon it. * ... and this is the sign [?].

[A body] sinks down [?] to the bottom. And with wine — one [can] settle [a body] upon it [?]; and likewise there is water that is clear [?], and oil [floats] up to here [a certain level], and a heavier [body] will sink in the water until [?]. * ... wine [is heavier] than oil [?].

A drop of wine [?] — one drop in oil, [or] placed in water; and the waters [?]: there is a kind of sweet wine [?] of the [grapevine], and it is heavier [?].

And know: water clings to oil more than water [clings] to [other] water — because of the trait of the surfaces [surface tension], and the surfaces gather together [?]. In the same way, when you set iron [a needle] gently upon the water, it does not sink but floats upon it, because of the trait of the surfaces; and water gathers in cups and in flasks [?]. By contrast — the iron [needle], if you fasten it [?] until it floats, since it hangs in the manner in which it floats upon the water [?]. * Thus the weight of the glass [is] like the weight of [the displaced] water [?].

[The] measure of water in the quantity of the iron — yet the iron is heavier [?]... And so [you may infer] for [the] light parts of the wood [?]: one wood [?] heavier than another [?]; at once, [filling] the pores [hollows] of the wood [?]. And so too the sea: a thing that sinks [?]; and another [?] in [?]...

and likewise [a body] sinks in [other] water; and the waters fill it [the vessel?] [?]. And water sinks [a body] [?] and floats [it]; in this [way], for instance, the egg of a hen [?] — which is heavier [than the water?] [?].

מאמר ח מקור מים — Ma'amar 8: "Mekor Mayim" (Source of Water)

salt waters sink in [other] sweet waters [?]; and they float [in] salt and sweet [waters] [?], and [some] do not float but remain in [the medium] [?].

פרק ג המים — Perek 3: "HaMayim" (The Water)

When [a body] is dissolved in it, the air-[filled] body grows heavier in its weight by an amount equal to the weight of the water that it displaces [pushes aside] [?]; and if it sinks altogether, it grows heavier in its weight by the whole quantity of [the displaced water] — its added weight being according to the weight of the [whole] measure of water [it displaces]. And so you may infer for the rest [?].

To know this whole matter — take for yourself [an instrument] precise [fine], by which there are balances [scales]; you set [it] in the water in some vessel, and you [also] set it in the air, and [the body] descends [?]. This sinks in [other] water; further, [its] weight [is] according to the weight of the water that it displaces. [?]

thus, it goes down [to the bottom] by the measure that is added below, until still more weight is added by [that] measure [?]. * I have truly told you the matter of these true words.

until [?] a body grows heavier and makes itself heavier [in the medium]; and if you take a cup and wish to test [the matter] — the body in the cup, [hung] from one of the balances — and accordingly you fasten the iron [needle] gently, and you hold the cord [thread] in your hand, and you bring the [object] so that it hangs gently on the cord, and it does not move on the bottom of the glass; and the weight of the glass [is] like the quantity of [the displaced] water [?] — [as] a measure of water in the quantity of the iron, yet the iron is heavier. May their weights [in air and water] be equal [?] [?].

ודע — [incipit "VeDa," And know]

For there is a difference and a distinction in the weights of bodies [?]: the light bodies are made heavier within the water [than they are in air] [?]. The light [floating] bodies are weighed within the heavy [medium of] water; and the way [to do this] is as we explained [?]: that each part [of a body] is heavier in its own

measure than the water [?]. And so [for] pure gold: a body sinks in sweet [fresh] water like its own quantity [of water], in its own quantity; and it [the heavier body] starts off [outweighs] the [other] in the balance, when a body of water which is opposite it descends [?].

So [an instrument] of pure gold [?] — [its weight an] ounce [Latin: uncia, "ounce"] [?], and the silver opposite it [?]; you set [them] [?]. And the second [pan] descended in the air more [?] below [?]. [The] measure [?]: the gold [is] heavier, and you subtract [?] the value of all the gold in the balance [?]; and know [?] [the matter] of the pure gold. * For [it] is [?].

But when [Archimedes] saw the marvel [?] — that there is no [?] of the mixtures [alloys] [?]: that silver [?] [is] a weight heavier than the gold [?]; [for] the [gold] mixed [alloyed] within the gold [?]. And from it he subtracted [?] the weight, [?], and accordingly [?]. * This is what the wise man [אַרְכִּימֶדֶס, Archimedes the Greek: Ἀρχιμήδης] disclosed in [the matter of] the balance — how much silver [the smith had mixed in?] [?]: [for the?] king [מֶלֶךְ] of [סִירָקוּס, Syracuse, Greek: Συράκουσαι] — for [the metals] were given [mixed] in [?] water [?].

The heavy body of pure gold upon [against] the silver, in [its] quantity... the body in its own quantity; and it grew lighter [?]; according to its own weight you may arrive at knowing the [amount] of each loss [discrepancy] and lightness — to acquire [the matter], and in the choosing [discernment] of the way [?].

And so [Archimedes] traced out the matter [?]: [what is] the surplus [excess weight] of the silver. And he weighed [studied] the weight of the alloy [the mixture] upon the testing [?]: how [much] in his calculation — gold and silver [each] in water like its own quantity, and a lighter [body] grows lighter; a body grows heavier and [another] grows lighter — by means of this [method], by the calculation, [you find] the surplus [excess] of the silver; and the remainder of [?]; and you set them [?] as if you take the surplus that the gold [?].

in every place [the medium] makes them [bodies] heavier or lighter according to the reckoning [calculation], by their respective values. * ... pure [gold] [floats / is tested] more [?] than every [other] stone you may test.

וְדַע — [incipit "VeDa," And know]

Know that everything we have selected [explained] here regarding water is likewise the case in the air: there too the heavy bodies are heavier [than the light], just as [in water], and so too [the matter] [?].... The light parts [of bodies], and the children [members] of their kind, lift it up [?]; and it rises [?]. Just as the

air [bears a body], so [does] wood [?] — [as a body floats] from above [?] [as in the previous Ma'amar] [?], like sea water and salt [waters].

And also in the air, [some] bodies float that are [otherwise] heavier in it [?]... [as for] the garment [?]: how a wood floats in [the air] and how it [behaves] [?]; the weight grows heavier in the two balances [pans] equally, just as they are equal in the balances themselves; and they float [?]; and [the place] from which the medium makes [a body] [heavier] [?].

the medium makes them [bodies float] from [in] the air, and it fills [the vessel?] [?]; and [it] sets [the body] upon the water — it does not float but sinks in it. [?] A sign of this — before [?] the sea, the water sinks [a body]; and there is a kind of water with the trait of the surfaces, light [?]. [A vessel?] gently you may set upon the water in a vessel, and it fills its container, and gives [the body] upon the water — it does not float but sinks in it. * ... a kind of water with the trait of the surfaces.

And the matter we recalled at the start of [the] chapter [?] — this is, for instance, the egg of a hen, which is heavier [?]. * [?]

this matter [bears] on how heavy [a body] floats: pure gold is heavier; and whether hot or cold [?], near [the weight of] an ounce — gently [?]; and the dust [earth] is lighter [?]. He subtracts from its [the gold's] strength one thousand one hundred and twenty [1120 = אלף ומאה ועשרים] in silver [?], so that it [the balance] does not move [?] from it, and it does not [?] descend by the foundation of [?] — for [a body] floats [?] even by the foundation of dust [?]: a body [counted] from below [?] and sinks [?]. And it climbs up after [growing] heavy [?]; and the water makes [it] lighter [?]...

the dust [earth] is lighter than the water [?]; and the dust grows heavier [?]; the air [pushes?] them [?] — for [in] all four [of] the [foundation-]elements there is to them [weight] [?]. And by the same reasoning [?] the light [bodies] sink [?]; and so every heavy body in the air, 800 [800 = ח' מאות] [?] — it sinks fourteen times [14 = י"ד פעמים] times] faster than the rest [?] — it sinks [?].

A body floats, simply, [more readily] than [other] bodies that descend, to the bottom of the water [?]; in [some] manner [there are] many waters [drops], gathered and conducted [?]. The waters [behave] according to their parts [?]: what is in them [?]. [A body], when a person sees [?] [it] standing in the air [?]... the water rises [?], and if [there] is the water of the seas [?] [?]. [A body] does not climb up [?] in [some] place [?], but comes to rest at its bottom in its depths [?].

Some [bodies] are [too] light [?], such that they hasten [?] to rise [?] in their place [?]; and the dust, the abundance of its loosening [?], in [their] settling [?].

פרק ה' מאמר הקודם — [cross-reference: "ch. 5, the previous Ma'amar"]

המים — [incipit "HaMayim"]

The water — there is no [?] difference in their weight in their place [?]; and this you should also know, simply: it is water [drawn] in globules [drops], and they spread, the water spreading and gathering in their [own] manner [?]. In [some] place [?] [the water] was placed [?]; some [waters] gushed [?] up to its place [?], and [behaved] more readily, by [some cause] [?]; also one of the [?] trees [?] [?]; without seeing [?]; water without [?], full of water upon [?] — it does not rise [?]. It would be fitting [מן הראוי] that [a body] stay there and not rise — when bodies are [placed?] in it [?]: water [drops] gather, many small drops, and they rest upon [?]... * ... and from the water [?]: water rests upon [?]; some [waters] gushed up to its place [?] — for what is not in it [?]?

המים — [incipit "HaMayim"]

The water — when its surfaces are [of] a single trait [?]; and with all this — [a body / a needle] [?]: even in a small globule, its container [holds it]; and in the seas, [the waters] are conducted upon their rivers [riverbeds]... over the waters, and over all the springs [outlets] of water, and over every kind of water. [?] And so that he [the reader] may grasp [the matter], and [so that] the wicked who are far from [?] every one of these [may also grasp it] [?].

by my own hand and the strength of my right hand, according to what I have taken from the men of foreign science [the European researchers], in order to make known to mankind the mighty deeds of HaKadosh Baruch Hu, His wonders without number, according to all the senses—and this is for all created things.

פרק ד — הים — Perek 4: "HaYam" (The Sea)

In it are included its waters, blended on account of their components of brimstone and salt, and so forth. Know that the reason the sea water is one part in thirty-two [$1/32 = \text{חלק אחד מל"ב}$] salt and water—the reason this sea water is bitter—is on account of these blended components within it.

And because of this, the sea is heavier than the rest of the waters; HaKadosh Baruch Hu in His wisdom made it so, all of it. These [fresh] waters are sweet, for

fresh waters [rise higher] [?]: the spirit called [German: *Termometer* — thermometer] [rises]—the sea water does not rise like the silver [mercury] in the thermometer to [130] 7"7 degrees and more above, as is mentioned above (Perek 2). And because of this, in winter, in the cold season, the sea does not freeze, even from the kinds of frost, nor do its surface waters [congeal] at that time.

Every limb [member] that draws near the sea—the more so the sea water—becomes more salted; thus the salt in them is greater, all of it in [HaKadosh Baruch Hu's] wisdom. He acted so [in His wisdom]. The sun, which warms from above, raises the purer [warmed] portion higher; from the sea, the pure and light part rises—these are the sweet, lighter components—and the heavier ones [sink], as Chazal said [in the previous chapter, "*ma'ayanti*" (?) (Ta'anit)]: the heavy blends remain in the depth, and only the light part rises. Just as it comes up from above by means of the clouds [vapors], so too the light portion rises from the cold [?]; the sea is in its depth, and it leaves within it the coarse and heavy parts; therefore its waters taste salty.

And therefore the blended waters [boiled] taste worse, whose nature is changed at the time of boiling [cooking] to something fouled in taste [as in the previous Perek, Ta'anit [?]]. [כ"ט — thus far].

* The sea changes in its nature and in its visible appearance, and its waters appear in many [different] seas. There is a sea whose water is white, like the rest of the waters; and there is a sea whose water is green; and there is a sea whose water is red, and it is called the Red Sea [Yam Suf]—not that its actual essence is red, only that it appears red, for the red color [comes] because the sand at the edge [shore] of that sea, around it, is red as scarlet; and there is a sea whose water is red and it is called like wine—red—which flows down from the Jordan [?], its waters being immediately [colored] from the sand of that place, most of which is reddish. *

* The seas, even though many of their parts are joined, are [also] separated, distinct one from another; and in them are all the living creatures of the sea, [as Chazal said (Perek HaTzur v'HaRo'eh [?]): how many parts are joined and separated], and all the living creatures within them. *

The sea—sometimes its waters increase, and all its depths rise to a height beyond number [countless]—the living creatures of the sea, great and small together, amid [it]. And this appearance of the sea, all of these, is wondrous in the heart [for] the work of its Maker, how awesome; and one returns and marvels at the wonder, for the cause of [its] light [phosphorescence]: the small living creatures

together with the great ones touch [?] the [waters], spreading wide, great and small, and they shine [glow] upon the surface of the waters in the night-time darkness [?]; and it is brought into being for instruction [study], as Chazal said.

* There is a sea that is silent [still] like dry land itself, for also beneath the sea there are springing waters, and all the deeps; beneath the waters there are mountains and hills, valleys, deep places, crags, and stones, and there too swims every living creature of the sea, apart from those bred from [it], as Chazal said [Perek HaTzur v'HaRo'eh [?]]: "only the mountain or the valley—not [a different region]," and therefore [the living creatures keep] to a fixed place. *

* In the sea, in its place, [there is something] which sinks [whatever] is submerged in it, [whirling] around and around—it is called a whirlpool [eddy], a *galgal* [circle/wheel], and its wheels turn, sinking down [German: *Meerstrudel* (מער שטרודל) — sea-whirlpool]; and the places around it [whirl]. *

As the ships draw near, they are drawn far apart [scattered]; the whirlpool draws in the ships and casts them about. And within the *galgal* there is no escape [from] this [German: *Strudel* — whirlpool], and within it is a deep heaviness [pull], and the planks of the ships, those upon the ship, [are] drawn [down]; the ship draws near and the planks of the ship are broken apart, and the mast is shattered—until [the place], for it does not cast [the ship out]; thus the salt [?] within it, amid the swallowing depth of the ships.

* There is a sea where the place is called [German: *Magnet* (מאגנעט) — lodestone/magnet], where iron does not move [is held fast]; until [a ship] strikes there, the planks [of the ship cannot] [escape]. The men [escaped] [?]; and there is a fixed-direction sea—it is called [the lodestone sea]—because the iron is drawn [to it]: man came to know [it] by means of the [German: *Kompass* (קאמפאס) — compass]; and they go according to their ancient ways, for man has come [discovered] the places by means of the *Magnet*, until near the end [point]; [ע"כ — thus far]. *

* A sea whose place is called [German: *Kalamita* (קאלאמיטא) — the lodestone / compass-needle [?]], one of the [marvels]: because there is a stone in [it like] the *Magnet*, and in all its ships—the iron [needle] cannot draw near to it [the magnetic stone] in any way; the *Magnet* [draws] all iron in its mighty force, and it is very strong; and there is no remedy, [for] it is a fixed law [statute]. *

* But there is a sea where there are ships in which the timbers are joined by ropes [cables] and bound, with nails of wood—the sea is sailed by way of these strong [bold men]. The ships in the midst of the sea—in the sea there are valleys

and streams, and deep places, and whirlpools rising; the sea breaks [wrecks] [a ship] by means of [the whirlpool]. What is the matter [device] [German: *Schiff* (שיף)? / a ship [?]]? *

* And here is the device of the wise: how [a man] can [descend] from the depth of the waters and rise [again]. * When the ships draw near [a dangerous place] and the men know the signs [markers], they pass through into [the place] by means of the device, in the heart of the depths [of the waters]; and the men descend [into it] and rescue [those] upon the sea [?]; many of the sons of man [stand] within it, above the sea, to help one another in this matter; and a small instrument [is lowered], only a cable, and they watch the cable, and by the hand of the man who is upon the sea, the work of his hand, with a sign [signal]. *

* This is the *kli* [instrument/vessel]: round and very great, [made] of metal [cast]—of plates of metal—full of its height, and the walls [sides] of the *kli* are joined; or it floats in the heart of the sea and rolls about, with apertures [holes] in it. * And great cables, in the midst of the cable, beneath and above, [the whirlpool turns it] [?]; a fixed natural law; and chains upon the hand [side]; an enclosing cable, strong and bound, and they cast [it] [down] [with] the stone, and the men descend into it. *

* And the men who are on the sea, on the great ship, [are] bound and tied; the men within the *kli*—by way of analogy, if a man becomes anxious [fears] for this matter, in a small instant [?], and sees the cable, the work [of God's] hand [is] upon the ship by means of the signs [signals] [?]. *

* [They give signals], lest the man perish in this matter; and they [know] one another; the depth is filled [?], and they bring back the *kli*; * [Hebrew: ב' פעמים — twice] the depth [is sounded] [?]; * they know [that] they have set it [?]; the cable—the king [?] [Lacuna]—lest it ascend; lest [the water] fill [it]; the cable cannot [bear] [?] with the ship. *

upon a small sea, upon a ship, large and bound; the men within the *kli* [German: *Büchse* (שטעמון) [?] / a stopper-plug — *Stemmen* [?]]; and by his hand [a signal]; * by way of analogy [for example], like a stopper [plug] in a small bottle, that empties [draws out] the vessel which is within it and causes it to rise upward. * [And by means of] the signs [they pull] the *kli* upward and the men rise; * and if [Hebrew: כ"ג = likewise] they wish [to draw it] to another place, by the sign [signal]—a whirlpool [German: *Pumpe* (פאמפּה)? / pump [?]]—[the *kli* is moved] [from] one place to another place, upon a level [smooth] place, or [otherwise]; *

and they know [the matter] by means of the signs, for they knew [it]. [As the morning [?] and the like.

of the ship, [moved] a little, [from] place to place [by the sign]; * the ship [is moved] in a small whirlpool [eddy] [?] [German: *Pumpe* / pump [?]] [or otherwise]; upon a level place, or [a whirlpool] [?] on all the boards [planks].

* And they cannot pour out [the water], for the eyes [are] [upon] [?]; when [the water] is poured out [?]; [you?] cannot rise [?]; the *kli* [is meant] for instruction [demonstration]. *

* When the components [parts] are hidden [?] from the [lighter] portions of the waters and the springs; * and therefore they pour out [the water] [?]; and the darkness covers the earth [Lacuna]. *

* And therefore you must [take care] [?], lest [the light] reach it; and the [floor] [bed] of the sea [German: *markiert* (מארקירט) — marked [?]] for [?]. *

* The whirlpool [?]; and the *kli* and the men cast it [German: *Apparat?* [?]]; * but in this way [is] the *kli* [German: *Schiff?* [?]]; * and this [German: *markiert* — marked [?]]. *

* It seems that this is from the *Magnet*, [for it appears] upon the floor [bed], more than [German: *Kompass* [?]]; only [?] for them, in the midst of [?]. *

* Indeed, there is also in this a clever device; and the rest of the vessels are made within the courtyard [inner space] amid the [waters]; for there is no man who can go out [be saved] from the [device], and they live [survive] in it. *

* It is impossible to preserve the air [German: *Tauchen* (טויכן)? / to dive [?]] [for] the diver in the air; this matter [is set down] by writing—light [drawing] for its image and its blends [proportions] [German [?]]. *

* And I have made for myself a new covenant [berit], so that [I can preserve] the air [Lacuna]; * many times over, in particular, by a matter that is doubled, * which I printed in this book at first [in the first edition]; and an old man [?] [Lacuna] to Israel [Lacuna]; and to the son of [?] [his soul]. *

וְדַע — *Veda* ("And know")

And know, my brother, and see how great is the joy [?] [Lacuna], near to its completion [?], [as is the fitting use] of all the vessels [devices] mentioned that descended [into the depths].

[for] the source [origin] of this matter, and its foundation, is this [German: *Schwimmkunst* (שווימקונסט) / the art of swimming (?)]—[it is a power] in the body of the man who descends into the heart of the sea by the wisdom of nature [the art of swimming], whereby he can hold himself within it [the water], with [the air] (?]; as [the wise men] said: water resembles [our knowledge]: knowledge and wonders for us. * [And as is the case among] my own surroundings [my people] [Hebrew: ג"כ = likewise], [as it is] in the Talmud, that which is for them; and the wise men of [Europe (אירופא)] [the non-Jewish scholars].

such [a man]; behold, [the humility verses]: "I make myself light [insignificant]" (?]; "How light I have become in my own eyes" [קלה הן קלותי בעיני]; "I have become small [insignificant] from all" [קטנתי מכל] [Lacuna]; "[in the name of] our father" (?) [Lacuna]; in my own name [בשמי] I said thus: "Woe is me" [אוי לי]; "would that they [my words] resembled [those of] my fellow" (?]; "and I have established [created] that there is none (?]"; I return the matter (?]: "I shall bring back the abundance [stature] of Yaakov" [אשיב את כמות יעקב] in order to diminish a question [a difficulty] [recte: to make small the claim (?]]; "[and to lessen] from them"; "a peaceful dwelling [resting place]" [מסובה נחת] (?]; and the one [who answers] says, as is already known [Lacuna]...

among the non-Jewish scholars [of Europe] (?) there is none who knows in any [branch] of wisdom. "And I, the smallest [least] of the clans of Yehudah" [צעיר אנכי]; and the smallest one [the youngest] this day (?]; I said: "Woe is me, for I anticipated [thought first]; would that my [words] resembled theirs [Lacuna], according to the model of [their] knowledge, like [their] forms [of] wisdom"; for there is none who answers [me]; and my reasons are hidden (?]; my people depend on me for my answer (?]; the lesser one—how shall he diminish [the claim] (?]—shall he answer? Indeed (?], this matter [belongs] to (?) the wise men of Israel of old [the early sages], for there [are] the wise men [of Israel]...

[Margin: foot of column abraded]

[The opening of p. 127 carries a large ornamental banner combining the work's title-line "ספר הברית חלק א" (Sefer HaBris, Part I) with the section-rubric "כתב יושר" (Kesav Yosher, "An Upright Writing"). Below it the page resumes in two columns. The text first concludes the "Veda" humility excursus carried over from Perek 4, then opens Perek 5.]

the wisdom of the heart. And the people will say, "We, too...". He toils at wisdom and... toils for naught and... in his wisdom. The way of a man — when he prides

himself on... upon the sea, in a ship... without [the help of] God, to... at the time he fills [?]....

The forty-two-letter Name [ח"ב שמות = the 42-letter Divine Name]... is always in his thought... for the vanities of... truth, and let the matter stand... and his disputations... [?].

He said: This and the like belong to the earlier sage [or: "the ancients"], for it is enough... for the wise man "to a [single] word" [a dictum — i.e. a word to the wise suffices]. And so, too, the latter-day [sages] — let... the praise of the sages of the Mishnah and the Talmud... each man according to his understanding, his deeds....

[The author signs the close of the passage with his acronym] **מהר"ש** [MAHaRaSh — the author's siglum] and.... By the merit of [this] passage, may he be remembered for good [?]; and his disputations... "by whom?" My master refuted... the deeds... great deeds — the deeds of our God... in His place [?].... by the great power.

פרק ה [Perek 5]

[Right-column incipit heading, p. 127: **ה' הים** ("Five — The Sea"), restating the chapter number with the topic-word.]

It [the sea] has a special property: it goes and returns over its shore... and after it, all the waters return and reckon ...

The tides [the sea's going and returning over its shore]: at fixed hours the waters rise and recede, going out and coming in. By a certain measure of hours [שעות — exact figure [?]] each day the tide is later [than the day before], because the moon delays its rising by roughly that interval daily. So too the sea: at its appointed hour the water rises and mounts upon its shore, just as [the moon rises later]...

the rising tide between two adjacent shores [or "neighboring lands"] — between many and few — the waters rising a little, little by little. And it is called, in the foreign tongue, **פלוט** [Dutch/Low-German *vloed* / *flood*, "flood-tide"]; and the receding [tide] is called **עבב** [*ebbe* / *ebb*, "ebb-tide"].

[The author cites his source for the natural-philosophy of the sea:] As **the Sage [Chazal?] wrote** — "the sea by its nature, and the rivers" — the water rises at its set time...

the sea goes and rises upon its shore... and the rivers... and the rivers also ...

or the attractive force [כח המושך — the moon's "drawing" force] from it [the moon]...

it has a special property to ebb and to rise [להמעט ולעלות]... and rises upon its shore and... to ascend upon the [shore?].

they know in the heavens, when the waters will... how many times the moon... upon the moon [or: against the moon], and yet... for they cannot [predict] how many times it [the sea] will rise. The cause is that there are differences in the [moon's] approach, for as the moon draws near... so the waters draw near... and rise from the rivers... so it is a miracle [נס] upon every river that flows....

they return to their place [the waters], at the time the moon... and they recede [ימשכו] from... their shore, and they cease ...

upon the deep, every night [for] **[3]** ג' quarter-[hours] later ...

for every night **[3]** ג' quarter-hours, more or... each night **[3]** ג' quarter-hours, more — by night... **[?50]** נ' ... and by means of this it [the tide] is later, and it comes...

later, and there is no... [the tide] later by a day... a quarter-hour, later, from its place ...

[The author offers his physical model:] The matter is as the astronomers say : it is like a magnet [כאלו טבע אבן ישאב — "as if the nature of a [load]stone draws"]... the rivers... [drawing] the waters to themselves...

[A cross-section of the polemic and physics:] ...the moon, and on this account the seamen [המשייסלים / sailors] say... and to "ebb" [ולדבקס — [?], perhaps a garbled loanword] their ship; and likewise sea [וה כלל ים], the power... even the angels [המלאכים] in the sphere of the earth [בכדור הארץ]... the earth, to be drawn to the dust, that they should... and these powers of the parts of the water and the stones and... and the small drops [וטיפות קטנים] — therefore it acts [יפעל]... the [moon] descending in the heavens, since their power [כח] from the moon....

The moon, by the attractive force [כח המושך], is drawn down toward the body [of water]; the force draws the moon toward the corporeal, the heavy things — though one could laugh at him [whoever denies it] ...

and it is unique [יחיד] to the moon, the special property of the moon, by a wondrous deed [מפעול מחומה — [?]]...

[The author invokes a named authority:] **Indeed, the master, R. Moshe Chefetz z"l, in his book *Melech Machashevet*** [אמנם הרב ר' משה חפץ ז"ל בספרו מלאכת — R. Moshe Chefetz / Moses Gentili, *Melech Machashevet*, Venice 1710] wrote about this matter. "This is toil and vexation of spirit, and it is well-given [a good gift]" — [namely] that He created two great bodies, this one... in [its] place... and they draw near....

each one is drawn to its place ... because the sailors [עבדי הספינות] keep watch [at] the [proper] time and are vigilant for sailing [להפליגה / לספיקה]; for [if] not, the ship would be lost ...

how many times the moon... the tide of the waters [יפלו / יעלו המים], and these are the foreign terms — "ebb" ...

they know in the heavens, when... [the waters] will... how many times to rise, "when?" they ascend....

[The author returns to the Red Sea / tidal theme, citing the moon's monthly cycle:] ...toward the corporeal things ... it can be reckoned to the chalakim [the smallest units of time] easily... for as the moon goes and grows toward its zenith [גדול צד], then the waters will be drawn up [ימשכו המים]... they raise up [ייעלו] the waters of the rivers — [these are] the rivers, and the rivers too [בנהרות וגם]... [בנחלים]...

or the attractive force from it [the moon]; therefore the waters are greater [רבתה]... so too in the rest [of the rivers].

[A cross-reference:] **...as I have made known (in Perek 7) ...**

by the tide [בחמלט / "ebb" [?]] the waters [are drawn] toward the force... the water ebbs [חלף המים] and crosses over (**עבב ופלוהט**) [ebb and flood], and it ceases [?] [וחולס / וחלף]...

they desire upon the sea, and this... the sea, for the most part, at the filling [למלאות]... the body in it, and upon the river.

the rivers go and recede and grow distant from the sea ... the waters return at the tide [בחמלט]: the sea goes down to its place [ים למטה למקומן]... what it lacks [די] — what it lacked — for a [certain] number of hours ... it rises upon its shore [יעלה על שפתו], from this [side].

אמנם [Amnam — "However / Indeed," paragraph opener, set in display type, p. 128 left foot] Know this: that the measure of the tide [מדת עלית]... and the fall of

the waters in the seas and rivers is not [equal]... in some places greater, in some lesser — in places it is much, and the sea ...

the tide is higher, and according to it ...

the receding of the waters of the seas and rivers is not... in a few [places]; there is a place where it falls much, and a place where it falls little ...

[Two-column recto. The text continues the tidal discussion, then concludes with the first-person "Va'ani" passage and opens Perek 6.]

already its measure, and the sea is filled — at the borders of the sea, the (tide-?) stops [המפסיק] ...

a little and a little [מעט ומעט]... between [one] province and [another] **(טעניאלהאנד)** [Dutch *tegen elkander*, "[set] against one another," i.e. opposing/contending shores — gloss of the preceding Hebrew] — **a province** **(נרדפ)** [synonym-gloss: *medinah* = *land/province*] — a measure [מדה]...

and likewise not in all times is it equal; but at the time of the [tide]... ebb **(עבבע)** and at the time of **(פלוהט)** [flood], at the rising [בהצלות]...

between the new-moon [המולד] and the [tide]; and it tells [it indicates] a little, that at the new-moon ...

above **(פרק ד' מאמר ח)** [cross-reference: Perek 4, Ma'amar 8] — with him; even not...

the places — only [some] seas and [some] places, where... before its consuming [its completion] of the matter in this — to compel upon ...

upon God, and upon His true Messiah, may his house [dynasty] be established — they will recount it all ...

[The "Va'ani" first-person paragraph:]

ואני [Va'ani — "And as for me," paragraph opener, display type, p. 129 right column] before... the matter ... upon God [על ה]...

[The author turns to the splitting of the Red Sea:] **The splitting of the Reed Sea** [קריעת ים סוף] — **and He brought Israel** [והכניס את ישראל] across, for there was [a difference] between... that Israel went through the midst of the sea at the time of **ebb** **(עבב)**, and the seamen [וחופסן / the sailors [?]]... that Israel went through the midst of the sea — the rivers ...

in the very place where the Egyptians crossed in their chariots [כחזי גם ... באותו] — at the very shore, they could not draw near to it, for they did not... the shore at the lip of the sea [שפת הים], and they came to it ...

upon the sea, at the lip, the shore ...

And so it is the opinion of [our master, Ibn Ezra?] ...

the chosen [reading] of the Targum (שמות י"ד) [Targum on Shemos 14], and how Yaakov wrote... of the Torah ...

there were not two of them equal; and in (לאנד קארט) [Dutch *land-kaart*, "land-map / chart"]... maps [מסכים / charts]...

all the exiles in the land ... and the deeds of the Children of Israel at the house of ...

as the Haggadah of Pesach (הגדפ) [*the Haggadah*] [says] ...

that were renowned [המפורסם / famous], that the Egyptians crossed into the sea after them [רחבו מעבר]... the things ...

...as I shall make known ...

the Jordan [הירדן] — this is what God did good to us ... up to the Reed Sea, which God did good to our forefathers [שהוטיב ה' לאבותינו] — until... ...

[The author cites scriptural and rabbinic proofs:] ...it is a foreign tongue [it is the [meaning of] a foreign term] — that they crossed ...

...the crossing of the Reed Sea, at the crossings of the Jordan [מעברות הירדן]... the words of the heretics [דברי האפיקורסים — the Epicureans/freethinkers] who say that... ...

that the time was the time of ebb [העבב] ... היה בזמן ה[עבב] ...

in the foreign tongue ... that the sea, at the time of ebb (פלוהט)... they [the heretics] are unable to explain by their words even (האטלאם) [Dutch / Low-German loanword, perhaps *het lam* or an ebb-term — [?]], even (האטלאם) for the seamen ...

and the deeds of the Children of Israel at the matter ... (בלאנדעדס) [Dutch *binnenlands / blandeerd* — [?] loanword] — Tevel [the inhabited world] to see ...

across, to cross — as is all the words of Chazal ...

[The refutation, p.129 r2:] ...Moshe and the Children of Israel together upon the lip of the sea [על שפת הים יחד] — together they did [a great miracle and a wondrous wonder] ...

it is the nature of this place, and we have [further] in the matter; and the wicked returned [the Egyptians?]; do not be astonished at this — the deep, the borders of the deep [וכדומה לאלה]... and the like to these [עמוק ... זרות כאלה]...

Moshe and the Children of Israel upon the lip of the sea together, upon the shore [על שפת הים יחד על השפה]...

a great miracle and a wondrous wonder, the wonders of all [נס גדול והפלא מפלאות]... [הכל]...

and these are the tides [רצועות / רלועות] [?] of the sea — not great enough that they could cross, and these ...

it was not so; and they reckoned [ויחשבו] — two great days [שתי ימים גדולים] ...

they did not know the nature [of it]... the Egyptians; and at the time when the [waters] returned and they would be lost ...

And we will bless Yah [ואנחנו נברך יה] ...

[Right-column incipit heading, p. 129 foot: **ו' הים** ("Six — The Sea").]

פרק ו' [Perek 6]

[Display heading, p. 129 left-column foot: **פרק ו' הים** — "Chapter 6: [The Sea]."]

It [the sea] has in it whirlpools [ארבות — vortices/maelstroms], which are empty [hollow], and they... ... between two shores, near....

Sefer HaBris HaShalem — Part I, Ma'amar 8 "Mekor Mayim" (Source of Water)

[Perek incipit: ואלה (And these)]

[This section is a gazetteer — a running list of the world's straits (מעבָר, "passage/strait"), seas, and channels, each given with its European/place-name equivalent in parentheses. The connective Hebrew is crisp; uncertainty remains only on a handful of garbled loan-names.]

And these are the straits (passages) between sea and sea:

- The **1st (א')** passage is called קאלעטון [Calais]), which separates the realm of England from the land of [France], and the strait (דארדאנעלע [the Dardanelles]) called קינסטאנטיןאפיל [Constantinople / the Bosphorus]).
- The **2nd (ב')** passage, which separates [one realm from another].
- The **3rd (ג')** passage is called (א? טראליא) [— reading uncertain]), which separates the land of Spain from Africa [שפאניא...אפריקא].
- [Another passage] is the strait of (מאגעללאן [Magellan]).
- The **4th (ד')** passage is called גיברעלטער [Gibraltar]), which separates [Spain] from [Africa].
- The **5th (ה')** passage is called סיציליען [Sicily / Strait of Messina]), the district of Sicily near (נעאפיל [Naples]).
- [Another passage] (זונד [Øresund / the Sound]), which separates the realm of [Denmark from Sweden].
- [Another] (א? וועסמער) and (א? וויסי מער) [— reading uncertain] — and it is joined with the sea of [?].
- The great sea-strait between [England and] (אירופא [Europe]) on the one side.
- (מיטעללאנדישע מער) [German: Mittelländisches Meer = the Mediterranean]), whose length is r. [reading uncertain] parsaos [parsangs], and it begins at the western edge.
- (אוקיאנוס [Oceanus / the Ocean]) and a barrier of land.
- (כאלטיסע מער) [German: Baltische Meer = the Baltic Sea]), and it is only a great tongue [arm of the sea].
- [Another, near a] city, called (קאלטע זעע) [German: Kalte See]).
- [Various] islands [near] (פערטוגאל [Portugal]), a great sea near the land of Portugal in the west.
- [A strait] called (נאר דזעע) [German: Nordsee = the North Sea]) or (טייטסע מער [Deutsche Meer = the German Sea]).
- [Another] near one [coast] of (פרייסן [Prussia]) and (גרמייא [Germania]).
- There is a great body of fresh [sweet] water in Germania. And above it (א? טייטסע מער) [— reading uncertain]. And the strait is called (א? חבר זעע) [— reading uncertain] / (Habr See) [— reading uncertain].
- [A coast called] (פארטוגאל [Portugal]) — a great sea on the western [side].
- There is a sea-strait between the realm of England and the realm of [Spain] called (גיברעלטער ... מעבר [the Strait of Gibraltar]) [— named again].

- There is fresh [sweet] water (מיזי מאהר [?]) [— reading uncertain] which is called (דיטרהאני [?]) [— reading uncertain], its length t.r. [600 = ת"ר] [?] parsaos.
- There is a sea whose beginning is [the place named] (כארוט [Beirut?]) / (חוף ים דמשק) [?] — coast, sea of Damascus (בארוט [?]).
- There is a sea which separates [one land] from (מעהויריקא [Mauritania?]) [?] near (מינוריקא [Minorca]).
- (קורפּי [Corfu]) (קורסיקא [Corsica]).
- [Another near] (אירופא [Europe]), which is closer. And in Ma'amar 9 (במאמר 9), Perek [?] [— a cross-reference].
- [Another in] Italy (איטליא), and in the realm of Turkey (וטירקיא), the strait called (אדריאטישע ים [the Adriatic Sea]), which is the middle part of the central sea [the Mediterranean]. [Another] called (שווארצע [German: Schwarze...]).
- This is the Black Sea (ים השחור) called (מעהר מארע [?]) [— reading uncertain] — by way of the sea.
- (רוסיא [Russia]); and there is also [a strait] which is a marvel to behold, its length p.r.k.h. [?] parsaos.
- [The places] sank and descended at their boundaries (תחומן [?]) [— reading uncertain] and in the realm of (מיני... [?]) [— reading uncertain]. It is a place of great fresh water.

[The above gazetteer reads right-to-left in the source; the place-names in parentheses are European/geographic equivalents.]

[Perek incipit: ימים (Seas)]

[Large incipit, p. 130.] The Holy One, blessed be He, created seas, and within them gatherings of much standing water, and they stand deep in their places. There is in each of them one [body] joined [to another], and they are called:

- (פאליגיא [Pelagia / the open sea]) — from them are great seas, and from them small ones. And each one is enclosed [surrounded] within [the land].
- The children of Israel passed through [these waters] in [various] matters, and in [several] places they were named [accordingly].
- [A place] in the realm of (פרייסן [Prussia]) — a sea called the Sea of (פילא [?]) [— reading uncertain]. And so too elsewhere.
- [A coast/strait] which is a great arm of the sea (חבל / arm), its length thirty [30 = שלשים] parsaos, and its width twenty [20 = עשרים] parsaos.

- [A part] of (אירופא [Europe]) is called (נאהאנא [?]) [— reading uncertain].
- And so too in the same realm there is a sea called (קורישע האף [German: Kurisches Haff — the Curonian Lagoon]).
- [The straits] and it is an arm of the sea called (מעאמיל [Memel]). And its shores are p.r.s. [?] parsaos, and its width [several] parsaos.
- Its length is thirty [30 = שלשים] parsaos and its width is twenty [= עשרים 20] — the parts of which are seas.

There is fresh [sweet] water in the land, and broad ones — and there are seas of fresh [sweet] water — and they have changed [varied] in the spring, in several places. There are great seas, one of which is like [another]. [The parts] are parsaos, and its width is 2 [ב'] parsaos. There is also a fresh-water sea, one, and the discovery [of] more great [ones] [— reading uncertain].

[Reading uncertain — a run of geographic lines] twenty [?] parsaos. There is also one fresh-water sea, and there the fish spawn [are born]. [A place] whose name is [?], a forest. There is a vortex [whirlpool] in it caused by a strong [wind]; it is always swallowed [drawn in] and goes [round]; there is, in its region, a [strange] matter.

[Top of p. 131 — continuation of the foregoing discussion of waters that swallow / draw down, and of the Sambatyon. The leftmost (c0) edge carries the heavy gutter-shadow of the binding; a few line-ends there are lost to the gutter.]

The whole [river / region] was created to attest in the land. And so too there is a "Migdal Tafsín" [tower of Tafsín], as there is a "Migdal Tafsín" — together with the philosophers [המתפלספים] — that human beings of our lands — investigators [מחקרים] and the [European] sages who go [abroad] — what [they hold] in denial [כפירה], and the like, this and that.

And there is a sea, a river — "Migdal," "Sages," and a "Sea of Rivers" — as is hinted in the Zohar, Parshas Toldos [— citation: Zohar, Parshas Toldos]; there is "Migdal Tafsín"; and it is the river of Sambatyon [נהר שבתיון — the Sambatyon]. And behold, the investigators of the nations [מחקרי האומות] — and this is the matter for which they did not see — our evidence is not solid, and many things were hidden from them, like a region such as (אמעריקא [America]) and people who settled — human beings — in the southern part of the inhabited world. And the river of Sambatyon [נהר שבתיון] is in the region [בגלילות] of (אינדיא [India]).

Now this matters greatly to the sages of old, because they did not see these things. Our evidence is not solid proof, and many things were hidden; like the example

of (אמריקא [America]) and those who settled in the southern part of the inhabited world, and the like.

And the river of Sabbatyon is in the regions of (אינדיא [India]), and it flows out from above, from (קאלליקוט [Calicut]) — not far [from there]. And so too there are diverse springs in the world — springs called (זאלץ ברוין [German: Salzbrunnen = salt springs]) — and there is [a body] whose waters are bitter [מרים], and human beings cannot drink them; and they go out to the heat for healing [לרפואה]. And there are healing springs which people resort to for the healing of a person — to bathe in them; and the like, like the hot springs of Tiberias [כמו חמי טבריא] and the like.

And there are mineral waters, called (מינעראל וואסער [German: Mineralwasser = mineral water]) — at times [forming anew]. In a place where the water forms — it [the place] is new, and at times it darkens in the arm of the bitter waters. And there is a spring whose bottom [runs dry] on Shabbos, and waters would not be in it — for already there was, in the world, in the days of King David [בימי דוד] [such a spring]; and afterward the city swallowed it up [נבלע] in the midst of an earthquake [רעש], and the sea [covered it], as is written in Sefer Yosifon (Josippon), chapter 3 [(פרק ג')].

[Parenthetical cross-reference in the source: ('פרק ג') — "see Perek 3"]. And according to his words it is still gathered [there].

And just as [a strait was] in its days, so it was. And of bitterness, much [could be said] — I said: I shall not refrain from explaining it. And what of the waters of contention [מי מריבה — Mei Merivah, "the waters of strife"], over which there is [a question] — as in this generation, as I shall explain in the next Perek [בפרק הבא], God willing — for this too is the matter [העניין], and that is it.

פרק ז

[Body heading, p. 131: "פרק ז' חכמים" — Perek 7, incipit-word "Chakhamim" (Sages).]

The sages of old said that the cause [of the sea's saltiness] is the sulfur [הגפרית] it contains, and the salt [ומלח]. There are rivers and the brooks [הנחלים] which in the world empty [into a place]. And a river that descends to a low place is held there, as in "the streams [run] to the brooks" [— alluding to Kohelet 1:7] [citation: Kohelet (Ecclesiastes) 1:7], and the like [תהלים ק"ד] [Tehillim 104 — citation]). And the springs [המעיינות] draw their waters.

[The discussion turns to why the sea is salty.] The waters are within the earth, in cavities [במחילות — underground channels], beneath the earth; for many springs and depths [ותהומות] draw up water, as it is said.

And from them the waters are drawn — in the earth, in cavities [במחילות]. And the salt that is dissolved [המומס] — like the sand in the sea [בחול בים]. And in sand [ובחול] there is every part of sulfur [גפרית], and salt [ומלח] dissolved in water; and so it is.

Therefore the investigators of the earth's geography [מחקרי ארץ הגיאוגרפיע] — the later ones [האחרונים] — contradicted [סתרו] the view [דעת] that the saltiness comes from heat [בחום]; for if the heat of the sun were the cause, then [the waters would behave otherwise]. And the springs that come up from the sea, from beneath the earth — yet the sea is always salty. And it is salt over all its banks [על כל גדותיו]; I shall explain this further, as we wrote above.

The salt and sulfur are gathered, and the springs of the deep [מעיינות תהום] are blocked [נסכרו]; and that is from the world's beginning]. And behold, this is what they said: that the cause is the sulfur [הגפרית] and the salt of the earth [ומלח של הארץ]; for the sea's waters were never dragged out — its waters are therefore salty [מליחים] in their nature [בטבען].

[The discussion now treats the source of fresh water in springs, rivers, rain, and snow.]

[Cross-reference, p. 131: ('במאמר זה פרק ד) — "in Perek 4 of this Ma'amar."]

The exposed winds [רוחות] and their waves [גליהם] in their way — every resting-water [כל מי מנוחות] — and the source of the brooks [ומקור הנחלים] and all the rivers [וכל הנהרות] come [נובעים] from the sea [מן הים], rising from the sea beneath the earth [מן ים מתחת לארץ]. And the rain [והגשם] and the snow [והשלג].

And the like — they are made of the [vapors]. Specifically from the sea, for most of the vapors rise from the sea dripping water [נוטפי מים], and the rain falls [ויהי לבלע] [the depths] swallow [לבלע] them in their nature, in the deep [בעומק]; they remain [ישארו] only [there]; and the sun [השמש] and the melting snow [ונומס השלג]. And if the channels [פלגי מים] descend [ירדו]...

[Continuation of Perek 7 — why the sea is salty, and the water cycle.]

perforated [מנוקב] and full of sand [והמלאם חול], and it [the sun] continually heats this, in order to settle [purify] the way — all the murkiness [כל הקדירות] goes [off];

and below. And these are the bitter waters [המים המרים] and the salt-parts [וחלקי]; for the sand's nature, in its contact [במגע] with the water [את המים], [makes it that] the salty waters draw the salt out — and a few would sweeten [ימתקו] it. And accordingly the verse may be explained [ולפי זה יפורש הכתוב].

([Kohélet 1 — citation; alluding to Kohélet 1:7, "all the rivers run into the sea"] [citation: Kohélet (Ecclesiastes) ch. 1], as Rashi explained [כאשר פירש רש"י] [Rashi, of blessed memory] — ז"ל).

the earth draws up waters and they return [ווחזרים], and form basins [וגבעים] which [hold them]; and accordingly the investigators of the geography of the earth [מחקרי ארץ הגיאוגרפיע], the later ones [האחרונים], rose up [וקמו] and contradicted [וסתרו] the view [דעת] held in heat [בחום] — namely that the saltiness comes as if the sun evaporated and heated the sea; or that they come [from elsewhere]. And the springs of fresh [sweet] water [מים מתוקים] come up from the sea beneath the earth [מן ים מתחת לארץ].

For the sea is always [תמיד] salt [מלח], over all its banks [על כל גדותיו] — as we wrote above [כאשר זכרנו למעלה] (cross-reference) — that they may not be filled; and the springs of the deep [מעיינות תהום] are blocked, and this is from the world[*'s beginning*].

And behold, this is what they said — that the salt of the earth [מלח של הארץ] is the cause, for the sea is never dragged out for its waters to be other than salty [מימיו מליחים] in their nature [בטבעו]; and the exposed winds [רוחות], and their waves [גליהם] in their way — every resting-water [כל מי מנוחות]; and the source of the brooks [ומקור הנחלים] and all the rivers come [נובעים] from the sea [מן הים] [— a partial repetition of the preceding lines].

from the sea beneath the earth [מן ים מתחת לארץ]; and the rain [והגשם] and the snow [והשלג]; and the like — as it is made [נעשת נשיאים] (vapors / "clouds rising," alluding to [נְשָׂאִים]), and a vapor [ועבי], and the clouds [והנשיאים]. Specifically from the sea [מן הים], for most of the clouds [רוב הענני] rise [עולין] from the sea [מן הים] dripping water [נוטפי מים], and the rain falls [ויהי הגשם] upon the earth; and just as [the depths] swallow [לבלע] them in their nature, in the deep [בעומק], the waters remain [רק ישארו] only [there]; and by the sun and the melting snow [ונומס השלג]. And if the channels of water [פלגי מים] descend [ירדו]...

([cross-reference: "Perek 4 of this Ma'amar"] — [the verse "all the rivers run into the sea"] — so that [it may be]; and what bitterness [מרירות] more bitter than the bitterness of the sea.

[The continuation concerns how fresh water rises and condenses, drawing on Bereishis Rabbah:]

And so they voted and concluded [וּמְנוּ וּגְמְרוּ, read for "וכן גמרו"] the view that the waters around [שְׁסִיב] the waters of the sea [מִי הַיָּם] are salty [מְלֻחִים]; they are not [salty] from the bottom.

For there is, in the depth [בְּתַחְתִּית] of the sea, much sulfur [גִּפְרִית הַרְבֵּה], parts [חֲלֻקִּי]; for [the fresh waters were set] from the days of Creation [יְמֵי בְרֵאשִׁית], in order that the sea not [overflow]; — the resting-waters [מִי מְנוּחוֹת] — the standing waters [מִי הַעֹמְדִים] in one place [בְּמָקוֹם אֶחָד].

[The prose treats the layering of fresh and salt water in the depths.]

The snow [וְהַשֶּׁלֶג] and the dew [הַטֶּל] descend from the air [הָאֵוִיר], settling [מְנוּצָה] upon the earth; the snow [וְהַשֶּׁלֶג] comes from the waters of the air [מִן הָאֵדִים הָעוֹלִי] — from the vapors that rise [מִן הָאָרֶץ] from the earth [— cross-reference: "in this Ma'amar, Perek 4"] — as is explained; for [בּוֹ שֶׁשֶׁמֶשׁ הַמַּעֲלָה] — "in that the sun raises up" — from the [earth]; the upper vapors rise [הָעוֹלִי] from the earth [מִן הָאָרֶץ].

And those who bring [the view] [מְבִיאִי], that the parts of the sea are great — to the height [אֶל גּוֹבֵה] of the air [הָאֵוִיר]; there the vapors are made into vapor.

The sun does not draw up [— reading uncertain], as it is written in [a] Ma'amar, of the Sages [חז"ל — Chazal], as in the Tanchuma [בְּתַנְחוּמָא] [— citation uncertain], of the sea's parts; — fresh waters [מִתּוֹקִים]; and the brooks [וְהַנְּחָלִים] are fresh [sweet] [מִתּוֹקִים] — they are made of mixtures; and accordingly they are over the cisterns [עַל הַקִּימוּרִים] and over the springs of water [וְעַל מוֹצְאֵי מַיִם], and all kinds of waters [וְכָל מִיֵּי מַיִם], and their waters [הַמַּיִם] flow out from it [יִזְבוּ ... מִמֶּנּוּ].

As to rain and snow [וְהַגֶּשֶׁם וְהַשֶּׁלֶג] which fall [נִפְלוּ] in their places [בְּמָקוֹמָן], as the water that fell [נִפְלוּ] upon the earth [עַל הָאָרֶץ] every year [כָּל הַשָּׁנָה]; the cause is well known to all the multitude [לְכָל הַמּוֹנִין]; and behold the vapors arise.

[Bereishis Rabbah citation:] As in [Bereishis Rabbah, Parshas 13] רַבָּה פֶּרֶשָׁה י"ג [Hebrew: 13 = "freshening / sweetening"] — they are of the same nature; therefore [it is so]. Therefore it is announced in [Bereishis] Rabbah concerning the waters [עַל הַמַּיִם], over the rivers [עַל הַנְּהָרוֹת].

The waters that find themselves [הַנִּמְלָאִים] in the world [בְּעוֹלָם], for all of them [מִי] flow from the rain [הַגֶּשֶׁם] [מִן] and the rivers; the waters of the rain [שֶׁהִכָּל]

[המטר] and the snow [והשלג] and the dew [והטל], if they stand [אם יעמדו] in their place [במקומן] — how much are they? Or are they a residue [יתר] of a layer standing dry [מצב נגובה] over the face of the earth [על פני הארץ]? — the waters that find themselves in the world, for all of them are drawn from the rain [מן הגשם] and the rivers.

The waters of the rain [מי המטר] and the snow [והשלג] and the dew [והטל], if they stand in their places [במקומן], as much as fell [נפל] upon the earth [על הארץ] each year [כל השנה] — this is enough [זוה מספיק] for the springs of the earth [פני הארץ]; in their opinion [לפי דעתם], for all the multitude [לכל המון]; the waters fill themselves [ימלו למן] sufficiently [כדי], and no more [והותר], and they do not come from the sea [מן הים].

Indeed [אך], the snow and rain [וגשם] — a gathering of water [מקוה מים], bitter waters [מים מרים] and salt [ומלוחים]; for in the earth [בארץ] there is rainwater [מי שבלע אותם בארץ].

[The closing lines treat how water gathers in the world — all of it descending from the rain, the snow, the dew, and the rivers — and how the earth absorbs it through underground channels.]

the waters that find themselves [הנמלאים] in the world, for all of them flow from the rain [מן הגשם]; the waters of the rain and the snow and the dew, if they stand in their places [במקומן], as much as fell upon the earth all year — this is enough; in their opinion, for all the multitude the rain suffices, and they fill themselves [ימלו למן] sufficiently and no more, and they do not come up from the sea, returning by way of a circuit [דרך גלגול]; ...and the salt waters [ומלוחים] that find themselves [הנמלאים] in the earth, were dammed up [ועצרו], returning by way of the cavities [דרך מחילות].

Sefer HaBris HaShalem — Part I

Ma'amar 8: Mekor Mayim (Source of Water) — continued

Perek 7 (continued)

through cavities of earth and through places that contain large quantities of sulfur, salt, and saltpeter. So too the water, passing through soil and stone in those places where it works, returns and rises sweet onto the surface of the earth, and pours out water over the face of the dry land. This is the meaning of the verse "All the rivers run [into the sea]... to the place from which the rivers come,

there they return again" (Kohelet 1:7): the waters rise continually as vapor, and the rivers flow constantly. At times they descend as snow, and the snow-waters melt and are sent down again into the deep, to the depths of the earth; and from there the water returns through cavities and channels — these are the springs and the underground deeps that emerge in valleys and low places — and it is conducted along its course to a river, and from the river it crosses on to the ends of the earth and to the distant seas, and there [the waters] pour into the midst of the sea. By this path the seas have a way on which to travel, and therefore the sea never becomes full.

Now [I will report] all the sages of this latest generation, who have investigated this matter and contradicted the view of the earlier authorities — for this is the way of fools: each says one thing and contradicts another, and this one refutes that one, and they themselves do not know whether to side with the ancients or with the latter sages, who explain in their treatises that the vapor which the heavens raise [from the sea] returns. But all of this is mere conjecture, an uncertain thing; and even granting it, it is impossible that the [returning] produce of the waters could be made up in full. As for all the rivers [they cite as receiving from the sea], there is no proof — only doubt; it is [argued] from nature, that since the springs beneath the earth are full of water, much of it rises [as vapor] in the season when the heavens draw up the vapor of the rain, and the water diminishes in the season of that rising of vapor...

[so] that the sea would be left dry by way of a river [?]. And it has been argued [?] [that the water travels] up to the ends of the earth and the distant seas, and there [the waters] pour into the midst of the sea — and yet the sea is not full. The latter authorities have contradicted the view of the ancients, [holding] that their way is like this: that the heavens do not draw up [vapor] from above the surface of the earth into the cavities beneath; rather, only the foundation-mass of the waters draws up the [vapor] [?]. [On their view] the doubt remains, by nature, [as to] whether there is enough [vapor]; [for] from beneath, [through the] cavities, the rivers carry the water [back] to return it — and this [view] is called "natural" and "[scientifically] established."

But [the others] reply [?]: rather, it is the rising of the rain in [its] season [that accounts for it], and [then] the waters diminish; and in the season of the rising of the rain there are many rivers that channel the water from beneath, and they do not flow forth as the latter authorities [claimed]; and again the waters do not suffice — neither from springs nor from sources — to fill the great seas of the world. So the sages of this generation, too, have contradicted [one another], and

in their disputing they have taken their stand upon the very opposite of their own words.

Upon the earth, in a single year — from its beginning to its end — a great quantity of water [falls]; if such a quantity from rain, snow, and dew [accumulated] every year, it would all be water [?]. In one year the whole of it would amount to a known depth across the surface of the earth. And here is the most surprising thing of all:

[The passage now gives figures for the discharge of named rivers, reckoned in millions of cubic "feet" [Italian: piede, "foot"] of water per hour. The river names are printed in parentheses as European loanwords; the discharge values are gematria.]

And here, this river called the (טעמיזע) [the **Thames**] discharges, [each] hour, three million five hundred thousand (3,500,000 — שלשה מיליאן ות"ק אלף) cubic feet of water into the midst of [the sea]. The river [?] which is in the country of France [צרפת] discharges, every hour, [figure illegible — [?]] [cubic feet]. The river which is in the country of (רוכיא) [?] discharges, every hour, [figure [?]] [cubic feet]. [Another river discharges,] every hour, ten million (— עשר מיליאן — 10,000,000) cubic feet of water. [Another discharges,] every hour, twenty-two million (22,000,000 — כ"ב מיליאן [?]) cubic feet of water. And this is the sum [?]. And the river (פא) [the **Po**, Italy] which [is in...]; and the river (וואלהגא) [the **Volga** (?)] which [is in...]. These [are] the rivers of the [region of] Tuscany (הטעלאני (?) — "the Italian/Tuscan ones" (?)); [yet what] they lack [is felt] in every [season] [?]. [There are rivers] which in the world [run] in great abundance; [and rivers] which [are] upon the shore of the sea (אוקיינוס) [Greek: Ὠκεανός (Okeanos), "the Ocean"]; the rivers [whose courses run] ten parasangs [?], famous ones, which are called in their language (קטלאגוס) [Latin/Italian: catalogo, "a register/list"]...

All this is [reckoned] by the measure of the water that they [the rivers] lack — and how much the more so for what they do not [carry] at all? One can give thought to the matter: how great is the discharge of [all] the rivers? — for it comes to so much [?]. And so [the sages] took their stand, arose, and accepted the view that the waters always issue forth continually [back] into the rivers, by the channels and cavities through which they go — in accordance with what was said above, that the produce of the waters [returns] [?]. "And his words are living and enduring, forever and to all eternity."

Perek 8 [המים, "the waters"]

The waters [המים] — their benefit is great, and their goodness is so abundant that it cannot be fully told, and there is none among mankind who can recount it. But I will mention only a little. Every one who drinks water in the morning, [discerning] between good and bad and understanding [how] to discern them: [good water] has neither taste nor smell, and yet it is not without [virtue]. It enters the body for drinking, and from it the limbs [are nourished] [?]; and the body accepts what is good for it into all its channels, while the harmful [matter] that would injure it — it takes from them [the waters] [?].

Water — choice, good, and beneficial to the health of the body — should be clean, light, and clear. Such water [should be]: whether melted from snow on a mountain, [filtered] among the rocks; or [welling up] from a country spring; or river water mixed [with other waters] of various kinds that have [their own] qualities; or even water that has been heated by fire [?] — one should drink water that there is no doubt he may rely upon, and that will not become foul. Good for drinking is river water, and water drawn from a steady [source] — the constant [flow], the well-frequented [stream] [?].

But all water from a [stagnant] reservoir [?] — gathered, standing water — is not as good as the [kinds] mentioned, for it tends to putrefy [?]. A river is preferable to all the dripping [seeping] sources; by its nature it is more wholesome than the others, for [a river] [flows] more by its nature, and a person can keep [himself] from it [?].

[The water] preferable to all rainwater [comes] from rock [?]; [it is good] from the rivers when it is poured out [fresh]. Only one should keep his distance and not be deceived in this matter, for what has been poured out [stale] [?].... As [Scripture says], "to water the garden" (Bereishis 2:10). For [this water] is good — beyond all rainwater, without doubt. And it is also good by [its] nature, because the vapor of the heavens, from which rain [comes], is salty and is not sweetened; [and yet] the particles of salt that separate out [from it] — for [the rain's] nature is salty [?]....

and the vapor of the heavens is drawn up [absorbed], and its taste is altered; [these are] the wonders of the heavens. Where rain has not fallen into a cistern, [yet later] enters the cistern, and the gathered reservoir [?] — the rest remains for boiling and for cooking [?]. These waters condensed from above, [warmed by] the heat of the heavens; and the hail, too, melts, and the snow-waters [melt]; for the [rain] from the heavens [comes down] cold. As for the more [wholesome] water: hail is good for drinking [?]; only [be careful], for snow [?].... and again, that snow

is to them [good water for] drinking; and the water is more wholesome [than others]. And [as for] water boiled, and all that is cooked in water [?]....

But [stagnant water] is worse than this, and its nature [is harmful]: it is "many waters" that have already become foul, and [in time] they come [?].... And in all that is cooked, boiled in it, it becomes nauseating; for such [waters] are like the foulness of bodies — still and motionless — reservoirs of water, [as] in the deep places; and [it is] water gathered from a pit [?] and from the deeps. And the orchards [Italian: paradiso / Spanish: paraíso, "garden, orchard"] that are there, and the pools [אגמי מים, "marsh-pools"]: the waters [of these] are these [stagnant kinds] [?]; and the conduits [Italian: condotti / Latin: ductus, "aqueduct-channels"] [?]; these waters [?], [standing] in the valley. On account of this there is much that is bad in them for a person. And there is much, in [the matter of] human health...

Another matter I will tell you, precious and dear, for you to keep: a good morsel [Aramaic: תלמא? — "a good bite/portion" (?)] in moderation, and not [to excess]. [If] you have had no water to drink, and you do not [?].... When you are cold, drink — and stay warm; and refrain from immoderate [drinking], [for] the body [will suffer]. [Drink] in moderation, whether cold or [tepid] water, and in [proper] measure. And also when traveling on the road: a person should not drink water hastily, but only [after letting it settle] [?]; [strained] through sand, or pieces of small stones and pebbles, so that it will be sweetened [purified]; black [silt] [?] and pure [?].... and lentils [?] and the like, to complete the matters that are fitting; that one eat, and [the water] be sweetened; for [thus] he comes by it [safely] — [even] a person who is exceedingly weak — when he reaches a spring along [the way] and there is no [other source].

And what is bad for him is, as is known, the matter of this river-[water]: it is the limestone [silt] [?]. Let him chew [his food] well, drink in measure, and [take care] that what he swallows [is clean]; for [many a one] has been harmed [?] by his eating or by his drinking. As our Sages said (Talmud, Perek Kamma of [Avodah] Zarah [פרק קמא דע"ז] [?]): "Let him not [drink] directly, [bringing] his mouth to [the water]" [?]. Rashi [explained] [רש"י ז"ל]: that he should not gulp it down; rather, he should take a vessel and draw the water [into it], [and drink] cleanly; [so that] the water [may] settle. He should not drink water from a cistern until he gives thought to the source of the spring from which the water [comes], lest there be in it some unclean thing of the earth and he sicken from it. [Let him beware] of what may be swallowed — a small, fine worm — in any creature, and in any [such thing that may be] in the water. And so, too, afterward — let him not drink the water [unless] it is clear.

And on this point I will add [a word], for [the reader's] good: the foundations [of the elements] [?] — the [first] three [are accounted for], and the waters [return], and nothing is left over [unaccounted]; for there is [a portion] reserved, to be sanctified [?]... So in the ma'amar that follows I will mention earth (*afar*) and all that is mentioned [concerning it], [as Scripture says,] "And [God] saw the earth, [and behold] it was [good]" [?].

[The author closes the discussion of water with thanksgiving to HaKadosh Baruch Hu and an explicit transition to the next ma'amar, on the element of earth.]

[Thus it is fitting] to give thanks to the Name of ה' for the water, and to praise the One who [spoke and the world came to be] — as [Scripture] says, "Blessed is he who comes in the name of ה'" (Tehillim 118:26) — for the matter is so, and the [reason] is recorded in it; thus it is, and understand this. *

Ma'amar 9: Chug HaAretz (The Sphere of the Earth) — the element of earth

[New ma'amar — flagged per task instruction]

Perek 1 [עפר, "dust/earth"]

Earth [עפר] — the fourth element, in truth, the foundation, the fourth [of the elements]; [its quality is] the thick and the gross. It, too, [must be considered] in its divisions [?]: its qualities are cold and dry — two qualities; and also [in its] composition. Reflect upon [it], and you will know that it is the body, the gross matter; and also that it is compounded from a gathering of fine and minute parts — particles of dust and fine grains [?]. The portions of soil and dust [are made up] of large parts [?] and small; and they [comprise] revealed parts and hidden parts [?]: stones, and rocks, and clods [?], [piled] one upon another [?] — as explained above (Ma'amar 5, Perek 3 [?] [cross-reference]). And consider [further]: by its [own] divisions, [the earth] [forms] hills and mountains and dust — [and so] each [feature is constituted]. Such are the natural [bodies], [for] all of them are reckoned among the foundations of the earth [?]; and you will see that each one [is drawn] from this [element] (Ma'amar 6, Perek 4 [?] [cross-reference]). [And the earth] is called [a "globe"] [כדורי, "spherical"] [?] — it is [shaped] like a sphere [?].

[As to] the earth: it gathers in itself, [too], standing waters [?] — [for] besides the running waters [there is] much [standing] water; and all the spring-waters that come up [within it] [are gathered], as [it were] like a fountain. The earth has [within it] many gathered waters [?] — twenty-two [?] reservoirs [?] of portions of

water [?]; for besides the flowing waters, the springs are present continually within it, within the earth, as mentioned above (Ma'amar 8, Perek 7 [cross-reference]). And in detail [?]: as for the absorbed [waters] that descend [into it] [?], [the earth] retains [them] [?] — [these] from all [the sources] [?]. But its essence is dust (*afar*), and that is the [main] matter; for it is the universal, comprehensive [element] — and each [thing] [is drawn] from this. [Said] R. [name] [?]: in particular [?], that is, in the rocks, the stones [?]...

Ma'amar 9 — Chug HaAretz (The Sphere of the Earth)

Perek 1 — עפר ("Earth/Dust") [continued]

a man, in every particle of it, by virtue of what it is. This is its spherical nature. The deep valleys are nothing but pock-marks within the great apple [i.e. the globe], so much so that they count for nothing against the great bulk of the earth's varied forms. And here is its place, as I have shown you [cross-reference: in Perek 3 of this Ma'amar]. I will also give you, dear reader, a proof that the earth [is spherical]; but the rest of it — this is not the place to set it down, for the matter requires a chapter to itself, in its own place.

[Incipit:] כמות ("How great") is the earth in its roundness — that is, the line that encircles it [its circumference]: namely, [several hundred — first digits abraded] [?] hundred parsaos; for every degree [ma'alah] of the 360 [Heb. 360 = ש"ס] is 15 parsaos [Heb. 15 = ט"ו] of the earth, beneath the line of the sun [the ecliptic/solar circle] that [the planets] tread; and this is the line that encircles the whole earth opposite [the celestial meridian]. The line measuring the earth — the line on which it sits, "the sphere of the earth," opposite the line of the heavens above it — is called in their tongue [Latin/German loanword] **(עקוויסטער)** [Heb. עקוויסטער = Lat. *aequator* / Ger. *Äquator*, "the equator"]. [*] And it has been demonstrated of this that a man can walk to the north — many parsaos — and for every degree he advances, the [pole]-star ascends one degree above his horizon; and if he goes to the south, [the star] descends from him by one degree; and if he doubles [the distance], the elevations of the [pole]-star double in proportion. In truth, all [of this proves] that the earth [is spherical].

15 times 360 [Heb. ט"ו פעמים ש"ס] comes to 5,400 [Heb. 5,000 = מאות ד' אלפים ה' אלפים, 5,400 = 400 +], and it [the line] passes through, and runs through, the whole depth of the earth from the [point] facing it — so as to be more than 1,719 [Heb.

1,719 = 719 + 1,000 = אלף תשי"ט [?] [the diameter/depth figure], because it [the earth] is [not flat]. By everything that is in their measurements, [the line spans] handbreadths in the width of the apple [globe]... so that it is not [flat]; for we are not [to suppose otherwise]. By way of the [established] reckoning, as the Sages of blessed memory said [cross-reference: בפרק קמ"א דסוטה — in Perek 141 of Sotah], there are upon the face of the ground high mountains and lofty hills — in a place where there is a great depression, a low plain, and valleys, with their regions.

[Foot of column, p. 136 recto:] ...holds nine million square parsas [Heb. מחזיק 9,000,000 = תשע מיליאן פרסאות מרובעות square parsas].

Perek 2 — והארץ היתה ("And the earth was...")

[Body heading, p. 136 recto, square type:] פרק ב' והארץ היתה ["Perek 2 — And the earth was..."]

the earth from above surrounds [encompasses] every one of the [four] elements in turn. On the third day [of Creation], by the deed of Bereishis [Genesis] that took place, [the waters] were gathered up to one place [cf. Bereishis 1:9, "and let the waters be gathered... to one place"]. And so they were gathered, and the residue passed over to the ocean [Heb. לאוקיינוס, "to the Okeanos" — Greek Ὠκεανός]; and the inner depths of the earth [were laid bare], and behold, the face of the ground appeared, and there was revealed the solid sphere of the dry land [yabashah], close beside it. And it is called [Heb. פֶּסֶטֶס לָאֵד — Ger./Yid. *festes Land*, "solid land / mainland"]; and it is called by the wise men of **America** [Heb. אמעריקא]. They have also discovered yet other [continents] — "the islands of [the...]"; and so in the West [there is the] sea. And likewise there are several continents [landmasses] of the [earth] that have joined two coasts; and continents of the lands of the earth, all of the eastern [side] turning to [the...] in **Africa** [Heb. באפריקא], the connected [region], with its many districts; and so the connected continent... a parsah; and there is sand there, low ground that [stretches out]. With all this, [the truth is] that the seas absorbed into the earth — whose [residue] is connected and joined — are seas beneath the [land], enclosed by [other] seas, joined by [still other] seas, [all belonging] to the sphere of the earth; only they are spread upon its surface.

the absorbed waters beneath the [land], and by way of the [established] reckoning. Above all, in truth I say: the mountains, whose valleys are flooded with water — many waters that wash the sand from its place — [are] precious,

[and one may ask] how, and by how much they lie beneath the surface of the earth, by the knowledge of the [scholars], according to the philosophers.

[the water] absorbed into the earth, and all that is exposed — that dust is connected and bound to it; waters beneath, enclosed by seas that are joined [together] — not according to the view of some of the philosophers, who say there is a [continuous water-layer] connected to the sphere of the earth; rather, [these waters] merely spread over it, by virtue of the waters that are beneath, that they are within the [earth]-element — and this is an empty opinion. Yet in truth I say: the mountains, whose valleys are flooded by water — many waters that scour the sand from its place — [are] precious, [and one asks] by how much, by [certain] reckonings, by the reckoning of the earth. [*] To the [scholars] of knowledge.

[Foot of column, p. 136 recto:] ...of knowledge [reckoning].

Perek 3 — זאת הארץ ("This is the earth")

[Tail of Perek 2 continues at the top of p. 137; the **פרק ג' זאת הארץ** heading falls in the lower-middle of the page.]

[Top of p. 137, tail of Perek 2:] ...the power of the begetter [generative force] in the like. And according to how many parts [chalakim] it has, and how many parts of it are absorbed in water — the whole earth, partly exposed and partly covered, [forms] a single sphere; [its inhabitants] tread upon it on their way, walking in it the king's road and the [common] road. The [astronomers] who stand at the [poles] of the sphere of the earth find that it is little, in its true magnitude — every part of it being one in a thousand, roughly — more than the bulk of the dust of the earth.

[Body heading, p. 137 (recto), square type:] **פרק ג' זאת הארץ** ["Perek 3 — This is the earth"]

[Sub-heading-line beneath, smaller type:] ...היא כדורית כאשר ("...it is spherical, as...") [Heb. מאמר זה — "this Ma'amar," a cross-reference marker].

it [the earth] is spherical, as you have heard [received] and as is bodily evident [to the senses] [cross-reference: in [an earlier] Perek of this Ma'amar]. This too has now been demonstrated; and I will give you a sign — a teaching-sign and a proof — that the earth [is round]. Here is what you should know: when a man stands upon the sphere of the earth, he sees its two ends [poles] — the southern, which is called in their tongue (**פאלום אנטארקטיקום**) [Heb. = Lat. *polus antarcticus*, "the south pole"], and the northern point, which is called in their tongue (**פאלום**)

(ארקטיקום) [Heb. = Lat. *polus arcticus*, "the north pole"]. And if you do not know which of them is which, the **horizon** tells you: for the thing you see surrounding your feet, going round the earth just as those [stars] of the heavens [seem to go round], is the circle called in their tongue **(לינא האריצונטליס)** [Heb. = Lat. *linea horizontis*, "the line of the horizon"]; and the center [middle] of this horizon is called in their tongue **(נאדר)** [Heb. = Lat. *nadir*, "the point directly beneath your feet"].

[*] Beneath the soles of your feet — that is, the line on which you stand — when it is night: to the east you see a star [planet] toward the south on your right, and a star toward the north on your left, on your horizon; and every single object that stands between earth and heaven, on the horizon, in whatever place it be; and it is, in truth, the sphere of the heavens [the celestial sphere].

[Lower on p. 137:] ...as a man travels to the north, the place where the [pole-]star sets [stands] 15 parsaos [Heb. ט"ו פרסאות] higher, [so that] the star is set in elevation [latitude] above his horizon by one degree [ma'alah]. And if he goes to the south, it [the star] descends one degree — that is, for every 15 parsaos [Heb. ט"ו פרסאות] he goes, [*] the true elevation above the horizon [changes] by one degree; and if it doubles, [it rises] above his horizon by 2 degrees [Heb. ב' מעלות]. [*] [Cross-references: (ח' פ' י' ומאמר זה פ' ח) — "Ma'amar 4 Perek 10, and this Ma'amar Perek 8"]. By the [established] reckoning, as the Sages said of blessed memory [cross-reference: Perek 141 (קמ"א) of Sotah [?]], this is how the reckoning works out — by the breadth of the apple [globe]; and its breadth is neither thin nor [thick]; for it must be said that even the fine point is not [a flaw] in the sphere [globe], which has no surface from which [it departs from roundness].

[the valleys] are connected, and the depths are deep, and they too count for nothing against [the bulk]; nine [Heb. תשע] [million] square parsaos, the elevations [latitudes] in [its breadth].

as a man travels to the north, [for] the place [where the star] sets, [every] 15 parsaos [Heb. ט"ו פרסאות] [*] [it stands] higher: the star stands elevated above [his horizon] by one degree. [*] And so, going still further north, [it rises] above the horizon by another degree, [then] above the horizon by 2 degrees [Heb. ב' מעלות] — until, when he goes far enough to reach the north [pole] of the horizon, in the sphere of the earth, the northern point is seen in front of him: the zenith point [Heb. נקודת קדקד, "the crown-of-the-head point"] from which he lifted his head. And this is called in their tongue **(צעניט)** [Heb. = Lat. *zenith*, "the point of the crown of the head, directly overhead"]. [?] Then his southern [point] will

move toward the south in the earth, and the [whole] elevation [latitude] will [be reckoned] in the earth. [*] And if he travels [on], the [pole-]star always [stands] in one place, upon one [fixed] degree. [*] And [though] he goes [on and on] — [the stars stand] as one, in one place, like nails [Heb. כמסמרות, "as fixed nails"] [cf. Koheles 12:11] planted [fixed in place]. And a man, wherever he travels on the earth — whether to the north or to the south — if he goes far enough, [the relation holds]; and behold, we see that the [pole-]star [moves as described]. ... and behold we see that the [pole-]star, that the **compass-pointer** [Heb. הקנטעב — Ger. *Kompass*, "the compass / magnetic needle" [?]] rises, or else descends from him, [according to] the place. [*] It [the star] rises over the heights of the earth as one draws near [the equator] [Heb. כשיתקרב ... מקום השווה, "the equal place / equator"]. [*] And so too, by way of the elevations [latitudes] that it has, [it is shown] in truth that the earth is spherical, from north to south [Heb. מצפון לדרום]. [*]

[Foot of column, p. 137:] ...that the earth is spherical, from north to south.

[Then, as the next opening word, p. 137:] **אמנם** ["Indeed / In truth..."] — the proofs [that show] that the earth is spherical also from west to east [Heb. ממזרח למערב], [set] before your eyes [cross-reference: in Perek 13 (י"ג), Ma'amar 4 (מאמר ד')] — that the sun, [as it travels...].

[Perek 3 continued, p. 138]

[Top of p. 138:] ...upon the sphere of the earth — that in one place it is night and in another it is not — at the two distant extremities of the earth, this testifies [to its roundness]; and what is [shown] is that two places [will differ] from one another at the very same instant. In a single moment [Heb. ברגע אחד] [*]: behold the famous [city of] **Vienna** [Heb. וויינ = *Wien*], which is in **Austria** [Heb. בעסטרייך = *Österreich*], the country called [so]; and **Paris** [Heb. פאריז], which is in **France** [Heb. בצרפת], the country whose [chief city] is so called. And Paris is in the west of the world, far off — this [distance] is [reckoned] by the path the sun travels [across the sky] as it comes round to rise [in the east] [cross-reference: (מאמר זה) — "this Ma'amar"]].

5,400 [Heb. 5,400 = 400 + 5,000 = 'ה' אלפים ת'] [parsaos], and the sun circuits the whole earth in its roundness in 24 hours [Heb. 24 = שעות hours], so that on this account it begins [its day] one [interval] before [the other place]; and so [in the East] it begins the night [first], while there [in the West] it is still one hour before [Heb. שעה אחת]; and the more to the north [or distant], [the difference] amounts to 2 or 3 hours [Heb. 'שעה ב' או ג] in the night that [follows]; for in one

place it is already night [while in the other it is not]. And we should know this: that the day does not begin [everywhere alike] — that the day and the [night] begin at different moments from place to place].

in every town and city [Heb. בכל עיר ועיר], region by region [Heb. ומדינה ומדינה], a place that the sun reaches: the night begins there [at the start of its] night; [*] and the matter [is known] to the watchers [observers] in every night, as is known to the dwellers in the two places.

[The longitude reckoning, mid-p. 138:] ...this [distance] is from one [city] to the other 225 parsas [Heb. 225 = פרסאות parsas], roughly, which is the measure [שיעור]. [Cross-reference: (מאמר ד' פרק ז) — "Ma'amar 4, Perek 7."] For 24 times [Heb. כ"ד פעמים]... the sun, in the path it travels in its roundness [around the earth]: when it begins to rise, "and it was morning"; and in the evening "and it was evening."

[Top of next region, p. 138:] ...in the morning [Heb. בבקר] "and it was," and in the evening [Heb. בערב] "and it was evening" — one hour [Heb. שעה אחת]: that is the day and the night, which moves on, and there comes after it always the [next]. And it is evening even one hour [Heb. שעה אחת] before [in one place], and it departs from there [Heb. ממנה]. And so likewise this [comes to] 225 [Heb. = רכ"ה 225], the sphere [of the heavens] in which [the sun] travels its course, that [the planets] traverse; and [in one place] it begins the day and there [in another] begins night, in every place on the earth — to one [extent] in [each] quarter [Heb. ברבע]. [*] But the place that the sun reaches is that by which it begins its day [Heb. מתחיל רגע יומי, "begins the moment of its day"]; and so, [in another place,] night. And the matter is that one need not [Heb. לא נצרך] wait [Heb. להמתין] upon the [established] reckoning [Heb. על הקו, "upon the line/calculation"] of the moon [Heb. הלבנה] in every night in which the moon comes at a [given] time — for at the [same] moment [Heb. רגע, "a moment"] the moon [stands] at its beginning [Heb. בתחילת].

and if a moment is observed [Heb. נראה רגע] in the reckoning [Heb. לחשבון] that the earth is spherical — this [amounts to] one hour [Heb. שעה אחת]. Know that [a place] is distant [Heb. שמרחק] from another, in their cities [Heb. בעריהם], by 15 degrees [Heb. 15 = ט"ו מעלות] from where the sun [stands]. [*] One [hour] is "24-of-360" [Heb. 1/24 = מכ"ד בש"ס of 360°], which is 15 [Heb. 15 = ט"ו] [degrees]; and 15 times 15 [Heb. ט"ו פעמים ט"ו] is 225 [Heb. 225 = רכ"ה] [parsas]; doubled [it is doubled] — ... from east to west, the earth being spherical — ...from the west [Heb. ממערב] toward the east [Heb. למזרח] — the earth is spherical, the eastern side toward [the west]... long, like a circuit, long and broad [Heb. וארוך]

ורחב] — the day begins [there]... in the sphere of the earth, from the West, above [Heb. ממעל]... until the western element [side] of the earth; for, as always, all the night, and the darkness [Heb. החושך], comes from the West — and [the sun] illuminates also the whole [earth as] the light of the sun is scattered [Heb. מתפשט] from one side [element] of the earth even to the other side... the covering of the earth in the West, to go beneath the earth — in a moment [Heb. ברגע] — upon the sphere that surrounds [us], and the darkness will cover the earth. [*] [It turns,] the sphere [shining] from every side [Heb. מכל צד], and it turns round, [back] eastward.

[Lunar-eclipse summary, p. 138 recto:] ...and it returns as before. He says: it is already [done] by the hand of [the moon] — and the eclipse of the moon [Heb. ללקות הלבנה, "the eclipse of the moon"] is seen in every [land] at [the same instant], [proving] that the earth is spherical, from east to west, [and] from north to south [Heb. ממזרח למערב מן צפון לדרום].

[Foot of column, p. 138 recto:] ...that the earth is spherical, from north to south.

Perek 4 — ויוצר ארץ ("And He formed the earth")

[Body heading, p. 138 recto, square type:] פֶּרֶק ד' וְיוֹצֵר אֶרֶץ ["Perek 4 — And He formed the earth"]

[Sub-heading-line, smaller type:] לא תהו בראה לשבת יצרה ("He did not create it a waste; He formed it to be inhabited") [cf. Yeshayahu 45:18].

not for naught [tohu] did He create it, for [it is] meant to be settled [inhabited] — that it should be inhabited upon the whole face of the earth. Yet in [the matter of the land's features]: there are in it deep valleys and a plain [Heb. וּמִישׁוֹר]; and all these serve the welfare of the creatures [Heb. לטובת הברואים] — in particular the mountains [Heb. וְהַרִים], the springs [fountains, Heb. מַעְיִינוֹת], the storehouses of nature's treasures [Heb. מְאֻצְרוֹת הַטֶּבַע], and the gathering-pool of the waters [Heb. וּמִקְוֵה הַמַּיִם]. For everything has its proper watering [Heb. מִשְׁקָה], and the mountains are good [beautiful, Heb. יָפִי]; that which is upon them is good for the sons of man [Heb. לְבְנֵי אָדָם] — how? In their proper order [Heb. כְּסֹדֶר]: the navel [center, Heb. טְבוֹר]. [*] ...the springs are beautiful [Heb. יָפִי] for the watering [Heb. מִשְׁקָה], and the mountains are beautiful — that which is upon them is good for the sons of man; how, in their order: the navel [center, Heb. טְבוֹר]. [*] [Within the earth there are] kinds of metals [minerals, Heb. מִיְּנֵי מְטָאֲלִיעֶר — Ger. *Metalle?*], and in their inward parts hidden things [Heb. טְמוּיִם]; hidden treasures [Heb. מְטְמוּיִם], the kinds [Heb. מִיְּנֵי] of [stones]; in their inwardness, marble [Heb.

שמיר — *marmor* / "Shamir-stone"?] for remedies [Heb. רפואות]. For accordingly, the [mountains] are lofty [Heb. גבוהים] by virtue of the free air [Heb. מחמת האויר] that rules within them [Heb. השולט בהם], which refines [Heb. ומזכך] them. [*] Also...

the rain-water [Heb. המטר] is drawn down [Heb. שואף] upon the vapor [Heb. עבר — "evaporation"? [?]] of their surfaces [Heb. פניהם], and into the channels [streams, Heb. ונגרים]; and thereupon it is drawn up [Heb. נמ...] into herbs [vegetation, Heb. בעשבים] and grasses [Heb. וכסב [?]], so much so that [the soil drinks]; and the rains of heaven [Heb. וגשם השמים], moist [Heb. תכשרה], [come down] by way of the [established] reckoning.

[Foot of column, p. 138 recto:] ...to the astronomers [Heb. להתוכנים, "to the astronomers / observers"].

(Continuation deep within Ma'amar 9, "Chug HaAretz" — The Sphere of the Earth, Part I. The text below runs on without break from the foot of the previous page. The line "מאמר ט חוג הארץ" printed across the head of the verso, and "ספר הברית חלק א" with the folio numeral across the head of each recto, are the standing running headers of this ma'amar, not body openings.)

dwelling, in summer and in winter, to give [them] shelter. There are also very high, towering mountains in the world, higher than the rest — for instance, the mountain called (מאנטבלאנק) [Mont Blanc] in the land of (זאוויעטן) [Switzerland?]; the mountain called (פיקא) [the Peak] in the country of (סיציליא) [Sicily], in the land of (אטליא) [Italy]; the mountain (פיקא) [the Peak] upon the island called (טענעריפא) [Tenerife]; the mountain (קראקאטן) [Krakatoa?] in (אמעריקא) [America]; the mountain in the country of (כפרו) [Peru], and many others — for their height is three thousand one hundred eighty-six feet [ג' אלפים קפ"ו רגל] above sea level. Besides these there are the volcanoes — the mountains called (וואלקאני) [volcanoes], which spew fire and smoke from their interior, such as the burning mountain in the country of (נעאפעל) [Naples], and many more.

And upon the mountains, too, God's mercy [rests], to provide for the creatures: the heights, the depths, and the level ground are not merely so that the world might be inhabited, but [serve further ends] — those who pass over the earth find shelter there, [as the verse says,] "He formed it to be inhabited" (Yeshayahu 45:18).

*

And behold *, I have seen in the book *Sha'arei Shamayim* ["Gates of Heaven"] of R[abbi] Avraham [the Frenchman?] [reading of the author's name uncertain] a discussion of the round shape of the earth (כדור הארץ) — that there are hollows upon it, and that there is an aperture (נוקבא): the great deep, the abyss (תהומא רבה) [Aramaic: "the great deep"], has no [closed] hollow, as our Sages of blessed memory said [?] — [a teaching brought] in tractate Chagiga, folio 12 (Chagiga 12), and in the Midrash. And they said that [a certain word ?] is formed from the initial letters of [the words of a verse ?]. The matter pertains to the north, because the north is open, [as it is written,] "He stretches out the north over the void; He hangs the earth upon nothing" (Iyov 26:7). And this too accords with "He hangs the earth upon nothing" (Iyov 26:7).

*

I have seen in *Sha'arei Shamayim* of R[abbi] Avraham that the great deep (תהומא רבה) has a mouth, wide and deep, by which [the waters draw breath ?] — the abyss the Sages called "the great deep" [?]. There is a cavity in the belly of the earth (בבטן הארץ), and this is its opening, an opening [made ?]; as our Sages of blessed memory said in [Pirkei de-]R[abbi] Eliezer: the world is called "a hall" (פרוזדור) [?] [in tractate Chagiga ?]. And they said in the Midrash that "מחילה" (tunnel/cavity) and "תהום" (deep) are the initial letters of the words of [a verse ?] [?]. And there is here [the matter of ?] "the foundation of the great deep" — "Your judgments are a great deep" (Tehillim 36:7) [?]. This too accords with "He hangs the earth upon nothing" (Iyov 26:7).

So it was said in [the words of] R[abbi] Eliezer [?]: that the earth was formed above the water; and it is the aperture (נוקבא) of the great deep (תהומא רבה) [Aramaic]; and the abyss is the "signet" (גושפנקא) of the King [?] — the deep does not move from its place, so that the waters should not flood and destroy the world, as [God could make them do]. *

In the Gemara: [there is] "the chapter HeChalil" (the hollow) and a chapter [headed] [?] — these are [the rolling waters ?] (הגולין) [?]. (יונה מ"ב — בראשית עד) [?] [these references are abraded and uncertain]. [A hollow ?] not [measured] by geometry (בלי גימטריא) [Greek: γεωμετρία, "geometry"], מ"ב [?]; and there is no [measure] in it [by] מ"ס [?]. And behold ה"ו [?] from this [?].

By the secret of "Your judgments are a great deep" (Tehillim 36:7) [there is] the deed of Creation: it is written, "Let there be a firmament in the midst of the waters" (Bereishis 1:6). For before the saying "Let there be a firmament," the earth was a body filled in its interior with many waters; and the earth beneath

the firmament — [the hidden waters ?] are the secrets of the waters, and they are recorded [?]...

*

He hangs the earth (תולה ארץ) upon [nothing], and this is the *b-a-t b-a-sh* [Atbash — the letter-substitution cipher] of [?] (Tehillim 36) [?]. And so the Gaon [?] [discusses] the matter of the waters (Bereishis 1) — that the earth is a body surrounded [by waters], and it was not [?]; and the earth over which the firmament is spread — the secrets of the waters being beneath the firmament of the heavens — there are the [hidden] waters, the secrets of Creation, the deep being within the earth, so that it should be inhabited.

(Head of the verso. The display line "מאמר ט חוג הארץ" across the top is the standing running header for this ma'amar — NOT a fresh body opening. The prose below continues the same discussion mid-passage.)

the [waters/moons ?] are many, [set] against [the fact that] all the waters together comprise roughly one part in a thousand of the sphere of the earth (כדור העפר — "the sphere of dust/earth"). And behold — for so you should know, [as] I shall bring proof to the understanding heart, [to grasp] why Scripture writes what it writes, namely "upon the waters," for the world He founded [?] — (Tehillim 136) [?] — upon these waters [?]. And the sphere of the earth is hammered out (מרוקע) over them, more than [over ?]... * "Blessed be He who spreads out the earth upon the waters" (cf. Tehillim 136:6 — על המים רוקע הארץ) * — for He [?]...

A small *kikos* [Greek: κύκλος (kuklos, "circle")] [reading uncertain] brings them [the waters] into the hollow of the air (החלל האויר), which [?] — a way to fold up our feet (לכפות רגלינו) and to sustain (ומקים) our existence, for [we ?] are surrounded [by waters]. * And now [I have ?] [the words] "and behold" [?] — [the earth ?] is exposed [?], standing upon the waters and the deep, as it is written: for in every direction it rests upon the secrets [of Creation]; for [the waters] sink down and join with the sea (עם ים), the ocean (אוקינוס) [Greek: ὠκεανός, "ocean"], by [a secret ?] in every place. * And David [sang ?] [concerning] the holy deep (קדישא התהום) upon the face of the deep [?], which in it [?]...

and [He set] a bound [lest the waters] destroy the world, as [He did] — [as brought] in the Gemara: "the chapter HeChalil" and the chapter [?] — and these are [the rolling waters ?] (הגולין) (בראשית עד ב) [?] [the references here are abraded and uncertain] (Iyov 26) — without geometry [Greek: γεωμετρία], מ"ב [?]...

for in its [proper] time, [Scripture's ?] mouth was [opened] upon the mouth of the deep [?]. * By the secret [of the matter]: thus the wise R[abbi] Eliezer Ashkenazi wrote in his book *Ma'aseh Hashem* [?] — that toward the [mouth of the deep ?] comes the secret first, and he says: for before, [there were ?] waters there; but afterward [it was] thus filled and surrounded (נתמלא מסביב). * "And He divided between the waters" (Bereishis 1:7 — ויהי מבדיל בין המים) — those above the firmament [?]; [these] are the seas, the [upper] waters, and the [recorded ?]...

the interpretations of the early ones are far from the truth (רחוק מן האמת) [?]. The parts [are joined ?] to the firmament of the earth; and moreover, [it was made ?] [?] — in truth there is a great hollow within the earth (חלל גדול בקרב הארץ). * And this is [the meaning of] "He covered it" (כסיתו) — that is to say, on the third day He made [?], stretching out [?] in the belly of the earth (בבטן האדמה), and He covered the deep (וכסה לתהום); this is [the meaning ?]...

[so that] the waters should stand (יעמדו מים) — that is to say, afterward; for had it been [otherwise], the secrets would have been higher and higher (היותר גבוהי) [?]. * "But at Your rebuke they flee" (Tehillim 104:7 — מן גערתך) [?]...

upon the face of the earth (על פני האדמה); so too [for the purpose of] being covered, and [for] the mountains to rise (ויטלו הרים), [which] stand instead of the sphere of dust (כדור העפר — the solid earth). * And still the earth (ועדיין הארץ)...

[He set] a bound, in truth, that they should all be enclosed, that all the waters might reckon [their bounds ?], so as to be covered — as is written [?], to be seen [as] interpretations of the verse (פירוש פסוק) — they are all hidden, as "He covered it" (כסיתו). * Yehudah, Radak [R' David Kimchi], and Ibn Ezra (אבן עזרא) of blessed memory — moreover [?]...

the [gathering of the bulk of the foundation of the waters ?] (כנסת רוב יסוד המים), in the manner of the waters [?] [?] (Tehillim 36); and the firmament was made [?]. * In truth, there is a great hollow (חלל גדול) in the midst of the earth (בקרב הארץ). * As it is written in the verse, "the deep" (פסוק תהום) [?] — the upper [?]...

the secrets of Creation, the deep being in the midst of the earth (התהום בקרב), so that it should be inhabited (למען יהיה); * as he brought [from] the Gemara, [the matter of a verse ?] — that the mountains rise and the valleys sink (וירדו) "to the place You founded for them" (Tehillim 104:8), each by its way (דרך) *; for He founded a place for them, where there is the sea (ים)...

and "He made for them a covering of earth" [?] as is fitting (כסיתו). * And the wise [men of ?] R[abbi] [?] — moreover [?]... * "He hangs the earth" (תולה ארץ) upon

[nothing], and this is the *b-a-t b-a-sh* [Atbash] of [?]; (Tehillim 36); * and so the Gaon (וכן הגאון) [?] [taught concerning] the matter of the waters (Bereishis 1)...

the earth is a body surrounded [by waters] (מקבי) and it was not [?]; and the earth over which the firmament is spread (נתרקע עליהם) — beneath the firmament of the heavens [are] secrets, and between the waters that [are ?] — they are not [in his ?] language (אינו לשונו). * And moreover...

[that] which was fitting to be written, "and He called [the dry land Earth]" (Bereishis 1:10 — ויקרא) * — "Yet for all this it [?] to me forever" [?] (Tehillim 104) [?]; the deep [?]...

the way of the mouth of the earth (דרך פי הארץ) [?] * — and still upon the mountains (ועדיין על ההרים); * until they stood upon the mountains, [as in] "at Your rebuke they fled" (Tehillim 104:7 — מן גערתך ינוסון) [?] — [these are the things ?] recorded *; He founded for them [a place] where there is the sea (שם ים), raised up from the earth (גבוה מן הארץ). * But the verse [makes ?] a man of understanding (איש מבין) understand — that these matters are forever hidden, as "He covered it" (מעולם כסיתו) *; in it is [fixity ?] (דתיקי) [?], and from the truth (ומן האמת)...

you shall understand what [?] wrote [?] R[abbi] [?]; the verse, as is its plain sense (כמשמעו) — thus [?]...

the Gaon, the wise R[abbi] Eliezer (הגאון החכם ר' אליעזר), besides what is recorded in the Gemara (מלבד מה שמוזכר בגמרא).

(Head of the recto, folio [69 =] סט. The tail of the preceding chapter [Perek 4] concludes at the top of the column, followed by the body heading of Perek 5.)

in the Gemara [?]: [?] upon it [?]. And now, [if you are] a man of measured judgment — understanding in a matter and holding fast to it — take knowledge and turn your eye [to see], in addition to the verses I have cited before, how many sayings [our Sages spoke] hidden among the secrets and concealed things of the act of Creation (סתרי מעשה בראשית).

פרק ה' — כל קצוי ארץ

("Perek 5 — All the ends of the earth." Side-rubric beside the heading: "כלם מיושבים" — "all are inhabited"; "לקו השוה" — "at the equator.")

All [the ends of the earth] are inhabited by human beings (כלם מיושבים מבני אדם) — both toward the south and toward the north. 12 degrees at the northern and

southern axis [pole] of the globe (י"ב מעלות בציר הצפוני והדרומי בכדור הארץ), on this side and that (מפה ומפה), toward the equator (לקו השווה); under the equinoctial line (תחת קו השווה) [it is so] perpetually, only proportionally [to a degree]. There is land where, [under the sun ?] "from here to here," there is no settled country (אין ביה מדינה) and no man would settle (ולא יצב אדם שם), because of the [extreme ?] heat; the sun [stands so ?] that before its [heat ?] who [can endure] (cf. Tehillim 147:17). The land [of ?] [uncertain toponym ?] — where [men are like strangers ?]; living things perish (נשמות כרתות), because there [it is so hot ?], like a burning furnace (כאש שורף), that no greenery sprouts (ולא יעלה ירק), not a single herb (שום); beneath the line that is "from here to here" it is impossible for any living thing [to abide].

And concerning the whole equator they likewise said: [the scorched band reaches some] eighty-two degrees [82° = פ"ב מעלות], and all the rest is entirely scorched beneath the burning band, the torrid zone (רצועה השרופה), upon which the sun [beats ?].

In truth, [men ?] do dwell [there]; and even in a parched land — a desert (חורב) where no man dwells — those who travel set foot, and from the cold of the road [?] [they suffer ?]. There is settlement beneath [?]: ([Mexico ? (מסיקא)] [reading uncertain]); in (אפריקא) [Africa] dwell Cushites (כושיים) [dark-skinned peoples]; toward (בראזיליא בפערו) [Brazil, Peru ?]; the inhabited countries [include] ([Patagonia ? (בוטסטיגיא)] [uncertain]), places [called ?] ([Terra del Fuego ? — reading uncertain]); and there are further great cities, and how many seas — the [region] called "the heat-belt" (הזור החם) [the Torrid Zone], in their language ([di Hitze? — "the heat" — reading uncertain]) [?].

In [these] countries human beings are settled, [so that you may] understand that there too is the established earth, [maintained ?] by wisdom; they dwell among the trees, near [?], the elderly [?] and waters, ancient [?] [?]. *

continually — even though the heat of the days and seasons [is great] — there men settle (יתקדו עתים) [?]....

the high mountains there bear snow upon their heads (על ראשם שלג); even though they all combine together [?]. * And in their dwelling are lands full [of people ?]; to the north [they] stand facing them at degree 43 [מ"ג מעלות] — the important countries, and many — these two are called "the ends [of the earth]," the cold extremities (אזורי הקרים) [the cold zones ?]. *

in truth, the more southerly city is yet colder than the northern city; and to the southernmost city — up to **eighty degrees** from the equator (עד פ' מעלות מקו)

השוה = up to 80° from the equator); and to the [other ?] city — up to **seventy-one degrees** from the equator (עד ע"א מעלות מקו השוה) = up to 71° from the equator) [?].

the inhabited [city] facing the cold — moreover, this is not [quite ?] the truth * — only for a part [?]....

in countries of the cold that we now see inhabited at present; there is great cold for them, [yet they dwell ?] near the city of ([?]) (טסעריס) [reading uncertain] — even in the province of (גרינלאנד) [Greenland] — there [men] establish [a settlement ?]...

even in the province of (גרינלאנד) [Greenland] men settle; * and already [it has been shown] how many dwell and inhabit [the region at] **four degrees within the northern circle** (ד' מעלות תוך עיגול הצפוני — i.e. four degrees poleward of the Arctic Circle); * for them, [for the whole month ?] there is one long night with no day at all (לילה אחת ארוכה בלי יום כלל) — the [sun] not sinking below their horizon (בלי השתקע מתחת לאופקס) in all this [region].

there is great cold for them to be there, near the city of ([?]) (טסעריס); [at] four degrees within the northern circle, until [for the whole month] there is no day at all. * But the moon gives them light (אך הירח יאיר להם) in its [proper] season, so that in all this [region] there are dwellers — there are human beings (שם בני אדם).

פרק [ו']

(A new chapter heading in large display type at the foot of the recto. Only the word "פרק" ("Chapter") is legible at the column edge; the chapter numeral and its incipit run off the page-foot and are not legible in the available image. By running-header sequence this is Perek 6, but the printed numeral and incipit could not be read. [?])

Sefer HaBris HaShalem — Ma'amar 9 (Chug HaAretz / The Sphere of the Earth), Part I

פרק ו' — בתחתיות ארץ (Chapter 6 — In the Depths of the Earth)

A clever and discerning man — namely, the great navigator (Columbus) — set out against our antipodes, and he it was who reached (America), which is called [the

New World]. For at that time the king of Spain sent a powerful man, [a great] hero (Columbus), the renowned son of a mighty house — and many provinces were named after him. * And there was yet one greater than he, larger by two forty-seconds of the [?], who completed and filled in this work in the latest generations — namely, by reason of the [increase] in the science of geography and the surveying of the sea-lanes, and from their voyages and their [?] (Magnet [compass]); and as the science increased day by day, [the geographers] discovered ten further [?].

[The text recounts that the seafarers,] knowing the days [/reckonings] [?], brought from Ophir three hundred [?]. Solomon [too] brought from Ophir gold there [?], such that the one fits the other [?], as Scripture says (Melachim I 9:[?]). The province of Ophir [lies] in the sea (Peru), [in] (America), part two [Chelek 2] [?]. [The verse] is interpreted upon its plain sense [?]: it means that the wise men did not [yet] make [?].

Yet the sages had no knowledge of [the route] in the heart of the sea, save only along the shore; they would skirt the encircling ocean, and they had no path [out into the open sea]. * For the chief danger to seafarers is at the time when the ship runs aground close to shore, where the sea is shallow [under it] — there it strikes [?] and is wrecked, and the ship is broken upon it [?]. The deeper the sea, the safer the ships, for [the waters] bear them up — as it is with [those who do business] upon the great waters (Tehillim 107:23) [?]: a deep sea, the [men who go down to the sea in ships], the seamen, fear no [?]. And concerning this matter Scripture says: "He hewed [?] (Melachim I 7:[?])." *

[The seafarers,] mighty and strong, made their way by ship and in vessels, fearing no [?], even as the verse states (Iyov 9:8) — [or the like]. The [verse continues:] those who go down to the sea, [in deep waters, were tossed and tempest-driven]; they too [feared no danger]. And as for the sea [bed] reaching down into the depths beneath the earth's foundations [?]: the deep places under the earth that [face away from] us — [the antipodes] — [the navigator reached them in the year] [?] [discovery-date — see Chelek 2; here partial], and (America) the aforesaid is mostly gold to this day. * Even so, the wise men did not [yet] perform any further great work [?], so that there would be added [more] waters and further provinces.

[?] close by the shore, ever renewing; and upon the danger of the sea, and most often the misfortune that befalls them, [Scripture warns]. [The waters] under [the keel] are not [merely] a covering, but in part actual water [?]. * And further afterward — for the water [?] is the danger; many waters [?] reach them [?]; the

swift waters of the sea-shore, on which a flood of waters [?] will [?]. * As for the rest [of the matter], "What is the meaning of 'those who go down to the sea in ships'?" — as Scripture says (Iyov 38:[?]) [?]. * "He turns to the right and sees [?]" — the men who go down to the sea in ships skirt [the shore] [?], well-known and famous [?]; moreover [they cross] strong [seas] [?], islands not [yet] seen, [discovered] by means of the [rising] of the sea [?].

And he made his way and journeyed to the ends of the earth, until [the navigator] crossed sea after sea [?], in the depths of the earth, and they came to the antipodes [those who dwell beneath us — facing us, "those who go" — "the goers"], in the year [?] [partial], and [the king of Spain] sent ships [?]. * And [the seamen] who go down to the sea in ships saw all this [?]: in particular the great part called (America), which lies beneath [our] earth, [directly] opposite us [?]. * — Not as the philosophers supposed [?]; the early ones, and many [later] sages [?]. — There has [now] been discovered a [whole] habitable region of the earth, dry land and a dwelling-place for human beings [?], that [lies] alongside, and beneath the earth there is yet another [population of] man — and within it are [?], for it is [not] [empty] [?]; rather it is settled, only the fish of the sea [?] are named there [?], and [the lands are] great [?].

[Glosses follow:] The Radak ל"ר, [interpreting] "Even Ezra" — Ibn Ezra ל"ר [bar HaAretz / "Tovos HaAretz"] [?]. * Rabbi Shlomo ben Gabirol, in his work called *Keter Malchus*, [writes] in praise of [the Creator], regarding the globe of the earth [Chug HaAretz]: it is divided into parts, some covered with dry land and some with water [?]. * And upon the basis of these matters, the verses of the Holy Torah are [to be understood] according to the [settled] assumptions [?]; and we have built upon them [the readings of] several great prophets. * The Radak ל"ר [glosses] (Tehillim 24[:1–2]) [?]. * And the sage Ibn Ezra ל"ר wrote [?].

(Bereishis 8) ל"ר [glosses] "to be revealed" [?] — for it has an end-pole [קטב קטב — *qetev*, an astronomical pole/axis], and what is opposite [it] [?]: a road runs in a [fixed] direction, and the [eight?] [?] passed [?], only we did not know it [?].

[Lower third of p.142: blank parchment.]

We have learned the [secret of] one out of a thousand [?] — that is to say, the hidden secret that surrounds [?]. [Scripture says] (Yechezkel 48) [?]: he did not know it [— one out of a thousand —] though it is hidden, [yet] in time it is revealed [?]; and this is the secret [as in the verse] "He stirs up the deep [?] and shakes the mountains in the heart of the seas (Tehillim 46:[?])," and ל"ר [the commentator there].

[The text continues on the astronomical frame:] the motions of the sun, moving above [?], and the constellation of all [?]; for there comes a time when the dry land becomes sea and the sea dry land. * And after [?], even though it [will] not be so [?] — for the sea is a great boundary to the waters of all the inhabited world [?] — and his intent in it is according to his view that the earth is eternal [le-olam omedet] and that the [revolutions] of the world [?] beneath the course of the sun and its seasons [tekufato], and the sphere by its turning [revolves] around the [center] [?], and the moving sphere among the constellations is one degree in a hundred years. * [As to] the reckoning [?], that the sphere revolves around [?] — [the figure of America], already revealed [?], the upper [hemisphere] being above [?] [?]; and the lower part of the [?] of the earth being level with us [its opposite] in the days of old [?], it would be downward into the heart of the sea, and [there would be] many waters, and the lower part would be above [?]. * And [the proof] that this matter is [steadily] approaching [?]: that [the surface] is [tending] downward to what is above, and the waters [press] in the heart [?]. He sets a boundary [?]: there is neither a covenant of the sea nor anything else [?] [?] in [?].

[The "five-opinion astronomy passage" — five views on why the heavens appear to turn / on the earth's center and the sphere of the constellations:]

The first view [ראשית] — they said: this matter is fixed [?], for the lower part [tends] downward and likewise the upper [?] [?]. As for the sun and moon, [some] say it is rooted [?]; but the [sphere's] turning [?] [?] and [the heavenly luminaries] [?] from [?] [?] — [the sea casts up?] from the sea continually, and [the waters] renew, and they ([the seamen]) [?] [?]; for most of [the events] befall them [?].

The second view [שנית] — that the motion [?] [?] [tends] from above to below; and [the sphere] revolves around it [?] [?] [?]. [?] only a small part of [the water?] [?] — but it is uncovered [?], rather than a covering [?]. * — And again, after [this], for the water [?]: that [?] the waters [?], the swift waters [?] upon the shore of the sea [?], for [?] these waters [?] [?]. * And as for "those who go down to the sea in ships" — what is the meaning [?]? — "He turns to the right and sees [?] (Iyov [?])" [?].

The third view [שלישית] — likewise it is known to us, as [stated] above [?]; the [revolution] [?] [?] [?], as the men [?] [?] [?]; and Scripture hints at [?] [?] [?]. * — But [some] read it according to their view, and the appearance [is] as the [commentators] [explained] [?]. * It has been said (Tehillim 24) [?]: its meaning is not "above the waters [tending] from [below] the waters [?]" ; rather, [it means] "He founded it upon the seas" — only [there are] waters [?] and great provinces

[there] [?], as the navigators said when they spoke of [it] going [downward], as [in] (Perek 2, [this] Ma'amar) [?].

The fourth view [רביעית] — [?] only the days [?] [?] of the world [?] [?]; but [?] it is hers ["the earth is the L-rd's and its fullness, the world and those who dwell therein" — Tehillim 24:1], for in it [?] [?]; [they] would skirt by [?], in the place [?], for it is the [revolution] [?] [?] of the spheres [?], that the spheres [orbit?] [?] reach from one to another [?], filling [it], even as [?] the men [?] [?] came [?] [?] [?] — as among [?] [?] (Yeshaya [?]) [?] [?]. * — Now this is the truth, telling you what Scripture [?]: for after [?] Ibn Ezra ל"ז [?], who brings in the name of Rabbi Moshe [Maimonides?] ל"ז the interpretation that this is like [?] — and I have meant by it to know the view of [the great and ancient man] [?].

The fifth view [חמישית] — and this is the view [?]:

[Here begins the discussion of America's antipodal position relative to the heavens:] — for [America is] the part [חלק] (America), the aforesaid, mostly gold [?], famous [?], and known [?] like a [coin] minted [?], in the Hagsbar [?] [?]; and (America) the aforesaid [lies] in the depths of the earth, opposite us [?], its waters being [?], and it is [the land of] [?] [?]; and how rich [?] it [is], [filled] in every year [?] — knowing the days [the reckonings] [?]; the parts of the sea [?] the dry land [?], and great provinces [?]; [men] knowing the parts of the sea and the dry land, and great provinces [?]; for at the time the kings of the earth [?] [?], and all [?] [?] dream every year [?], and as the earth's globe revolves [?], and all life [?] that is found in the world [?].

And now

[Lower portion of p.143: blank parchment.] — a planted [?] [?] full of [its] people (England), and yet a [great] land [?]. * More than all [that] the ancients [knew], the philosophers [?] [?] of the [?] [?] [?]; these we did not know — and there is no science [?] in us greater than [in] the early ones [?]; our knowledge is poor and small [?], our intellect failing us, [for] time has caused it [?]. * In the latest generations the science has increased through [?]: the marvelous works of artifice — as the sage said, the [?] [?] truth, which the verses [?] hint to us [?], which they interpreted according to [?] [?]; the verse upon "He founded it upon the days [seas?]" (Tehillim 24) [?].

As the Radak ל"ז interpreted: ["He has not filled the place beneath" the heavens] [?] [?] — the dry land [?] and the seas are not [merely under?] — rather, [only] the globe of the earth [Chug HaAretz] [?]. * And likewise the [Paytan] founded it [in *Keter Malchus* — set for the Shabbos of [?] weeks] [?], according to my own view

[?], and its plain sense [?] is [as I said?] to [?] [?]: * a foundation [?] of the days [seas?] [le-teiveil — for the inhabited world], and concerning the [other lands] of [?] [?] [?]; and concerning the [other lands] not [tending] toward the inhabited world by way of the [other lands] [?]; and a habitable [region] like [?] the [?] [?] (Shemos [?]) [?] its sapphires [?] [?] with the [?].

Its sapphires [?] like a sapphire-stone (sappirim), and many [?] [?] thus in Scripture [?]. * And [?] all this is from the work of [?] [?]: Rabbi Chananel [?] of [the Even Ezra — Ibn Ezra] ל"ז [?] [?]; and I have meant by it to know [the truth] [?] [?].

פרק ז — הלא כל הארץ (Chapter 7 — "Is not the whole earth...")

For human beings dwell in the world, upright in stature [bekomah zekufah] [?], opposite us [face to face?], with their feet planted straight upon the earth — [the men] called [the antipodes] (Antipoden). * And should you say in your heart [?]: "How is it that the people who are on the [other] side, beneath the earth — under the soles of our feet, [the soles of] our feet directly over [the soles of] theirs — do not fall from the earth [down] into the midst of the heavens?" — concerning this you may give two [answers]: *

The bodies of the heavens [?] are alive, or else they are without life, [moved by] the force [koach] of [their] body [?]. The light and the high [?] [?] move [?] in a [fixed] place where they rest, and they have life [?]; this gives them life [?], moving them to move, and to [be drawn] toward another place [?]. * Your [body] [?] to cast [?] by force [be-koach], which can [cast off] the [?] heights [?]; downward [?] you cannot cast off by force [be-koach] — only [?] [?] [back] to cling to the earth. *

For the force of gravity [כח הכובד — *koach ha-koved*] strives [steadily] to draw near to the [center] of the earth [merkaz HaAretz], establishing every body upright [?], in every body [?] — namely, the force [koach] which is called by the name [ha-koved, "gravity"]. * And likewise the [heavens?] [?] [?]: that which is light [?] is, and what is heavy [?] [?] always [?] [?] [?] [will fly?] [to another place] [?]. * And the proof of this is as follows: that you [may] cast a stone upward [?] [?] [?] [?].

The heights [?] of the gravity [ha-koved] within them [tend] to separate from the earth [?] — but it [returns] [?] only by force [be-koach], if of itself [?]; for the force of gravity [koach ha-koved] [draws] them by itself [?]: in every body [?], and

likewise in its [existence] [?]; [though] far from the earth [?], it [is drawn back] straight [?], going to cling [back] to the earth [le-ha-debik la-aretz]. * And this is the force of gravity [koach ha-koved], called: * in [each of] the parts [chelkei] of the body [?], [it is] the force of gravity [koach ha-koved] [?]; and this gravity [ha-koved] in every body [?] [?]; and it strives [?] to draw near to the body [?] [?], to draw the body [?] at a balanced weight [be-mishkal shaveh] [?]; and as the nearer ones [draw nearer], so [?] [?]; and the force of gravity [koach ha-koved] [?], and in their tongue (centrum gravitatis) [צענטרום גראוויטאטיס]. * And [?] —

— And in the earth [?] [drawn?] by the Creator, blessed be He, into a globe [?] [a] wondrous [thing], joined to it [?]; * and this globe is called by the name "the attracting force" [koach ha-moshech — כח המושך], [which is] called in [the foreign tongue / German] (Anziehungskraft) [אנליהונגס קראפט — first element soft; glossed Anziehungskraft on functional grounds] [?]: * as for the sea, the [seas] would in [their] generations not be acted upon by it [?] — this attracting force [ha-moshech] [?], this is the year [?], for [?]: * ... which is there, beyond the second [מעבר השנית] [?].

[Lower portion of p.144: blank parchment.]

(Continuation of Perek 7 — gravity, the earth's center, and the antipodes)

[The body type on these three pages is generally crisp in the upper portion of each column but the ink is soft; the discussion is numeral- and name-dense, and several planetary periods, distances, and Latinized European names are not legible with confidence and are flagged [?]. The lower third of each page is blank parchment.]

toward the center, for the attractive force [*koach ha-moshech*; cf. German *Anziehungskraft*] is what draws it. An investigator — בוגנער [name as printed; identification uncertain [?]] — examined this matter and tested it upon the great mountain כימבארססי [Chimborazo, the Andean peak [?]]: since the whole world is in fact a ball [*kadur*], [he measured] the angle at that mountain [Hebrew phrase partly illegible [?]], [a plumb] suspended upon it by a thread, by which one observes [the deflection]; and the [deviation of the] plumb was found by his observations, and it is called [Hebrew: בל"א [?]] (העטגיל בלייא) [transliterated term, gloss uncertain [?]]. The angle the thread makes shows that, in proportion to the size of that mountain, the attractive force acts and deflects [the plumb] slightly toward the mountain. The investigator set this down [as proof], because

the force that draws the earth's body likewise draws every body toward the earth.

Every body has its own [center of] gravity [*koved*; *centrum gravitatis*]. [Hebrew span partly illegible [?]] — the smaller [body] inclines toward the larger and cannot draw the larger toward itself, because the bodies surrounding it on every side [press it] toward the center [*amok*, the deep]. Therefore the line of inclination is always [toward the center].

The straight line of the world [*kav ha-yosher*] [runs] from the center; [downward it is] heaviness, [outward it is] the world[']s line]. [Hebrew span with abbreviation א"ד [?] partly illegible.] Every body upon the earth has no [direction of] falling [except toward the center]; it is held [in place] by the motion of [gravity?] [Hebrew: בתנועת נפילת [?]] — the attractive force that draws it [Hebrew span partly illegible [?]]. And [this] holds firm all the [bodies]. [A body] is given a passage [Hebrew: מעבור [?]]... toward the earth — sea here and dry land there [Hebrew partly illegible [?]]... and so it is [Hebrew: וככה [?]].

By the straightness [imparted by] the force of the earth's center [Hebrew: כי החוקר [?]] [transliterated term, identification uncertain [?]] — [the line is] revealed equally [on every side]. And likewise [Hebrew: וכן... [?]]: the rooster, and [whatever has] all [its] limbs [Hebrew partly illegible [?]], when it treads, sets down the sole of its left [foot? — Hebrew: כף רגל... [?]]... so that it may move [Hebrew: כדי שיתחק [?]]; the center of its body [is held] opposite the center [of the earth], and likewise its body inclines toward [the earth?]; the right and the left [Hebrew partly illegible]; its body's center [stays] opposite the earth's center, and so it is held straight [*be-kav ha-yosher*]. And so it does always, at the same time [Hebrew: בזמן שהוא [?]], placing one [foot down] and moving [the other?] [Hebrew partly illegible].

The center of gravity [*koved*] of [a body] is between its four legs [in a beast] [Hebrew: בין ד' רגלים [?]]; [a body's] center [stays] opposite [the center], so that the body always stands. So too every four-legged [creature] and everything that walks goes upon [its legs?] [Hebrew partly illegible] — there is no way for them [to tread] except right and left; and they are not [borne up to the right] nor to the left [Hebrew partly illegible], [their] center of gravity [*merkaz koved*]... [Hebrew abbreviation ג"ב [?]]... head and tail [Hebrew: ראש וזנב]. Accordingly, if a man should carry [a load] [Hebrew: ולפיכך אם אדם ישא [?]], the weight [is borne] opposite his body's center of gravity, so that they [the loads] are [balanced] [Hebrew partly illegible]... [toward] the earth. And if there should be a load [Hebrew: ויהיה במשא [?]] in front of him, his body inclines [Hebrew: יטה גופו [?]].

[?] backward a little [Hebrew partly illegible]; and likewise on the mountain [Hebrew: בהר], he inclines his body forward, and as he descends from [Hebrew: מן]... so does every man.

[Hebrew span partly illegible —...זה...דעת] by nature every man, in his walking [ba-haligato], [keeps] to the [plumb] line [el kav — Hebrew: אל קו]. [Hebrew: פדנקיס] upon the face of the earth [Hebrew: מרכז]... [Hebrew: פדנקיס] by our feet [Hebrew: ברגליו] toward the earth [Hebrew: אל הארץ] by way of a passage [Hebrew: בעבור]....

(Continuation of Perek 7 / Ma'amar 9 — "Chug HaAretz," The Sphere of the Earth)

[Hebrew: זקופה] and erect, and the pressure [nochach] of the heavens [bears down] upon the line [Hebrew: קו... ה] of [its] center of gravity [ha-koved] that lies between our feet, by way of [Hebrew: דרך א]; [its] head [Hebrew: ראשי] [toward] the heavens above, [the point] called [Hebrew: הנקרא] [transliterated term — perhaps *zenith* or "lateral"; gloss uncertain]. Just so do those on the far side of the earth-ball, in the land of אמעריקא [America], [stand with] their feet upon the [local] line of the heavens [their zenith], their heads opposite [our] point [Hebrew: נגד נקודה]. And so [it is for] all the living and all things that have [weight] [Hebrew partly illegible]; that is to say, [each rests] by itself [Hebrew: שהוא לבדו], for indeed the earth is spherical [kaduriyit ka-kadur], just like the sand and the stones and the rest of the parts of the earth-ball; by their alignments [mishkanotam?] each one [rests] in its place, for they have weight in general — as has [been explained] in detail [Hebrew: שפירט].

So too [Hebrew: אף אתה אמור] [whatever] inclines [Hebrew: לו שהוא] — [the chapter] on gravity [Hebrew: הפרק בגדר הכובד] [shows that] every body, and every [thing], [inclines toward] the earth [Hebrew: והם הולכים]. As I have said [Hebrew: וח"כ], every point and [center of] gravity [Hebrew: נקודה]... and each [body's] point [Hebrew: וכל אחד יש לו נקודה] [is drawn] toward [the center] [Hebrew partly illegible] [Hebrew: משכו]. And this is already known [Hebrew: וכבר מודעת זאת], for two reasons [Hebrew: כי משני]... [the body] is silenced [from motion] and is nullified [from falling further] [Hebrew: ונתבטל], and the earth [stands firm] for an everlasting world [la-olam omedet] — [that] which [is] upon the face of the waters: sea here and dry land there [Hebrew: בבישה מפה ומפה]; [in] their depths [the waters] cleave upon the waters, and their heads [rise] above [the waters] — according to the view [lada'at] (במאמר זה) [in this discourse] [Hebrew: השמים] the seas [encircle?] the earth-ball.

[Hebrew: עִם הַיָּמִים אֲשֶׁר בָּלְלָהּ] the earth-ball [Hebrew: כְּדֹר הַ] is one
[Hebrew: זֶה הוּא פָּנֵי]... its world, this is the face of the earth [Hebrew: הָאָרֶץ], and this [is its] foundation [Hebrew: וְזֶה תַּחְתִּי] — [in] this matter
[Hebrew: בַּדְּבָר זֶה]. Just as a ball [Hebrew: כְּמוֹ שֶׁלֹּא] has no head or end [Hebrew: לֹא יֵשׁ רֹאשׁ אוֹ סוֹף
[Hebrew: לְכָל]].

So too, were there a sea [Hebrew: לֹכֵן אִם הָיָה יָם] [as] long, broad, and falling
[continuous] [Hebrew: בְּעֹבֵי שָׂאֵר], its waters cast about [Hebrew: וְהָיָה אֶחָד]... it would be one [Hebrew: מֵהֵרָחֵק] its waters thrown and hurled [Hebrew: מֵהֵרָחֵק] here and there [Hebrew: מֵהֵרָחֵק]...; and the stones [in it would
sink] [Hebrew: וְהָאֵבֶן הַזֹּאת]. The stone [heaviest] in weight [Hebrew: אֲשֶׁר יִגִּיעַ לָמַד]...
[Hebrew partly illegible —... וְצִמְרָא בְּפִרְקָא] travels no farther across the sea
than a light [stone], [for this is what] cools the stone [Hebrew: זֶה קוֹלֵעַ בָּאֵבֶן] — [a
place] where the sea passes [Hebrew: הָיָה עוֹבֵר], [at] the point of the center
[Hebrew: מִמְּקוֹם נִקּוּדַת הַמֶּרְכָּז]; and so [the men of] the [other] hemisphere stand at
rest [Hebrew: וְכֵן יַעֲמִידוּ וְיִגְוּ].

[new sub-unit, bold in-line incipit] **And the earth — forever** [Hebrew: וְהָאָרֶץ לְעוֹלָם] —
[Hebrew: בְּמִקְוֵה] — bold rubric opening; see note below]: [the place] where [a thing] is cast
[Hebrew: אֲשֶׁר שָׁם שֶׁמֶץ וְיִזְרְקוּ] toward the rear [Hebrew: לְאַחֲרָיו] [a little] — and
how is this possible [Hebrew: וְאֵם כֵּן זֶה תֵּאֲמַר], that it [the body] should rise
[Hebrew: לְפִי זֶה אֵי אֲפֹשֶׁר]... [Hebrew: לְעֵבֶר]... [the stone] cast [Hebrew: כֵּן הַזּוֹרֵק] — there [is] no [other] outcome for it
[Hebrew: אֲשֶׁר לוֹ] [Hebrew partly illegible]. A body [cast] upward [Hebrew: אֶדָּם] — [a
question] whether [Hebrew: אֲךָ תִּיכַף כִּלְלוֹת בֵּה כֵן]... the casting force is spent
[Hebrew: כֵּן הַזּוֹרֵק], it [falls] back down [Hebrew partly illegible]. So [a stone] cast
[Hebrew: כֵּן אֵבֶן] [as it is] thrown [Hebrew: הַגְדוֹל] within the bore of a mountain
[Hebrew: בְּתוֹךְ חוֹר הָהָר], [the cast] thrown in truth [returns?] [Hebrew: הַזּוֹרֵק]...
[Hebrew partly illegible] the casting [follows] a [curved] line; the
question returns to it [Hebrew: חוֹזֵר אֵלָיו הַשּׁוֹב]. And whatever is cast [Hebrew: אֲשֶׁר שָׁמָּה] —
[Hebrew: אַמֶּרִיקָא] [America] [returns] to the air of the heavens [Hebrew: לְאֵוִיר הַשָּׁמַיִם]...].

[page foot — large display chapter heading:]

פרק ח — "And the Earth Forever" (Perek 8 — "And the Earth Forever")

[The incipit-word chapter heading is set in large display type at the foot of the page: **פרק ח והארץ לעולם עולם** — "Chapter 8: 'And the earth forever.'" The opening words are taken from Kohelet 1:4, **וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת**, "and the earth stands forever" (Kohelet 1:4). The chapter's first display words below the rubric are **עולם עומדת** ("forever it stands").]

our God. **Forever [the earth] stands** [Hebrew: עולם עומדת] within the four elements [*arba'a yesodot*], in the midst of the air [Hebrew: באמצע אויר], [under] the heavens, by the decree of the Living [God] [Hebrew: בגזירת חי...]; the heavens by the decree of [Hebrew: השמים בגזירת חי]....

(Continuation of Perek 8 — the earth's rest vs. motion, and the Copernican system)

upon its place at rest [*al mekomah bi-menuchah*]. The opinion is divided [Hebrew: בין לדעת] [transliterated names, identification uncertain — possibly medieval *Buridan and Oresme* [?]], who say [the earth] stands [at rest] equally [on every side] [Hebrew: באותה לנגד מכל נד], opposite [each] direction from the center; [Hebrew: באשר בשמים שמוס [?]]. There is a question [Hebrew: בין לדעת] [transliterated names, identification uncertain — possibly *Huygens / Newton* [?]] [Hebrew: וזה בטבע, והרי הי] indeed the earth is suspended [Hebrew: בלי תלויה] without anything [holding it up] [Hebrew: על בלי מה [?]] [transliterated name, uncertain — possibly *Bruno* [?]]; and regarding [Hebrew: חלי גלגל] the wheel of the zodiac [*galgal ha-mazalot*] in its courses [Hebrew: המזלות בלמלות], is it [moving] for the world [Hebrew: אותה היא לעולם]. At any place [Hebrew: בכל מקום], one weighing [a plumb] [Hebrew: מתשקלות] would find no [deviation] [Hebrew: לא היה רואה], by the straightness of its making [Hebrew: דיושר דעשיה], for the planets [Hebrew: ברקטים] are joined together with the [celestial] spheres [*ha-galgalim*], and the earth [stands at rest] [Hebrew: מאמר א'] — by the straightness of its making [Hebrew: דיושר דעשיה] — [internal cross-reference: Discourse 1, Chapter 4].

The world — the earth is in fact [Hebrew: מולם הארץ עלמה [?]] at rest, for [it is] the point [Hebrew: אשר כביב נקודת] [at] the center [Hebrew: מרכז] of the wheel of the zodiac, according to the view [*lada'at*] of all the ancient sages — the sages of Israel [*chachmei Yisrael*] and the [non-Jewish] sages of the [nations] [Hebrew: ben

chachmei ha...], in the order of [their] times and seasons [Hebrew: בסדר זמן
וּזְמַנִּים], as [explained] further [Hebrew: כאשר אומר והוא (?)].

[*planetary-period passage; the numerals here are not legible with confidence and are flagged*]... it goes [around the earth] near [the period of] [Hebrew: בקירוב]
[Hebrew numeral: כ"ב יום [22 days? — letters uncertain (?)]], [Hebrew: תש"ג (?)]
chalakim [parts, 1/1080 of an hour] of [an hour] from [Hebrew: מן תהר"ס],
according to the measure of truth [Hebrew: כפי מבורה האמת] which [is] in our
hand from our forefathers [Hebrew: אשר בידנו מאבותנו].... [it goes around the
earth in] near [Hebrew: 365 = יום בשש"ה days, the solar year], [Hebrew: ... שעות
[hours]]; near [Hebrew: בקירוב] [the heavens] [Hebrew: כמו השמים]; and in its
ascent [it adds] in [Hebrew: בשנה], [Hebrew numeral: תש"ג (?)] chalakim by the
measure [*be'middah*]; and its ascent [Hebrew: ועליה הסבב]; in [Hebrew: בשתיים
[twelve years? — Jupiter's period] [Mars / Saturn — planet
name (?)]; its ascent [Hebrew: ועליה הסבב] [Saturn]; [Hebrew numeral:
49 minutes?] sets [it] in [Hebrew: בשעה]; the cause [Hebrew: תסבב]
[the minute (?)] in [Hebrew: ... בשתי (פרק ו)] [internal cross-
reference: Discourse 2, Chapter 6].

In Paris [בפריסין], the chief city [Hebrew: המדינה ר] [of France?...] all the
[celestial] spheres [*kol ha-galgalim*], and the earth [at the center] [Hebrew: והארץ
...], the world [revolving] within the heavens [Hebrew: עולה בתוך הבאים
...], according to one [Hebrew: מי שאמר ככה] who says thus to the men of his
generation [Hebrew: ... בשני... ה] [Hebrew: וכולה (?)] [transliterated
term, uncertain (?)].

[*small bold sub-rubric within the column*] **אמנם** (Indeed) the investigator
[*hechoker*] [קושטריניקום] [Copernicus, Latinized — i.e. Nicolaus Copernicus] [holds]
a different view [Hebrew: רוח אחרת עמו]: he says that the earth [revolves] within
itself [Hebrew: ואומר שאין הארץ עמד]; and the [planets?], the heavens, and the
waters [Hebrew: והארץ עם המים ורוח] revolve [Hebrew: ... המקיפין אותו]
[around it]; and the heavens [Hebrew: השוקעת השמים] are at rest, [says he] to the view of
[his] generation [Hebrew: לדעתו של הבאים]. [This view] of the ancients [Hebrew:
(פיטאגאריס) הוא החכם] [Hebrew: (בשנים קדמוניות)] is that of the [non-Jewish] sage
[Pythagoras] [Hebrew: ב"ב בלל ד]; [Copernicus] did not accept [it] by his [own]
reasoning [Hebrew: ... בין] — neither [Hebrew: בו ולא נתקבל דעתו או]
generation of [Hebrew: ... בדור מ], in the year [the year 5300 of
Creation: 5300 → 300 = ש + 5000 = ה AM; 5300 - 3760 = 1540 CE — corresponding
to the era of Copernicus's *De revolutionibus* (1543); the figure is approximate to
that period (?)]. And they taught [it] to [their] disciples [Hebrew: לתלמידים ודרשו]

[Hebrew partly illegible]. Are they not written [Hebrew: הם כתובים] in the special book [*sefer ha-meyuchad*] [Hebrew: על ספרו המיוחד] for this [Hebrew: לזה], and it is [Hebrew: ב] [the view of] almost all the [non-Jewish] sages [Hebrew: חכמי האו]: the heavens [revolve], and the courses of the moon [Hebrew: ומהלכי ירח] [are] received in a pleasing manner [Hebrew: נאה מתקבל]; the heavens [revolve] around it [the sun?] [Hebrew: השמש בסביב לו], and one says [Hebrew: ואמר...] that the sun [Hebrew: את השמש] [completes its course in] [Hebrew numeral: פ"ו יום] [86 days? — letters uncertain [?]]].

[*planet sequence with European names, numerals not legible with confidence*] (נוגה) [Venus] the sun [Hebrew: את השמש]... and the sun makes its circuit [Hebrew: זמן] always [Hebrew: תמיד]; at what time, earlier than [Hebrew: זמן] — [if] it [the sun] is before the heavens [Hebrew: לפני השמש]... the earth [revolving] together with the heavens and the days [Hebrew: הארץ עם] [Hebrew: והמים וימי].

[*the seasons / sun's circuit passage*]... before [Hebrew: מה קודם] — the rising of the sun [Hebrew: עלות השמש]; for after [it sets] [Hebrew: גם אחרי] the road is concealed [Hebrew: מבוך] [Hebrew: מבוך]; and the sun, after it [sets], shines [Hebrew: על כן נקרא] [upon the horizon], therefore it is called [Hebrew: הנקרא] the [evening] star [*kochav*] [Hebrew: כוכב].... days, and all the air that [surrounds it] [Hebrew: ימים וכל האויר שלה] is called [Hebrew: הנקרא] [the *atmosphere*; Latin *atmosphæra*]; and in its encircling [the earth] it does this [Hebrew: ובהקפתה זאת תעשה]. The change [of seasons] [is] likewise on every day [Hebrew: השנה גם בכל יום ויום], from west to east [Hebrew: מן המערב למזרח]. And to this [is it] likened for us [Hebrew: כדמה לנו]... by night [Hebrew: ערב ובנה] the air [does this] [Hebrew: תעשה יום ולילה]; [there is] day and night [Hebrew: ויהי בנסוע] [?] — possibly an allusion to *Bamidbar* 10:35, "וַיְהִי בִּגְסָעַ" ("And it came to pass when [the ark] journeyed"); function uncertain [?]].

[*planetary-order and -distance series, partly legible; the planet names are readable but the distance numerals are not committed*] The resting of the sun [Hebrew: מנוח] and the rising of the sun [Hebrew: שמש], and the daughter of the sun [Hebrew: ובת השמש] revolving [Hebrew: מהגולך] — the planet Mercury [*kochav ha-chamah*] [Hebrew: כוכב החמה], the silver [*ha-kesef* = Venus?] [Hebrew: והכסף]; and upon it [each] rests an earth-ball [Hebrew: ועליו יסבב כדור].... [transliterated name, uncertain — possibly a corrupted scientist's name [?]] in [Hebrew numeral: בשס"ה ימים] [365 days? — i.e. the solar

year; letters uncertain [?]], [Hebrew: ה' שעות [5 hours? [?]]] each and every day [Hebrew: על לירה [Hebrew: הטוב] upon [Hebrew: [יום ויום]; the good [planet, *ha-tov*] [Hebrew: [?]], and around [Hebrew: [?]] [it] sets [Hebrew: [?]] one [Hebrew: [לחת].... these [are] the heavens [Hebrew: [כאלו השמש], and every body of the heavens [Hebrew: [וכל גבא השמים] will come to be called toward us [Hebrew: [?]]]; [there is] one stone [Hebrew: [באבן הנו], the living [bodies?] that revolve [Hebrew: [חיים עולין] opposite [Hebrew: [לעומת].

[*the planet-distance series with the standard planet names; distances in "million(s)" of miles given but the specific figures are not legible*]... [planet] far off and farther [Hebrew: [מרחקתה מן המרכז] [Hebrew: [יותר] — close to the sun [Hebrew: [קרוב] [לשמש]: and upon it rests an earth-ball [Hebrew: [ועליו יסבב כדור] in fame [*be-firsum*], and great and large [Hebrew: [וגדלו] is the part [Hebrew: [מכ"ד] in the earth-ball [*be-kadur HaAretz*], and the dwellers of the earth [Hebrew: [יושבי] [יבאן] and the dwellers of the heavens [Hebrew: [ויושבי השמים] [Hebrew: [?]]]; [it comes toward us]. [Hebrew: [ועליו יסבב] [Saturn] far off and farther [Hebrew: [מרחקתה מהשמש יד] — its [body is] smaller [in apparent size] [Hebrew: [קטן מכל] than all the stars of the heaven [Hebrew: [וגדלו] [?]]];... distances [given in] מיליאן [million(s) of miles — *Million*]; (קושטוניקום) [Copernicus] sees [it] [Hebrew: [מעיר];... and the rest of the [planets?] of the heavens [Hebrew: [שאר הארץ]; the [sun is a body] of fire [Hebrew: [השמש שהוא של] [partly illegible]; and so [too] [מאדים] [Mars], (נוגה) [Venus], (חמה) [the sun's planet / *Chamah*], (מאהרין) [?]] [transliterated planet/term, uncertain [?]]... [a stone is] cast [Hebrew: [זורק], a body [Hebrew: [כל אבן], rising upward in the air [Hebrew: [כלפי השמים], toward the heavens [Hebrew: [למעלה באויר].

מאמר [Ma'amar — Essay]

over against the sun, then it is light for them — daytime — and [the place] turns [away] from the sun, when the face of the [sun] is turned away from them — then it is night for them; and for the inhabitants [?].... morning to them. And by this daily revolution likewise [is explained]... and in every minute [Latin: *minuta*, "minute"] it is — one of three [?].... [the parts] of the earth that are in every place through which [the sun] travels, so that there pass before all of them [?].... continually, in every twenty-nine [29 = כ"ט] days, twelve [12 = י"ב] hours [שעות], forty-four [44 = מ"ד] minutes [דקים]... and the diameter [?] of the circle of fifty [thousand] from the globe of the earth, and the distance [?].... is encompassed [Hebrew: [מוסבב], and they are distant from the sun by [?].... and its season [תקופה] is six hundred eighty-seven [687 = תרפ"ז] days [Mars's period?]; and upon it revolves [the planet]...

and it is set in motion and revolves around itself [Latin term illegible], traveling in every hour [?].... [Mars, מאדים] is [a planet outside] the sun [?]; and they are distant [from it]... and the moon [הלבנה] is — three [ג'] parsangs and two thirds of a parsang [ושני שלישי פרסה], and the moon likewise... [these] are near to the earth [comparatively] short. And...

forty-four [מ"ד] degrees [דקים], and the distance of the moon [ירח] from the earth is fifty [thousand]... and the distance of the earth from the sun is twenty-four million [מיליאן] parsangs [פרסאות]... fifty [thousand] million [מיליאן] parsangs, and its magnitude is one sixth [חלק שישי]... is encompassed [Latin: דק — "thin/fine"?], and its distance from the sun is one hundred [מאה] million [מיליאן]... and its season is six [?] days, and in a thousand [?] [year] and [?]... and its period [תקופה] in the visible likeness [?]...

Behold, the greatest of all... and four planets are called [Latin: הנוקראים]... like the moon, which [revolves] around the globe [of the earth]... they are distant from the sun by two hundred [מאתים]... [its season] is one hundred eighty-eight [קפ"ח 188 =] days, and it is recognizable [ניכר]... this [is] five thousand [ה' אלפים] [Hebrew: 604 = תרג"ד, i.e. 5604?] [?]...

inasmuch as [the firmament?] is full — so [says] the wise man... [it revolves] — for I have mentioned [already?] the view [דעתו] of [?]... between two kinds of men [?]...

*

[Bold rubric — sub-unit opening] A German [Hebrew: הטוטן, "the Teuton"] gentile [נכרי] said, in accordance with what [I have set forth?]...

[the sun] gives light and is set, and it travels [round] in every day [?]... the earth that stands still in its place [במקומה]... from the reed [קנה] [of the telescope] through which the globe [revolves], it is brought to completion only [?]... by means of the reed-instrument [Hebrew: קנה, "tube/telescope"] within two minutes [ב' דקים]... the earth, and the reed [קנה] proceeds [round?] and the [stars?] and the [image?]...

And the German [הטוטן] [gentile] answered and said [?]: he raises an objection because the air [אוויר] that surrounds the earth... in their [own] motion [במרוצת], and so also it [?]... two minutes [ב' דקים] [of the instrument?], just as the reed [קנה] [does]; and this is...

that there is added the force of the motion [כח תנועת] of [?]...

✱

[Bold rubric — sub-unit opening] A German [Teuton, הטוטן] Jew [יהודי] said, in accordance with these matters [as] difficulties [טהורות] which our [European] sages have stated [?].... as if to say [כלאמר] that the sun rises [זרח] [and is] the [?], and the sun proceeds [Hebrew: השמש הולך]... in the eyes of [the children of] Israel at Gibeon [בגבעון] [she] stood still [דום] [cf. Yehoshua 10]; and... the sun [travels] ten degrees [עשר מעלות] [cf. Yeshayahu 38] (Yeshayahu 38 [ישעיה ל"ח]): and... those who read [Tanakh] earlier did not philosophize after the manner of our Sages of blessed memory [למאמרי חז"ל]...

And concerning what happens to the children of men, the inhabitants of the world... for those who dwell [there] and those who come [aboard] in a ship that travels upon the surface [פני]... [of the sea] [?]: he who is in the midst of the sea, or upon the bank of a river, sees [נראה] to himself [?]....

✱

[Display incipit] אמר [Said:] German [גכרי] [gentiles], the Teutons [הטוטן], in accordance with the matter...

[they] give light [נירו] and are set [וקוטרו] on every day [?].... that is called [הנקרא] [Latin: קאנאן — "canon/rule"?], which stands [העומד] in the earth in its place [במקומה]... from the reed [הקנה], so that when the globe [שהכדור] travels, it is brought to completion only [?].... the matter [proved?] by the reed-instrument [הקנה] within two minutes [ב' דקים]... the earth, and the reed [קנה] travels [קנה] [?] and the [image?] and the [?]....

and it is [?]: and the German [הטוטן] answered [המשיב] and said [ויתמר]...

he raises an objection [טוענה] because the air [שהאוויר] that surrounds [הסובב] the earth... in their own motion [בתנועה]; and so also [the heliocentric model] is set [נס]...

two [ב'] minutes [דקים], just as [the reed] travels round the reed [הקנה], and this...

there is added the force of the motion [כח תנועת] of [the surrounding air?]....

✱

[Display incipit] אמר [Said:] A German [יהודי, Jew?] Teuton [הטוטן], in accordance with these matters [?]....

[these objections] which our [European] sages have stated [?], that the wise men [חכמים] will demonstrate [?].... as if to say the sun rises, the sun sets and comes [Hebrew: ובא השמש הולך] [cf. Kohelet 1]... in the eyes of Israel at Gibeon [בגבעון] [it] stood still [דום] [Yehoshua 10]; and... the sun [moved] ten degrees [עשר מעלות] [Yeshayahu 38]; and... those who read [Scripture] earlier did not philosophize after the manner of our Sages of blessed memory [חז"ל].

א [Sefer HaBris, Part I] — [recto opening]

[Display incipit] **אם** **[If/When:]** ...and indeed [ובאמת] according to the matter, just as [the European sages hold]... the answer [התשובה] to them is in the language [?].... "May the Lord bless you and keep you [ה' יברך ויך] [cf. Bamidbar 6:24 — the priestly blessing], and [He shall guard you] [?].... by the language of the children of men [בני אדם]...

the sun travels and proceeds, and the earth is set [?]; and so this matter, in accordance with what the Torah relates [כמו שדברה התורה]... and as the Torah said, "and He shall give you [לך] [Devarim?]... and He shall arrange the heavens, and shall not leave [the moisture?] (Devarim [דברים])... for it is set [a vapor?] rising from the earth and turning over [ומתהפך]... [moisture] from the earth and watering it [והשקה] (Bereishis 2 [ב' בראשית]): yet according to [the matter?]...

the natural motion [תנועת] of the earth, and it travels through the four seasons of the year [מדי שנה בשנה]... over against the sun, and it is [the planet?] that is standing [שעומדת] [?]... for so [also] it has truly been said [?], "the sun" at Gibeon [בגבעון] stood still [דום]...

and so the matter [is] in the language [בלשון], according to [the way of] the measures [?].... for it is set in motion [?] on account of the daily rotation [בתנועתה]... the rotation [סבוב] of the globe to the [proper?] place [?].... for our [European] sages, and this is [the matter] — how [?].... with it, and it draws [along] all that is [?].... parsangs [פרסאות], and it completes [it] in the time [בזמן]... distant [a] mile [מיל] from its place [מהקנה], it is [?]....

✱

[Bold rubric] **ובאמת** **[And in truth:]** ...in the matter [?], how many [thinkers] hold [the view] [סוברים] that the sun travels [שהשמש הולך]... and according to my [own] view, in the rising [בזרוח] of the sun and its coming [?].... "the Lord [bless]

you, and the Lord [lift up] His face [כלשון בני אדם] [the priestly blessing, in the language of men]: and so, and what is more [?]....

for there is no [doubt?] that the earth is round like a ball [כדור]; and so the matter [?].... that the Heavens are moving [שהשמים הולכים] — toil [comes upon them?].... [the firmament?] which is descending from the Heavens, yet the Heavens [שמים]... [it is] said: "and one shall ascend from the [?]" [ה...כנאמר ואד יעלה מן ה], Bereishis 2:6].... the philosophizers, so [the matter]; and it is truly [ובאמת] [so?]....

the sun, and on every day [it] revolves [נסבב] upon a pole [על קוטרה]... [it gives] light to those who dwell and to the inhabitants [ולחושבים]... [in] the morning [בוקר] to them; and by this daily [motion] this [is explained]... and in every minute [Latin: minuta] it is — one of three [?]....

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מאמר ט חוג הארץ [Ma'amar 9, "Chug HaAretz"]

[Display incipit] מאמר ט [Ma'amar 9]

continually [תמיד]. And the wise man arose [עלה בנה החכם] (Pesikta [פיסקא], [סברא בדויה וראיה] [reasoned] supposition and a demonstration [for] [כח] [that there is in it a force [for] sinking [בטבעה], to the outer [?] and [?]... [a] force, and a proof [ויכולת] for this; for behold, by the force of the wind, the [?] of the [?]... and he said to it — the discussion [התורק] proves [יוכיח]: for the ship [הספינה], the one that crosses [לצד אחור] [it] shows the mast [מראה התורן] toward the rear of the ship [בתורן הספינה], reaching [מגיע]... and they look at the mast of the ship [הספינה], which travels [אשר הלך] in [its] course [במרוץ]... my image [?] [is] reflected [back] toward the truth [אל אמת]; for the more distant [נשאר רחוק]... [Latin: [בשתי ידים] [held] in two hands [the view of] (Copernicus [קופערניקוס] [ברלאטיס] around the sun they travel [יהלכו] with the compass [בהקפס] like a globe [כדורי] (Cop[ernicus]...)]...

distant [from] the eye [?] [by] the masts of the mariners [מרגלי התורן]; from there [?] [is the matter]... [it revolves] around it, encircles [מקיף] the earth, and turns [around?] [מסבבין]... among the planets [בין הבריות], and in its matters [it] vanishes [מינס נשמטים] from the globe [בדור]... in which generation [דור] of the generations [הדורות], when their place shall arise [יקומו אחרי]... and so I am distant [ואחי רחוק]: he draws near to bring [לקרב] even a view that [is] demonstrated [דעה כאשר תדויה]...

[the matter] is clarified completely [בשפה ברורה]; behold the children of men [בני], the inhabitants of the world [יושבי תבל], in [every?]. they may be able to receive [יכול] all the gentiles [כל גוים], and so also all... the earth, and they heard [the proof] from [?]. of his own view [דעתו עצמו] and he completed [his] words [?].

and he raises an objection [טוענה] because the air [שהאוויר] surrounding [it] — so [the matter]. in their own motion [במרוצת התנועה]; and so likewise it [?]. two minutes [ב' דקות], just as the reed [קנה] travels round, and this is...

that there is added the force of the motion [כח תנועת] of [?].

✱

[Bold rubric] אמנם [However / Indeed:] My answer [תשובתי] to every German [Teuton, הטוטן] gentile [נכרי]. [is] truly a reproof of the good, and proofs/demonstrations [Hebrew: תוכחת טובים וכוחים]. Did you not hear [הלא], or did you not know [או נודע], the matter that comes to you [הדבר אליך], as it is [?]. that all the heavenly bodies [הגופים הגשמיים] surrounding [the earth] [ומנוסה] by the wise man [על ידי החכם] (... Pesikta [ברלעה] chapter 6 of this Ma'amar [פרק ו'] [cross-reference]: and not even on account of [?]. [it is] truly so [?], for behold this is my word [הלא דברי] (Pesikta [ברלעה])... he proves by clear matters [בדברים נכוחים] to the understanding one and the lover of [?]. [toward the] right [hand] [לימין] (Copernicus [קופערניקוס]): until now the words of [?]. and not [?].

and my heart was inclined toward wisdom [ולבי נהג בחכמה]; and according to [?]. in which the gentiles erred [נרי בחושן זה] [?]. that which cleaves to it [אשר] adheres [to it] [?]. this is its function [זה כללו]; and the truth [ותמת]...

[the proofs] and demonstrations [וכוחים] according to the thread [כפי חוט] of the loving-kindness of the Lord [של חסד ה'] that is upon them [?]. inasmuch as the Lord set [שם] for the globe of the earth [לכדור הארץ] this attraction [כח המושך] by which [?]. [the earth] all around, and it draws [ומשך] [its] members [אברים], just as this... the wise man [החכם] [Latin/German name: בוגנטר — Bognter (Bonnet / Buffon?) [?]], the great wheel [גלגל הר] [Latin: כימנהראסי [?]], like... [the matter], for the Creator, blessed be He, so [established it], and this might [is] in the earth [וגבורה זה בארץ]... [so that] the earth [has?] no other attraction [מושך] of its own; and everything that falls [וכל הנופל]...

—

on the side opposite to those who dwell upon it, set it in place and laid it [the earth] firm — those who stand upon the earth, their feet directly facing our own feet, in accordance with what was said above [ibid.]. Understand all of this, for it is said of the earth that the sun perpetually circles it, and so the earth too is always being [continually held in place — and yet it neither moves nor stirs]. [?]

There is a force of motion that suffices [to carry] the earth, to make it encircle the sun, and there is also [a force] — and this is what makes the earth permanent. By means of the rotary motion [the centrifugal whirl], everything is held together, to the point that it is all combined (the third refutation; refutation 3 [?]). For in the earth there is the attractive force [כח המושך = gravity] in general — for without it there could be no falling [of bodies] toward it, and [there could be no] holding together because of the rotary motion of the bodies that are scattered abroad, hurled into the void. And if [there were no such force, those bodies] that fall upon it would have nothing to bind them to it [?].

* Take for yourself a circular vessel made of metal — a wheel of considerable length — which is called a [רחיים = a millstone/wheel?] [?], and bind to it a thin cord whose other end is fastened firmly, so that this hangs upon the wheel by the cord [as on a pivot]. And about the rim of the wheel, around its circumference, place upon its outer surface, by the rotary motion of the wheel that is driven by the hand [turning it], small vessels [cups]; for the body will not fall from them, nor will the water spill out from the cups, even though at a given moment the cups are turned upside down, facing the sky [?].

But you need only, at the outset, to set the wheel turning — to start it moving — and however many times, and however great the velocity [literally: however much it is driven by the hand], so it goes [the cups stay full]. * And we observe by experiment, in the wisdom of the rotary motions, vessels held in place and not spilling a single drop of the water that is in them inside the cups, [even] when their place is turned upside down [?]. Thus is the [supporting] force preserved, to hold everything firmly in its place — which is the attractive force [gravity], by which God supports all that falls, by the drawing-power [of attraction]. * And after it, [it draws] every man and every living thing and all the rest of the creatures upon the face of the ground, and they do not fall off the face of the inhabited earth, and the earth does not move — for nature [decrees it so].

* And after this, we know that by the drawing-force [gravity] set within the earth, all the things upon it are bound to it. All the bodies resting upon it [are held], all the falling things that fall — they fall [downward] toward it, and not into the void [outward]; and all this is by the force of the earth's attraction [gravity].

* For this reason the Creator created the forces [of attraction]; and upon the resting [stability] and the establishment of the earth, in accordance with the law that every body [seeks] the center — toward the center [of the earth] all things tend [?]. And lest the falling [body] fall away from it, and the earth become permanent for the sun [to circle], there the bodies [are bound]. * This is the view, according to the philosophers, [held] by [Bonnet — בונגר = Bonnet?] [?] and by [Pluto — פלוטון] [?]. [The matter was discussed above in Ma'amar 8, Perek 5 (מאמר ח' פ"ה)].

* For [some] testify concerning the moon [as well] — there too is the attractive force [gravity]; the views of the philosophers on these matters [vary] [?]. Yet who can attain to anything sublime and lofty? * There is none who sees and none who knows it with certainty. And so, [some say] of the truth that it cannot be grasped — for the most part, by reason of the great difficulty — and so [they say] of the truth that it is not to be mentioned [conclusively] [ibid.].

* But all are mere conjectures, dressed in the garb [of certainty], and there is no seeing [and no certain knowing] of the soul's [reasoning] in these matters; rather, the truth of these things stands hidden, and so the truth itself remains [great and] unattained.

* Here [I now bring] the words of Rabbi Moshe Ḥefetz, of blessed memory, on the doctrine of [Bonnet and Pluto — עונק ופלוטון] [?]: "Look right, and see that the sun is in its place, and understand. [?]" For everything that stands [is drawn] toward its center, [as] he holds, to know [the doctrine of] [Copernicus — קופרניקוס] [?]. There are all [these views], so that the [bodies] do not fall — these things and the creatures upon it. And lest [the heavenly bodies] move out beyond their bounds, like the four species [the four elements?] which are set in their fixed place, and these [?]....

[He continues:] ...so that they do not move out beyond their bounds, like the four species which are set firmly [in place], so that they do not move out of [their courses]; and the bodies that move [the planets] in their courses, in general, there is in them this [same] force. * So that the planet Mercury [does] not [?] — for after we have seen the proofs that, by the rotary motion of the spheres, [each body] has the segulah [special inherent property] to hold fast all that is upon it — therefore this [?].

* The planets in their courses neither stray from their orbits, nor does the earth, in its going, stray, in his view; for [the planets in their courses do not move out of their bounds, like the four species that are set in their place] [?]. * And if the

multitude [of bodies] did not draw near, where would they be, and from where [would they derive their courses] — whether [they go] high or low [?]. * The [attractive] force suffices for this — that which is in the sun, in its standing place, in its view [?]. And we have [not yet grasped this fully].

* And this they knew with [certainty], and in these matters [there is] no real difficulty and no [contradiction to] reason. * [Bonnet — בונגר] stood firmly upon it [this view], with [great wisdom?], and on a difficult matter [he established certainty] in the general law [?]. The doctrine [was discussed in Ma'amar 8, Perek 7 (פרק ז' מאמר זה)].

against the answer that we shall give in this very Ma'amar [in its place], Perek [?]. * Thus the earth [is held in place], to bring the attractive force upon it, without [stumbling, by the proper] arrangement, in his view [?]. * Is this not so? If we [are to bring] proofs that the Holy One, blessed be He, set the earth so that it stands [permanently, while the sun and the moon move, and so that] the falling [body] should not fall, and that they should not stray, more than [their measure] [?]; and that He bound them, and set fast their moons [satellites] that revolve about them — all in their fixed place [?]. By the rotary motion [of the spheres], for everything [is held] — God did this, that there be in it the attractive force. * Are not these the words of the doctrine of the [astronomers — חכמי האונות] [?] and the gentiles [non-Jewish savants], which the gentile [Teuton] sought to reckon with [as] the people of my [nation] know, in the view of [Copernicus — קופרניקוס].

ועתה [And now] — [the gentile] is called "a son of man, a member of the house of Israel" [as one who] doubts this view; and let us hear what is in his mouth — for he too [speaks]. [And the Jew] said to him: "[Now] he says to me, 'I tell you, my brother, to say: by your life [?], one [thing] is [hard for me to grasp] — that the earth [moves], and that men walk upon it [?]; for it is a sphere [כדור = ball], like a son [child's ball], rolling — yet [the men upon it] turn [round and round] [?].' * [One] question I [shall ask] my brother [and] you, you who put your trust [in this] — concerning [the verses]: why do the Scriptures, written in Tanakh, speak in this language? Surely [if it were so] there would be no lack — they would have been written and handed down [in plain] language; the truth [would be] in the matter [stated outright]. * As [the verses are] phrased, when [men spoke] before [the matter, the speakers were addressing] the eyes [of men], as it is said: 'as is the way of man' [literally, "by the hand of God" — i.e., Scripture speaks in human idiom (דברה תורה כלשון בני אדם)]. [?]

* But for the sake [of the question] — is it possible to tell a man [the secret] of the Torah [if it would create] confusion [?]? For [its ways are hidden — the Torah] hid

its ways [in concealment], for our ways [are not its ways], and all this for [a reason] — a path so that the truth should not be made plain [openly], so that [no harm should result] [?]. * Lest it become corrupted [in transmission] — God forbid; for [the Torah] is perfect [תמימה], and the matter is whole in all [respects], and all [is well-ordered].

* Yet [a thing] is hard for me to grasp — that the air or the [upper] ether [the firmament-substance] hangs [suspended] in the heavens, like the [overturned dome of] heaven, like the basin overturned [over the world] [Mishlei 23 (משלי)] [?]] [?] — that is to say [it is enclosed within bounds]. * But [in fact] it is easier [by far] to learn and to teach, to understand [and to comprehend], and the sun stands [still]; this we may learn in such a manner [?] — for it is no mere figure of speech [in] the words of the Torah, as our Sages said, [that] they spoke of the cycles [seasons] and the constellations, as it is stated; for it was the wisdom [of the Sages] [?]. And if so — why did the Torah not state the truth in plain [language]? — that the earth [moves] from its place [Bereishis 25 (בראשית כ"ה)] [?]. * And so 'and the earth shall sit still' — 'the earth makes ten circuits' [Yeshayahu 38 (ישעיה ל"ח)] [?]; and so 'and he said [to the sun, stand still, etc.]' — to the eyes of Israel; [as it is said] 'land of Benjamin' [?] [Yehoshua 10 (יהושע י)] [?]; and the like, in the rest of the Scriptures. * In particular, [the verse] 'the heavens recount [the glory of God]' — and its [seasons and constellations] upon their fixed cycles [Tehillim 19 (תהלים י"ט)] [?] — assign[ed] to each one of the creatures all around, its course and its rising, upon their fixed cycles, [each] in its [season] [?]. * [On] the truth [of the matter]: whether it is its rising or its setting — yes, in truth — does the earth [move] or not [?]. [And not...]: מקר]

the firmament [?] — for what wisdom or extra understanding does one need to grasp [that] men [walk] under the sun but once [at a time], for each day [the sun rises afresh]? Indeed, even a small child grasps this [?] — by the [testimony of] Moshe and Yehoshua and David and Shlomo. * And [the masters of] the truth [the Kabbalists] did not [understand it so] received [it] otherwise. Moreover, the Zohar [taught that] there are men whose remembrance [memory] is not with them, who therefore see no vision [?]. * And the secret of this is handed down to its authors [the masters of the esoteric tradition], in writing, and is not to be revealed [openly], [in the manner of] the Baraita [as taught in the esoteric Baraita], as is well known [עכ"ל = end of his words]. * And now, the [interlocutor turns] his face toward [the matter — to prove his words], to [debate with] [Abraham — אברהם] [?]. * And he says: "Hear, you too, my son, and you who hold firmly to the view of [Copernicus — קופרניקוס]: how shall [the Jew] bless [?]

— does he not know [the truth of] this thing? [Just as little as] do the small children, and the little gentile children, who know that the heavens [move] [?]....

* ...concerning everything [that is] in it [the world], its [being] and its [substance]; and as it is said: 'and the earth He gave to the children of men' [Tehillim 115:16 (תהלים קט"ו)] — and [in the Greek — בגרסיון = Greek?] [?] [Tzarfasin = the French/Latin?] [?]. There is none [who can dispute]: 'and these are they: the firmament of [the lower] heavens, the firmament of [the upper] heavens, between morning [and evening] [?]; 'a firmament, [in which] are the sun and the moon and the planets [?]. * The heavens 'recount [the glory of God] upon the earth' [Bereishis 1 (בראשית א)] [?] — [the heavens are perfect], for the heaven is the heaven [of God]; it stands [still] in its place, and the sun, [too] — but [in fact, no]; * by the swift motion of the heaven, [the sun] circles each day, to make its circuit [round the earth]; [for there is] no real difficulty in the matter at all [?]. * But [in truth] this is [the firmament] that revolves [carrying] heavenly bodies, and [carrying back] — and [it] receives [?]. * Indeed, [the firmament stands fast] in one place [the sphere of the fixed stars]; rather [the motion is] of the heavens above [?]; [it takes] three hundred sixty-five days, by [computation], to say of the earth ['it abides forever'] [?] [Kohelet 1 (קהלת א)] — [the heavens] make their circuit, the sun standing [still] in one place [?]. To make the [annual] cycle, [by the revolution of the sun and the moon, and the...]

* ...the second firmament within the heavens, [during which] the second firmament [the moon's sphere] rests [?], in [its space of] 28 days [בכ"ח ימים], to circle [round] the earth, in the heavens [?]. * And the like of this [does the firmament do], for nothing less than [a precise number of] years [is needed], to make [the cycle] upon [its] reckoning [?]. * And according to [his] words, [the firmament is] entirely within the heavens; and all that is upon the earth, and all that is in [the firmament] — its host shall be [there] — [the heavens are perfect] [?]; [each firmament] cut [off and bounded], to be a dwelling-place for the children of men [?] and a [habitation] for [all creatures], [each] in its place [?]. To create [for] the firmament-worlds [their] circuits, and all this — who shall declare? * And who shall trust [understand] the [matter] — the firmament in the heavens? Behold, He gave the lower [waters?] in the heights, and the heaven [contains] the [waters?], and the angels [are] there [?], and water, and the [hosts], and they fill the heights [?]. There is no [forsaking] Him, and nothing to [withhold] from such [a One] [?].

והשנית [And the second {point}] — to whom [is it] better [pleasing] [than to] [Copernicus — קופרניקוס] [?]? He gave to it [the doctrine] from the heavens

[above] (Ma'amar 8 ([מ'מאר ח])) — and to choose [from among] them [the views?] [?]. * Who can know this for certain — that this matter is true, that it [the doctrine] is itself a [decisive] proof? * For all the [arguments] are equally balanced [?]; as he said in [his refutation], when he saw the deeds [of the Maker], that all the [acts] are done [by Him] [a man dwells] under the sun but once [ibid.]; * and according to the words of [Copernicus — קופרניקוס], there is none [who can say with certainty] [?].

* For half a year [it is] under [one part of] the heavens, and [for] half the second [half-year] it [shifts]; thus our earth has changed [position] [in space?]; [the heavens?] turn the earth, [setting] it in place, [as] one [body] is shut up [enclosed] within the orbit [circuit] of the sun, in fixed points [נקודות = orbital points] [?]. * Under the sun [the earth abides] perpetually — even at night, for the heavens [give light?] [emit?] [?] — [drawing the] earth and its dwellers upon it [who lie down] upon their feet [from the side], facing [?]. * And the truth — yes, this [is so]: we [too], yes, [we say] this: all the inhabitants of the earth and its dwellers [are held fast] [?]. [And the heavens revolve] under the sun, [each body] in its fixed points [orbital nodes], for [the points are] at their center, by the rotary motion [of the spheres] — or [it is] a sphere [כדור = ball]: כדור

this is their establishment, and nothing beyond all the [orbital] points [נקודות]. Solomon spoke of this matter "in human idiom" (כלשון בני אדם — Scripture speaks in the language of men), for never was such a thing heard, nor was its existence known [as he stated it]. Indeed, [the earth] was set "beneath the heavens" — in the very place "under the sun," where its host is fixed. And why did Solomon there reverse the truth? As he said, "I have seen all the works that are done under the sun," in keeping with what he likewise said, "the earth abides forever" [Kohelet 1:4, of the earth; "all the works that are done under the sun," Kohelet 1:14]. Therefore, my brother, do not incline your heart to the words of the star [the planetary doctrine] — that is, [Copernicus — קופרניקוס] — which speaks of a thing greatly removed [from common sense].

והנה [Now, behold] — [Rashi-script / inset quotation:] a hand was sent to me, a letter from the eminent, the wondrously wise, the great rabbi, our teacher and master Rabbi **Elyakim** [אליקים נטטסליק — given name written אליקים; the second word reads "נטטסליק" (?) [?]] **son of Abraham Hart** [בן אברהם הארט], of blessed memory, **of London** [ז"ל מלונדון] — and this is what he wrote with his own hand. "Greeting, etc." [שלום כו]. Thus wrote the beloved friend: "I received and rejoiced [to see] his precious book *HaBris* [ספרו הברית היקר], growing and great in the eyes of all who behold it — and in my own eyes as well; [it is] altogether delightful,

and I have been engaged with it day and night [יוםם ולילה], praising it greatly. Yet I have not understood why [the earth should] rise up to circle the sun in a place where it has no [orbit] — for [the sun] has no orbit to revolve around it; [the sun] is reckoned only as a point [נקודה], in which all the stars of the firmament [כל כוכבי שחק] wander about. And [the earth has no] orbit [of its own] [?]; it does not rise nor descend in the firmament. A man can resolve [the matter] by [his own] reason — [grasping] one [thing] from another with his eyes and his understanding — [as to] its rising and its setting. * [These are] light, [clear] words, and the seal of the heavens [bears it out]; [yet there is no one] of such great measure [of understanding] [?]....

[He continues:] ...[the celestial powers — אלקים] of the firmament of the heavens; and the Sages of the Talmud, of blessed memory — they too knew [some matters they did not declare] [?], as they said in the chapter "Ein Dorshin" [פרק אין דורשין] — Chagigah 12b): "a firmament in which are the sun, moon, stars and constellations [רקיע שבו חמה לבנה כוכבים ומזלות]," as it is said "...[Elokim] in the firmament of heaven"; and they did not mention the earth [ולא זכרו הארץ] — yet he [the AR"i], of blessed memory, did not mention them [the stars and constellations] nor count them — [these being] the matters of the doctrine, [a stranger to] [?] the celestial powers, the soul of man [נשמת אדם]...

[He continues:] ...concerning everything that is in [the firmament] [?]. He said that the earth is a tool [or: vessel — כלי חיל] [?], its circuit set true [מקיפי יושר], in [the Holy One's] knowledge [דעתיה]; [the celestial bodies] — they themselves [the Sages] knew that they are [all] one body [בגושא אחד] in a single moment [בזמן אחד]; and the conclusion [drawn] from the words of [?]....

והנה [Now, behold] — [resumption, author's voice:] you have heard, up to this point, from the beginning of [this] Ma'amar — according to what my Lord granted me, supporting my soul, [permitting me] to set my hand to writing these matters and these pieces of knowledge — [concerning] the earth, [a matter of] understanding; yet I did not know [it fully], and I myself [grasp it only in part] [?]. Therefore, incline your ear to hear the knowledge of the opening [chapters] [?]: the first division [treats] the way [of dividing] the whole, and all the lands [המדינות] and all the surfaces of the earth [משטחות האדמה] in their boundaries [בגבולותם] — the inheritance [allotment] of every people and nation, in their provinces [and] their cities. The globe of dust [כדור העפר], the earth, is exceedingly great. Behold, its breadth...

[He continues:] ...in their boundaries, [each] in its provinces and its cities; and not in any [empty] reckoning [?]. Half a province, or [even] half a province, [men]

traverse [?] from these their provinces, and they were not able [to do otherwise] [?] — and one cannot fix a great [precise] measure [?], nor [reckon] according to [a single rule] [?]; for [men reach] only a very little [of it] [?]...upon me; and may the Lord be my support [ה' למשען לי].

[Display incipit-word at foot of column:] **פרק [Perek ...]** [the chapter-incipit set in large display type; the number and rubric are caught on the following page — see Perek 9]

פרק 9 — "On the Great Earth" / "Concerning the Vast Land"

[Display incipit:] **פרק ט על ארץ רבה** — "of this the Sages said..."

The early Sages said that the whole settled world [הישוב] upon it [the sphere] is only the fourth part [החלק הרביעית] of it — [extending some] forty-seven degrees [47 = מ"ז מעלות] of the degrees of the sun [the solar arc], from the equator [מקו] up to the circle of the poles [עיגול הקטבים] — and all the rest [of the earth] is not settled. So they divided the earth into seven parts [שבע חלקים], and they called each part [a region], using the language of Scripture "the three [parts] of its body" [שלושת הגופה] — Yehoshua 17 (יהושע י"ז) [?]. * Indeed, the latter-day researchers of the earth [מחקרי ארץ האחרונים] went down to the sea in [great ships], to compass [the earth] and all its provinces [מחוזות] and the settled lands [המדינות המיושבים] — to walk round the earth and to investigate, to know [the lands] in their boundaries [בגבולותם], the inhabited provinces — by way of the Ocean-sea [ים אוקיינוס] and the rest of the seas, [to] all the ends [of the inhabited world]. * And [now] the whole globe [is encompassed] [?], and [men have] settled the earth in [its] parts [חלקים]; the cities [are set] in [order] [?], with their towers [וטירות], towns full of all good things [כל טוב] [?]...

[A passage on circumnavigation and the establishment of the inhabited earth:] ... the settled [earth] [הישוב] [?]; ...and the latter-day researchers [האחרונים] divided it [further] [?]; [it is] the smallest [of all] [?]; [and they reached] the distant parts of the earth [מרחקי ארץ] [?] far off, [in] their kingdoms [למלכיהם]. * And there was already the deed [done] [?]: a prince [שר] went forth to the King of **Spain** [למלך ספרד], to circle [the earth] [ולסבב]; and they named the place [where] [?]. * And he wrote concerning it: "[As it were] this [globe]" [?] — and a man [set out] [?]; and he circled [the earth] [וסבב]; — so the latter authorities divided the parts [further] [?]...and the [navigator] [— a personal name, written (פרדאנליסקי)]

(דראקון, uncertain reading; given the date below (5281 AM $\approx$ 1521 CE) this likely intends the leader of the first circumnavigation, Magellan/Elcano, though the form as printed resembles "Francisco Drake") [?]. * Behold, [there are] seven climes [ז' אקלימים] which were already [known] to the early authorities, and they recorded them by their names [as the parts called] [Europe — אירופי], [Asia — אסיאה], [Africa — אפריקא]; and the latter authorities divided the parts before [them] [further]. They surveyed them and recorded them — and the latter authorities [reckoned] the New World [העולם החדש], filled with the latter-discovered [lands]: * [America and Peru — אמעריקא ופירו]; — and one part, the smallest of them all, they called [שסה] [?]. — And as for the part of the earth [reckoned] in [solar] degrees, [stretching] toward the southern part of the [inhabited] world — its southern boundary being [some number of] degrees [the figures here are numeral-dense; see anomaly (c)] [?].

* **The Western [part], "Europe" [אירופי]** is one part — the smallest of them all — and [it lies on] the northwestern [shore] of the [Ocean-]sea [פנונית מערבית של ים]: for to its south is the Great Sea [ים הגדול], called in their language [(מארי...)] — Mare Mediterraneum, the "Mediterranean Sea" [?], that is to say, [(מיטלאנדסי זעט)] — German "Mittelländisches See," the Mediterranean Sea [?]. It reaches the land of Greece [ארץ יון], and extends to [the boundary] between Europe and Africa [בין אירופי לאפריקא]; and toward the [west] is [the shore] of Europe along the Ocean-sea [ים אוקיינוס]. * And he wrote concerning it [(מארי...)] — Mare Mediterranea, "Mediterranean Sea" [?], that is to say, the [great] sea [?]: [it begins] from the province of **Spain** [מדינת ספרד], reaching toward [the coast of] **Italy** [איטליא] in waves [?] — its length being [some] parsangs [פרסה], its breadth two hundred parsangs [200 = ר' פרסה], and this [other figure] five hundred [500 $\approx$ ה' פ"ר] [?, numeral-dense; see anomaly (c)]. * As for the part "Europe" [אירופי]: its boundary on the north [is fixed] [?], and on the [west] it begins [?], running west to east; the east bounds it; and two rivers [שני נהרות] [bound it] [?] — [running] from south to north, and falling into the midst of the Northern [Mediterranean] Sea [ים הלפוני]; and there [it joins] [?] the Ocean-sea [ים אוקיינוס] — namely [Gibraltar — אל-יבדרוס / אל-גיברדרוס] [?]; and the measure of the length of the great city [העיר הגדולה], [namely] **Lisbon** [ליזבון], which lies in the province of **Portugal** [נקלה במדינת פורטוגאל].

(continuation of Perek 9)

Portugal [פורטוגאל], which lies upon the shore of the Ocean-sea [ים אוקיינוס], and stretches in breadth from south to north. — And the famous provinces in the part "Europe" [המדינות המפורסמות אשר בחלק אירופי] are these:

* **Italy** [איטליא] · **Holland** [האלנד] · **Gelderland** [גידר-לאנד] · [Poland — פאלאניא] [?] · **Bohemia** [ביהמיה] · **Hungary** [אונגארין = Ungarn] · **Turkey** [טורקיא] · **Muscovy** [מאסקווי] · **Dalmatia** [דאלמאטיאה] · [Tartary / Catalonia — טארטאריאה] [?] · **Romania** [רומניא] · [Lithuania — ליטא] [?] · [Livland / Latvia — ליטלאנד] [?] · **Sweden** [שוודן = Schweden] [?] · [Mermidin — מרמידין] [?]; and the great rivers; **Sardinia** [סירדיניא] · **Sicily** [סיציליא] · **Cyprus** [ציפרי = Cipri] · **Candia** [קאנדיא = Crete] · **England** [אנגלי-לאנד = Engelland] · **Scotland** [שקאטלאנד] · **Ireland** [אירלאנד].

* And [there are] provinces besides these in the part "Europe" — even a wonder [of it] [?] — peoples numerous in their environs; [it is] a good land, [furnishing] tribute [ומס] in everything [?], and finely built. — [And again:] **Spain** [ספרד] · **Germany** [אשכנז] · [Poland — פאלאניא] [?] · [Lithuania — ליטא] [?] · **Muscovy** [מאסקווי] · **Turkey** [טורקיא] · [Moldavia — מאלידוויא] [?] · **Constantinople** [מיארקן — Norway] [?] · [Norway — קוסטקוויא] [?] · **Romania** [רומניא] · [Konsstantinopol] [?] · **Iceland** [איסלאנד]; and the whole land of **Greece** [וּכְל אֶרֶץ יוֹן]; **Denmark** [דעניאמרק = Denemarken]; and the great and famous seas in the midst of the Great Sea [ים הגדול]: **Corsica** [קורסיקא] · **Candia** [קאנדיא = Crete] · **England** [אנגלי-לאנד] · **Scotland** [שקאטלאנד] · **Ireland** [אירלאנד]; and another sea besides [וְעוֹד הַיִּים] * and there is also a wonder: islands small in size [?], full of provinces [מְלֵאִיָּה מְדִינֹת] [?]; and in **Africa** [ואפריקא] too [there are] provinces. [It is] a good land, [furnishing] tribute in everything, and finely built — more so than [the rest] [?]. * [And it abides] only [in] a small part [diminished] [?] — like **Muscovy** [כמאסקווי] — and [there is] no place there without [habitation] [?]; only [in some city] [?] do [only] Jews go [רק יהודים ילך] [?]; and it is full, abundant in [Christians] [?] more than others; — [men] of differing [opinion] in all this part — [Constantinople — קונסטאנטינא] [?] [and Hungary — וּחֻגְרִיָּא] [?] [these closing toponyms partly compressed; see Readability].

[Display incipit-word at foot of column:] **פרק י אפריקא** [Perek 10 — "Africa"] — "it is the part... [in the tractate — (במסכת)]..."

"Africa" — Perek 10 — פרק י — אפריקא

To the east of the Land of Israel [לנגד מזרת של ארץ ישראל] lies what is called **Africa** [אפריקא] — and this is the one part [descended] of Ham [חם] — the part [of "Ham"]. This part [Africa] is surrounded by seas on [all] four sides [מסובב בימים מד' רוחות], from Spain to the Land of Israel — [the side that is] the Northern [Mediterranean] sea aforementioned [הים הקודם]; and on its west, its boundary is the Ocean-sea [ים אוקיינוס]; and on the south, the Southern Ocean-sea [ים אוקיינוס הדרומי]; and on the east, [it borders] the seas on every side, save for one stretch of land [רק בלד] [?] [toward] the southeast [מזרחית לפוני] [?].

It is the second part [חלק הב'] of the [several] parts of the world [חלקי העולם], [as treated] in [Tractate] Tamid [במסכת תמיד] and in other places by Chazal [בחז"ל]. It is great, close to all [the rest] [?]; [it is bounded] on [all] four quarters of the world: on the north it is bounded [נגול] by the Mediterranean sea itself [ים בעצמו], [the sea] southern to the part "Europe" [דרומי להלק אירופי]; — the western Ocean-sea [ים אוקיינוס המערבי], and on the south it runs on; [its] east stretches as far as the Red Sea [עד לבון ים סוף] [?]. * And [the famous explorers] reached it; — this part is named "Africa" [אפריקו] — for "Africa" [is set apart] [?]; — [it is] not one [single] province but [many]; — [it is] greatly [extended] [?]; — and the surface of the earth there [is bounded] [?]: it was [the land] of [the descendants of] Cush, the Berbers [גרים כוש, ברברים], Cush, **Abyssinia** [עמידיאה / אביסיניה] [?], and many [peoples] besides; [it is] a settled world [רבים עולם] [?]. Its breadth [is] [some] forty parsangs [כמו מ' פרסאות] [?]; and [the whole], five hundred parsangs [ת"ק] [פרסאות], and all that stretches and runs toward [the south] [?] — at [the southernmost] it has no breadth, only [a narrow strip of some] miles [כ"א סיוה] [?], numeral-dense; see anomaly (c). * And [the part runs on] until it reaches the Southern Ocean-sea [ים אוקיינוס הדרומי]; and there [the explorers], famous [men], made their record [?] concerning this part. * Africa is somewhat similar [in shape] [?], running toward the south [and] tapering [מתחמצת] [?] [for some] miles [מילין] [?]; and [its] provinces [במדינות] [?] [extend] to **Ethiopia** [מלכת שבא = Ethiopia?] [?], [the land of] the Queen of Sheba.

[Display incipit-word at foot of column:] **פרק יא אזיאה** [Perek 11 — "Asia"] — "it is the part... [the sea, from the end of the Great Sea — הים מסוף ים הגדול]..."

Perek 11 — "Asia" — אזיאה

It [lies] at the eastern line of Africa [קו מזרח אפריקא]; and so too the children of Kedar [the East — בני הקדר] [were settled there], as brought above (Perek 9) [[כמובא למעלה (פרק ט')]. * And [its boundary] [reaches] from the end of the inhabited world [מסוף כל הישוב] — that is, up to the shores of the [Eastern] Ocean-sea [שפתיים אוקיינוס המזרחי]; and on the north, up to the circle of the poles [עיגול] [?]; — the Mediterranean sea [ים הלבנון]. This part is great, twice the size [כפליים] of [the Land of Israel] [?]. * It is the second part [חלק הב'] of the parts of the world; and its boundary [stretches] from the end of the Great Sea [סוף ים] [?], which runs along the shore of the Land of Israel [שהולך על שפת ארץ] [?], [it is bounded] by [its] rivers — [גירעל ושלימים] — two named rivers, reading uncertain [?] — which [run] on every side; greatly [extended] toward the east; [its] southern part runs [on]; — the Eastern Ocean-sea [אוקיינוס המזרחי] — [a place] that was very far off, [at latitude] forty[-three] degrees in their language [מ"ג מעלות] [?]; — followed by 52 = [נ"ב] [?], numeral-dense; see anomaly (c)] — twice [as far] [?]; — [places called] [מארוס] [?] and "Africa" [ואפריקא] [?]. And this part was settled first [נתישב תחילה], according to [the view of] our Sages [Rabbenu] Onkelos [מונקלוס = Onkelos] and Yonatan [יונקן = Yonatan] [?], and the opinion of the researchers [המהקרים]. * Behold, there [is] the dwelling of Noah [נשבת נח] — and [after him too], on the mountains of **Ararat** [על הרי אררט]; — [and] the mountains of **Cordu/Kurdistan** [הרי קרדו]; and they [lie] in this part, in the province [of Aram / Mesopotamia] [?], in the land of **Shinar**, which is **Babylon** [בבל]; — [the Garden of] Eden [גן], **Georgia** [גרעקגניש = Georgia?] [?], [the Land of] Israel [?]; — and these are in this part, in the province of **Armenia** [ארמיניאה]; — this [too is] the [land of] the seed of Abraham, Isaac, and Jacob [ואברהם יצחק ויעקב], and the seat of the Torah [ובו נקיב התורה] [?]; and in it [is] the Land of Israel [ובו ארץ ישראל].

the Land of Israel. And because of my great love for the sanctity of our land, I will here mention the borders of the Land of Israel. It lies to the west of Egypt.

To its south are Edom, Moav, and Amalek — who dwell in the land of the Negev, directly to its south. And these are the lands of the great wilderness, by which the children of Esau journeyed on their right hand, called today אראביא [Arabia] — together with Persia and Damascus. To its southeast lie India and Aram. To its northeast lie Yafo [Jaffa], the seacoast, Tyre, Tzidon [Sidon]. To its west are the Pelishtim [Philistines].

Now, most of the deeds of the patriarchs, the Torah, and the prophets took place in this part of the world; only the affair of Egypt took place in the part of Africa. Yet no deed of ours took place in the part called אֵרוֹפּי [Europe], except for what the prophet Ovadiah spoke of concerning France and Spain — as it is said: "And the exiles of Jerusalem who are in Sepharad" [Ovadiah 1:20], which refers to the provinces of כְּפוּיָא [España = Spain] and פְּרַאנְצְיָא [France].

In this part of the world there are great and exceedingly broad wildernesses. The most renowned and best-known provinces of this part are: Aram Naharaim, Armenia [אַרְמֵינְיָא], Kasdim [Chaldea], Persia, Media, India [אינדיא], China [חִינָא], Japan [יַאֲפוֹן], and many others besides them. There are those who say that Shem, Cham, and Yefet [Sons of Noah] took these three parts for themselves, and that the part of Asia fell to Shem, Africa to Cham, and Europe to Yefet.

The author of *Nachmad veNa'im* [a pleasant and lovely work], who improved upon what they said, wrote: It is stated, "The sons of Yefet: Gomer, Magog, Madai, Yavan, Tuval, Meshech, and Tiras. And the sons of Gomer: Ashkenaz, Rifat, and Togarmah. And the sons of Yavan: Elishah, Tarshish, Kittim, and Dodanim" [Bereishis 10:2–4]. The book Yosippon wrote, and likewise R. Yitzchak Abarbanel of blessed memory wrote on the verse "And these are the generations of the sons of Noah" [Bereishis 10:1], that most of these names are the names of the provinces in the part of Europe — for each one named his land or his city after his own name. To know the names of these provinces, [consult] the lengthy Yosippon and the Book of Genealogies.

And so Chazal said (in the chapter *Kamma DiYoma*) [Talmud Yoma] that the Yevanim [Greeks] issued from Yavan: Yavan is Macedonia [מוֹקְדוֹנְיָא]; Tuval is Spain; Tiras is הַרְצִיָּא [?]; Ashkenaz is אֶלְמַנְיָא [Allemania, i.e. Germany], which they call (in their tongue) דֵּיטְשׁ לַאנְד [Deutschland]; Togarmah is טוֹרְקִיָּא דוֹלִינִס [?] — present-day טוֹרְקִיָּא דַּעַן.מַאֲרֶק [Turkey / Denmark (?)]. All these are in Europe. And it is said: "And the sons of Cham: Cush, Egypt, Put, and Canaan" [Bereishis 10:6] — most of these are in Africa. And it is said: "And the sons of Shem: Elam, Ashur, Arpachshad, and Aram" [Bereishis 10:22]. It is known that Elam is Persia, as it is said, "And I was in Shushan the capital, which is in the province of Elam" [Daniel 8:2]. Likewise Ashur is the great city Nineveh, now called מוֹסִיָּא [Mosul (?)]. Aram, too, is אֶדְמוּיָּא [Edomiah (?)] — these being Aram Naharaim, Aram Tzova, Aram Damascus, Aram Maacah, and Aram Beit Rechof, which were presumably named after Aram son of Shem son of Noah. All of these are known provinces in the part of Asia.

Thus far we have spoken before you, and made known to you, the parts of the world that have been settled and known of old. From here onward, I will report on the new world — with the help of the saving God — and it is as follows:

פרק י"ב — אמעריקא [Perek 12 — America]

This is called a new land, for it was newly [discovered] in our time. We learned of it in the year 5256 of Creation [5256 = 256 + 5000 = ה' אלפים רנ"ו AM; 5256 - 3760 = 1496 CE].

After it had been hidden from us, and was not known to us in this part of the world for a very long time — from the days of King Solomon, peace be upon him. (Apart from the early Tannaim, masters of [prophetic] revelation, some of whom knew that there are human beings living in that place too, by the holy spirit that was in them. So too Rav Hamnuna Sava mentioned, as cited in the Zohar (folio 10) on *Vayikra*, and as brought above in Perek 9 of this Ma'amar: it is the country that sits upon the surface of the earth from below, and as their feet stand, their feet are directly opposite the soles of our feet — these are the ones called [אנטיפאדען / Antipoden = the Antipodes].)

And at first, (וורדנאגוס) [Ferdinand], king of Spain, conquered a fine part of it, by the hand of the commander of his army called America [אמעריקא], whom he sent there with a heavy force, with siege engines, in great ships, in the year 5258 of Creation [5258 = ה' אלפים רנ"ח AM; 1498 CE]. And after him he sent there the man (קאלומבו) [Columbus], who was the first to leave the shore for the land below the earth, and found that part in the year 5259 of Creation [= ה' אלפים רנ"ט AM; 1499 CE]. And this part was named America [אמעריקא], after the name [of that commander]. The commander of this army, who waged war against the people who dwelt there — who had not been known to us at all, and who lived in security upon their land, broad and long, as cited above in Perek 9 of this Ma'amar — conquered the land before him; and it is very long

and broad, exceedingly so. Until afterward, in the year 5278 of Creation [ה' אלפים AM; 5278 = רע"ח AM; 1518 CE], (קרלוס) [Charles], king of Spain, sent great ships there with a large army and seized a great part of that land, which is 100 parsangs by 100 parsangs [ק' על ק' פרסה]. In it is a province where gold is found among the sand on the shore of the sea, where the gold of that land is good. And there they also found fine pearls. He named that province (נובא הספניא) [Nova Hispania] — that is to say, "new Spain."

After this, (פראנציסקא) [Francis (François I)], king of France, also sent ships there, and his men too took, by their sword, from the inhabitants there, a good land in that part, which he named (פראנצי נובא) [Nova Francia] — and it too is 100 parsangs by 100 parsangs.

Other kings did likewise — those of the provinces of (ענגילאנד והאלאנד) [England and Holland] — and sent forces in many ships to that land. They sailed to the lower part of the earth and prospered. They grew exceedingly strong over the land and its inhabitants, and took from them a portion of the land for their dwellings, and it became their possession to this very day.

This new land is so long and broad that it contains two of the eight parts of the world, and the half of it that is by itself is called America. It is reckoned as a fourth part of the eight parts of the world. It begins ten degrees [נ' = ?] above the equator and extends northward up to 64 degrees [64 = ס"ד מעלות]; and from there onward, toward the north, the cold grows ever stronger and more severe, up to the point where the master who descended there [a traveler] — from the great cold, his complexion turned the color of silver. There the settled habitation ends and breaks off.

פרק י"ג — פירו [Perek 13 — Peru]

This is the fifth of the eight parts of the world, and it is the second half of the new world. It begins ten degrees [נ' = ?] from the equator on the northern side, and extends and passes beneath the equator, going to the south of the new land. From there onward it goes toward the southern pole, up to fifty degrees [= נ' מעלות = 50], where at one point it comes very close to the southern [extremity of the] world. In its length, this part begins at 230 degrees [230 = ר"ל מעלות] on the western side, and stretches eastward up to 350 degrees [350 = ש"נ מעלות].

In the southern part [of this region] they found one province called (פירו) [Peru], a good, broad land — and they named the whole southern part Peru. Many provinces in the region of Peru lie directly beneath the constellations, in what is called in their tongue (זונאטורידא) [Zona Torrida], that is to say, the "burning zone," which the ancient sages thought lay beneath the entire band [of the zodiac] — even up to fifty degrees [נ' מעלות = ?]. [They thought] that because of its two sides it was impossible for a human being to be found there, on account of the dryness of the land and the intensity of the heat. But it is not so, as I mentioned above (Perek 2 of this Ma'amar): "Lift up your eyes and see" from that place — for, to be brief, I have made a covenant [a vow of brevity]. The inhabitants of the land of

Peru are not black like the Cushites, nor like the inhabitants of Africa, for they do not have such an intensity of heat as the inhabitants of Africa.

In the land of Peru there is found one province called (ביזיליאה) [Brazil], which sits ten degrees from the present equator [עשירית ממעלה = the tenth degree (?)] on the southern side; and in length it is 340 degrees [340 = ש"מ מעלות] of the world's [longitude]. It is a land full of all good things, and there is great wealth there; its land is full of silver, and ores of gold are in it. There rain never falls upon the earth, but only as in the land of Egypt; and they have no fixed season for sowing and reaping, but they sow and reap there all the days of the year.

What a land! This new world, called (גאוויו מונדא) [Nuovo Mondo / "New World"], in which there are two parts of the world — each one, namely America and Peru [אמריקא ופירו], standing by itself, surrounded by water on every side — except at one place, ten degrees [עשירית מעלה = the tenth degree (?)] from the equator northward and above, at the western edge, where the two parts are joined together by a narrow strip of land, broad as about ten parsangs [כעשרה פרסאות].

גבעניאה — פרק י"ד [Perek 14 — Magellanica]

This is the sixth part of the earth-sphere. This land was discovered by (פורטוגואל) [Portugal's] king — (מאגנליבנוס) [Magellanus = Ferdinand Magellan] was his name — in the year 5279 of Creation [5279 = ה' אלפים רע"ט AM; 1519 CE], when he went with a mighty fleet, by the king's command, to explore the western sea, to learn whether there is any settled land besides the new world already mentioned. And in the thirteenth month after his departure [ובחודש י"ג אחר צאתו] he came to the strait of the sea that divides Peru from the southern world. The length of this sea-strait is 100 parsangs [ק' פרסה], and its width is no more than from six [parsangs] up to ten [שש... פרסאות], at 21 degrees [21 = כ"א מעלות] toward the south of the equator. This sea is very narrow, because

of the abundance of cliffs and great rocks found there. For he was the first to be there to this day. And when he came out of that strait — called after his name (מאגנליאנום) [Magellan(s) Sea] — and crossed and passed beyond it, after some days, he found one dry portion of land — a great land, broad and spacious — inhabited; and it is the island (גביניאה) [Magellanica], the one mentioned. He and the men of the army that were with him made war there against the inhabitants of that land and defeated them, and took their land from their hand — although he himself was killed there in that war.

It was not yet known whether (גביניאה) [Magellanica] is a province standing by itself, surrounded by seas, or whether it is connected to the southern world. Then a certain Spaniard, (פראנץ דלאקי) [Francis Drake (?)] by name, set out, and circled and sailed around the entire part of (גביניאה) [Magellanica] from every side in his ships, in the year 5338 of Creation [5338 = ה' אלפים של"ח AM; 1578 CE]; and likewise, in the year 5348 of Creation [5348 = ה' אלפים שמ"ח AM; 1588 CE] another man, (אנגליעירא) [an Englishman / of England], circled it and found that it is a very great island, like all the part of Europe. From this, the surveyors and investigators of the sphere — the experts of each generation — agreed to reckon this part as one of the parts of the earth-sphere. Its place in the world is between the equator and the circle of Capricorn, distant from each of them three degrees [3 = ג' מעלות]. In length it [extends] from 162 degrees in the west [= קס"ב מעלה 162] to 252 degrees in the east [252 = רנ"ב מעלה].

Perek 15 — The Northern World [פרק ט"ו — עולם הצפוני]

This is the seventh part of the earth-sphere, and it is the [northern] expanse. This part of the land begins from the northern pole and extends toward the equator [קו השווה], at 23 degrees [23 = כ"ג מעלות], or a little more — its circle being 51 degrees [51 = נ"א מעלות], up to 47 degrees [47 = מ"ז], which amounts to 600 parsangs by [×] 600 parsangs [600 × 600 = ת"ר פרסה על ת"ר פרסה]. There too it is settled by human beings and provinces, only [in] a smaller [degree], for it is a part of slight habitation, because most of it is full of seas, and part of its dry land is besides barren and desolate on account of the great cold there. Yet [it is] not as the ancients thought — that there is no habitation at all up to [the pole] — for the province of (גרינלאנד) [Greenland] sits four degrees [4 = ד' מעלות] within the northern circle. There one day — that of Tammuz [the summer month] — is a single long day, with no night at all; and the month of Kislev and its [season] is night, with no day at all, except [for the time] that the moon illumines for them at that period, before it sets below the horizon.

Because of the great cold in this province, no fruit, herb, or grass grows there at all, except for some plants found at times in places during the summer. Their food is the flesh of "running-staffs," which are called (רענטיהרע) [Rentiere = reindeer], so named because they are swift to run a course — many parsangs in a single day; for they run thirty parsangs in one day, and sometimes in a single day [more], without rest in between. As for the animals, birds, fish, and "sea-dogs" [seals] that they hunt — they know nothing of plowing or sowing. They have no hair or beard at all, and their garments they make from the skins of the sea-dogs [seals]; from their entrails they make threads and do weaving-work, and they

know nothing of the nature of [metal]work. They have no faith at all, and they pay homage to every passing wayfarer. Do not be astonished at the matter — that among them two months are one day and two months are one night — for such is the measure according to the course of the sun and its revolution, that all places near the pole, more on one side or the other, have a longer day. There is a place whose day is one week, and there is a place whose day is a month and more, until at the very pole its day is six months and its night six months. When it is day at the southern pole, it is night at the northern pole, and so in reverse. Only, the night there is illumined by the morning and twilight rays of dawn — which do not depart from there, because at times, for [a long] period, [twilight] lingers in the brief [intervals]; and in the cold provinces there is hardly any true darkness, except for perhaps a few weeks. The wonder is that the heat there is then great — greater than the heat in many of our provinces. The matter is thus: this [great heat] comes about because of the length of the days, and because of the shortness of the nights there, when the sun is present there and does not withdraw far from them, even at night. Yet for the rest of the year the cold is exceedingly severe.

Now, concerning the human beings who dwell there: the people who dwell in those cold climes are utterly foolish and dull-witted, and they believe in every [matter (?)] — fools and simpletons — and they attribute everything to [demon and spirit (?)]. So too the maidservant, and behold the trees of the forest, whose roots are turned...

Sefer HaBris HaShalem — Ma'amar 9 ("Chug HaAretz"), Part I

[Conclusion of Perek 15 — "Olam HaTzfon" (the Northern World)]

its inhabitants — those of Greenland (גרטלאנד [Grönland / Greenland]), mentioned earlier, who live in the circuit of the cold beneath the dominion of the [northern] pole; and the inhabitants of Lapland (לאפלאנד [Lapland]), which borders Sweden (שוועדן [Schweden / Sweden]); or the inhabitants of America (אמעריקא [America]), whose dwellings lie near the pole, in a city close to all of these. They are sluggish and dull-witted, thick and coarse.

פרק ט"ז עולם הדרומי [Perek 16 — "Olam HaDromi," the Southern World]

This part is the eighth part of the world, and it is larger than any of the other parts of the world. It is encircled by sea on every side — it is therefore an island, since the sea surrounds it. It has already been observed and seen to be a great island, the largest island in the sea, yet this part holds very little [population], and this part occupies the entire region that lies between the southern circle (עיגול (הדרומי) and the circle of Capricorn (עיגול גדי).

And although this part is so large — for all three parts of the world (Europe, Asia, and Africa) together are smaller than it, and up to the present day it has not been fully explored — many of its [interior] places, whether [reached by] days [of travel] or longer, are still [unknown]; for as yet no person has crossed by sea to the inhabited [interior] regions in their journey through all the other parts of the world. And the inhabitants there are still [primitive]; the explorers report that they have discovered many times settled regions there which the kings of the earth did not believe [existed]. Indeed, the [southern] land too is a great land, settled and inhabited across the whole earth.

And behold, up to this point the report has reached us [only by way] of the explorers, who have toiled to grasp the matter of the sphere of the earth (חוג (הארץ). With great effort the author composed this book; and now [there are] revealed and known things from former times — [things known to] men whose insight in [the realm of] wisdom and understanding was [established]; and this is the very root of the world's settlement.

But the inhabitants of those remote places possess neither understanding nor knowledge. Indeed, the inhabitants of all three [other] parts of the world have not [reached] them. The people who dwell in [those] distant lands and provinces — they investigate nothing; among all the gentile nations and in all the [lands] where people are found, in America (באמריקא [America]) [and elsewhere], there is no wisdom and no tool of [the] wisdom [needed for] anything of the kind, no instruments such as are found among us. They have no awareness — not even, among the Jews [who are there], any knowledge of the precise [details]; only [the teachings of] our Sages, of blessed memory — particular matters [alone].

[For] books and scholars to teach the wisdom of the Torah [were sent there]: to the province of Lapland (לאהלאנד [Lapland]), [by] letter and writ, to a place called (די מאלהאבארשע קיבען) [a Lappish settlement (?)], the pious one (טוביה [Tuvia?]) sent there the books of Chazal, of blessed memory, that had been

printed; and so too he had two Sifrei Torah of Moshe written for them upon parchment, as fitting. The answer in this matter [came back] in this language, [reporting] that the books had reached them; the Jews of those places observe Purim, [holding] joyous celebration in all their broad streets, exactly as we do — Purim, the seven days [recte: שבעת ימים, the days of the festival], of blessed memory.

And to the west of there is a coast (יחורף [a coast]) called (מאליבאר) [Malabar]; this is where the matter [continues]. [In] India (הודו [India]), to the east, and in the city of Cochin (קושין [Cochin]), there was the rabbi mentioned [above], a great and famous one — for the Jews settled in that distant land were many. He was called (רבי יחזקאל רחבי) [Rabbi Yechezkel Rachabi], and the [Jews] who dwell [there] were [established there]. [Their] settlement [stretches] across (הינדעטסטאן [Hindustan]); and there was a Sephardic Jew (יהודי ספרדי [Sephardi]) whose name was Henriques (הינריקוס [Henriques / Enriques]), who went there with them...

[Homiletic discourse — the length of the exile and the redemption]

with the ships of the Company (קומפאניי [Company]) which are in the provinces (גרינלאנד [Grönland / Greenland]); and the Jews who are there [have been] there ever since the exile that Shalmaneser (סלמנאסר [Shalmaneser]), king of Assyria, exiled in the days of Hoshea son of Elah [recte: the exile of the Ten Tribes]. For these are exiles who [were exiled before] the destruction of the First Temple and the building of the Second Temple, and [before] its [destruction]; they never saw the destruction of the First Temple, nor the building of the Second, nor its destruction. They are there within the exile, in those provinces, very far away.

Yet despite all this, they bear the [burden] — for what a length of time have they suffered the long duration of the exile! And throughout it they constantly pray to Hashem over the redemption. Through it the [scattered remnants of] Israel sit secure, trusting that the day of Hashem will not [fail], and they await the coming of Mashiach to redeem them every day.

And they are able to reckon the days [of their exile] — more than [a number of] hundred years, more than ours; for our path [into exile] was longer, [yet] for them the days [stretch back farther]. [Their] exile is longer than ours, for we [went] into exile only at the destruction of the Second Temple, in the year [5]558 (ה'תשנ"ח [5558 AM = 1798 CE], i.e. now [?]).

The exile of Judah (גלות יהודה) — from the land of its dwelling [it is] more recent. From the [time of the exile] of the Ten Tribes until [the coming of] Mashiach is [a span of] years [so great] that [it cannot be counted]; for many people of those [tribes] are not [counted] with [the rest of] us in the redemption, and they are [steadfast] in their faith, no fewer [in number] than [the men of] our own [community].

[The Ten Tribes] were exiled two thousand five hundred and forty-four years [recte: 2544 = שני אלפים תקמ"ד years], for they went into exile in the year 135 of the fourth millennium (קל"ה לאלף הרביעי [(3)135 AM]). They have placed their trust in Him through it all — that at the appointed time Mashiach will come, and they will at once be redeemed, and they await it.

והנה [And behold]: there are people who say to the house of Jacob, "Where is your Mashiach? Behold, he has not [come]," — for more than seventeen hundred years (ז"ז [recte: י"ז] 1700 = מאות שנה [?]) have passed, and still they are in exile. "[Such] a length of days as this, [yet] there is no one to save and no one to bring [the redemption]!"

A great length of time [has passed], and a rich [reward awaits] the seed of Jacob, the wise man, of the house of Jacob. And though the gentiles taunt them in this way, they answer them: "It is not so." [They] strengthen themselves to save us by [our own] deliverance. For they say: "Three [things stand] more [against you]" — and after this they say to us, "If [your Mashiach] were to come, why has he not come yet?" "[The redemption] is delayed — [yet] no man can [truly] redeem himself" [recte: לא פדה יפדה איש].

The gentiles taunt them, saying, "When will your Mashiach come?" — and after [he does] not come, [they say] more [against them], for they reproach the seed of Jacob, saying that [Mashiach] will never come again. They say to us [out of] a [confused] understanding: "Mashiach has [been delayed]," and there is no [hope]; [they say] we will lose [the hope of] deliverance from among our peoples, and that nothing more will [come of it] — yet the heart [does] not [despair].

[The gentiles] taunt them, "Where is your God?", saying [it] to deny them [their hope]. [And we answer]: "Woe to me, woe to you — and woe to the generation [in which this is said]!" Have not our fathers sinned, [and therefore] their souls were forfeit? Indeed, our way [too has erred] and is forsaken — [for] from the time the Temple was destroyed and the Shechinah was exiled from us, we [have been] among the gentiles in the far corners [of the earth]. We [confess] over [our] sins the length of [this] exile, in which we sit [— such has been the lot] of our fathers!

[But] how long? Up to a [certain] time [recte: עד עת], until the [appointed end]; for the Holy One has not abandoned us — He has [redeemed?] us [in part]. [It is] for [us] to grasp the matter of the duration of the [open] exile — this is where it began. And many people in [these] generations [say] thus, and also [from among] these Ten Tribes [there are] those [who] toil and labor; and a great many people in [these] generations [strengthen themselves]. And many people occupy themselves with great [study] until the angels [are] filled [with] the [precious] words [of prayer].

And [yet] all these in these generations, [though] nothing more is done than this — to behold the vision of the Supernal Countenance — [the redemption has not come]. [He] who stands against them, the Satan also comes among them within [their midst], in [the work of] the [redemption]. And the distance is great [— yet still they labor].

And it shall be, as I have [desired]: all three of the groups mentioned above [recte: כל ג' כתות הנזכרים, "all three classes mentioned"] are people who are [not yet counted as fully redeemed] from the exile; [yet] every Jew [— anyone who occupies himself] with Torah, or prayer, or a commandment that a person performs — [does so] in order to redeem the Holy One, blessed be He, and His Shechinah from within the exile, and [all].

[And so] whatever a man does [recte: בכל משלח ידיו, "in all the work of his hands"] in his labor in this world — for [it is] his desire (וכל חפצו) — [it is reckoned to him]: for not [for] himself does any Jew act, but [for the sake of Heaven]. A great [reward awaits]; and after this, [the Temple will be rebuilt] from hewn stones, beams, and bricks (מאבני גזית כפיסין לבנים), [a building] that shall stand for many days; and [its] children and [its] children's children shall dwell in it.

[After the] days of the exile, [there shall be] gladness over [the] good return [to the land], and over the [restoration of the] Holy Temple — happy is he to whom [it falls to see it], for he shall have a great share in the redemption of Israel through this exile, and in the coming of Mashiach. The [way] is set for [the appointed times] [recte: למועדי רגל], for at every festival the redemption [is hoped for].

[Yet] no man knows [the time], for this matter is [hidden]; perhaps [it will be delayed] some [further] year. [Still, one should occupy himself] with the building [of the Temple] in [thought], for perhaps it may be possible [to complete it].

[Concerning] the work that [I — the author] performed upon it [recte: 'שעל ד' וה' = "concerning the fourth and fifth heavens"], there is no one to read it [aright] [קאטראטראקטו (?)], and there is no [one to grasp it].

to hasten the End (הקץ) and [to bring about] the redemption of the [Holy One] and His [Shechinah] — [recte: ולפדות גוי ואלהיו, paraphrase of II Shmuel 7:23, "to redeem a nation and its God"]; and [to them].

[As it is written] [ישעיה מ] [Yeshayah 40]: "and all His kindness is like the flower of the field" [recte: וכל חסדו כציץ השדה — Yeshayah 40:6]; for there is no [profit] to them — for the benefit of their souls or their [advantage] — [for] there is no man who sets [it] upon his heart, to do it for My sake and for My Name [recte: ואין איש לשמי שם, paraphrase].

And [it is warned] in the Zohar: [Aramaic: עבדין לגרמייהו — "each of the Chayyot acts for itself"]; [Aramaic: מכבה על במה הוא אמו (?)]. The holy Shechinah (שכינתה קדישא) [desires] to go out from the exile [recte: רוצה לצאת מן] [הגלותא]; she has no comfort, and there is "no one to save her" (ואין מושיע לה) and no redeemer [recte: ופורק לן].

[We must occupy ourselves] with Torah, and prayer, and the commandments — solely in order to redeem the Holy One, blessed be He, and His Shechinah from within the exile. [The people] conduct themselves measure for measure (מדה כנגד מדה), and [the Holy One] says: "If you say you are warm [recte: כ"ה על עצמכם — "(reckon) this upon yourselves"], [know] that I too am not [at ease]"; and we will not lose [hope], nor will we await [redemption] from any man (ולא נקוה לאיש) [— for our hope is in Him alone].

(ישעיה מ) [Yeshayah 40] — that is to say, they do not understand in the Torah [recte: אינם מבינים בתורה], prayer, or the commandments, [that they are] for the benefit of [the redemption] alone, [whether] in this world or in the world to come; [they do them only] for their own [benefit] or for [their own] sake. But [the matter should be] "for My sake and for My Name" — in order to bring Me out from My straits and to reveal [Me] (כדי להוציאני מצרי).

In the Zohar [it is taught]: [Aramaic: עבדין ואינן לחזאין — "the Chayyot act, and they are onlookers"], so [they may] gaze upon the [supernal] lights — thus [it is heard]. [קול ברמה] [recte: Yirmiyahu 31:14, "A voice is heard in Ramah"]): the holy Shechinah desires to go out from the exile — [it is] "Rachel weeping for her children" (ומאנה להנחם), refusing to be comforted (רחל מבכה על בניה).

And so, my brothers and my people, know this: that as long as there is no [redemption], the Holy One, blessed be He, and His Shechinah are not [released] — for were it not so, why has [Mashiach] not [come]? But He, blessed be He, [says]: "And [if] you say to Me that you are warm [recte: כ"ה על עצמכם], that does not concern Me [unless it is] for My sake. So I too will not [act for you], nor will I lose [hope], nor will I await for any of mankind." [Yet] great men shall, through their merits and prayers, bring forth for us [the redemption], for "He knows" who is great [in the matter], though it is not seen by the eyes.

Indeed, every Jew is obligated — even one who is not a master of Torah and not a scholar at all — [to pray and act] for the warming [of the Divine Presence], until "the Land shall be settled," and to make war and battle for [the redemption], for the inheritance of our fathers, [as] our fathers [foretold]: "[And Hashem shall be King over all the earth]" (פאסר לאנד [recte: paraphrase of Zechariah 14:9]) — it is the Land of Israel (היא ארץ ישראל).

And concerning this whole matter, [I — the author] have written it in order to explain it [further] in the book *Sefer Milos Sovnos* [recte: ספר מלות סובנס — an internal cross-reference to the author's other work]. (תהלים ס"ח [Tehillim 68].)

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[that] Israel does, in deed, in intention, and in direction. The only difference is this: with respect to a particular chapter [of the Mishnah], the Holy One, blessed be He, founds it upon every fine point [of meaning]—for in the *Shulchan Aruch, Yoreh De'ah*, it is written that with respect to every kind of small creature—such as silkworms [תולים?]¹—it is forbidden [to harm them]. And [as for] every redemption of captives [pidyon shevuyim], it is holy, and one captive is no different from another; so too is the redemption of a [single] gentile [or Jew]. And one should not say in his heart, "What am I, and what is my worth, that I should be set on this great level, with so great a worth, to act and to do?"—for [even] a thought as great as this is itself a great thing; by it the world's worth is appraised, [requiring] great worth and great strength to put into effect.

And [may it be that] speedily, in the year of our redemption, the exile is gathered in, and "the cities of Judah and the land of Israel" [are rebuilt], and "the L-rd's glory dwells in Jerusalem"—speedily in our days. [Amen.]

And there lies [וישם], upon the coast (מאליבאר) [Malabar], a country: a great seaport city (שפא) [Goa]—[and] (קאליקוט) [Calicut]; and [this is] a great marketplace for all the merchandise, and in the heavens [i.e., its renown] reaches most of the inhabited world. The inhabitants (קאליקוט) [the people of Calicut] eat

meat and fish and every living thing, only [they abstain from] food of pleasures and delicacies and the like—for to kill any living creature is forbidden to them, since they hold it possible that the soul of a man may transmigrate into a beast, or into birds or fish, [reasoning] that they have no [other] way [to think of it]. [Such is the belief of the men of that place.]

And there [further off], on the coast (מאליבאר) [Malabar], stands a seaport city (קאליקוט) [Calicut]—called by [the name] (גואה) [Goa]—and it is now under the dominion of (ענגלאנד) [England], [holding] most of the merchandise from all the surroundings. And the custom [there is to eat] meat and fish and every living thing, only [they abstain from] choice food, since to kill any living creature is forbidden to them, for they hold it possible that the soul of a man may transmigrate into a beast, [or be embodied] in [other creatures].

And the start of [the country of] India (הודו): there is a city [?], and [there] is a great marketplace, [with] the [surrounding] regions about it [?]. [There the people keep] flax [?] and small creatures [?—for they believe in [transmigration of souls?], and so they [refrain from harm], [holding] it possible [for the soul to pass into them].

And so, by way of [the same belief]—it is a journey of three days from the city, [through] the desert [and] the wilderness; and one reaches the borders (גבולות) [of the region]—to (לאחיק) [?] and (קאליקוט) [Calicut?]: there are Jews there. They dwell [among the] Ishmaelites (ישמעאליים), and they write [in script] within the [region's] borders; and there are among them those who write [in] various [scripts] [?].

But [the truth is], whether this way or that, in the heavens [i.e., to the renown] of all [the lands], to the south—and also further off—many [souls] have been swallowed up; what has happened [to them] is hidden [?] in (באירופא) [Europe], in the country [?].

And among the [other] inhabitants [is] (אביסיניאן) [Abyssinia]; and their customs are [kept] on Shabbos and on the festivals; and (באינדיסטיאן) [Hindustan / India]. And the [people] of these lands [show honor to?] their kings, and prostrate themselves to them. [And there is] (קושין) [Cochin], which lies on the coast.

[The author addresses the reader:] My brother, I have set down [what] is found in many countries; and know, my brother, and understand, that we have been scattered and dispersed throughout all [our] exile, in all (באינדיסטיאן) [Hindustan]; also in (אביסיניאן) [Abyssinia]. But know this, my brother: in those great countries through which we have passed, [we have learned] that there are among them

those who know in their hearts that they are of the seed of Israel. Among them are those who follow the customs of Israel like the children of Israel: [they] circumcise [their sons], and they come to the houses set up in the land [for worship] [?].

And [yet] another matter, to tell [you], my brother: (אביסיניאן) [Abyssinia], which lies to the south [of it] (ישעיה כ"ז) [Yeshayahu 27 — "and you will be gathered one by one, O children of Israel"]; and at present it is under the dominion of (האללאנד) [Holland]. The matter has now already [come to pass], that they [the inhabitants] burst forth [or settled] in the land, and there increased among them, and from them [came] sages.

And the remainder—called by [the name] (אירופי הזיאה אפריקא) [the Europeans of East Africa]—dwell in the midst [of the land]; and the holy city [Jerusalem] sits in the middle of these climes [aklimim] [?] at the head [of the inhabited zone]. The land of Israel is well-tempered [memutza'at] between heat and cold—the most well-tempered and balanced [of all], which is good and fair—more than every well-tempered and balanced thing; and its temperate climate is good and fair. ... [As they said in tractate] Yoma, fol. 80 פ' [ביומא] [?], and in [?]: [Jerusalem] is at the center of the world—that is to say, at the center of [its] breadth [rochav].

מאמר [Ma'amar]

[Jerusalem is at the center] of the breadth of the inhabited zone; and this is true, for there is the place of the equal-[day line, i.e., the equator] [מקו השווה]: the great pole [of the north] [?], and the inhabited [zone reaching] up to it—[at] 21 degrees [כ"א] [there is] a little [habitation], somewhat narrow [מוצר]; and according to the *Tachkemoni* [התחכמוני], at 64 degrees [ס"ד מעלות] it goes down [or comes down] [?]¹—this is half of [?]. For the word "world" [olam] sometimes [means a span]: the whole of "the earth" [כל הארץ], as our Sages, of blessed memory, said: "Calamity comes to the world only when the wicked are in it." A calamity [ra'ah] comes to the world, as [Scripture] says at length—[and] this is [the view of] the author of the *Sefer HaIkkarim* [בעל העקרין], of blessed memory.

And on account of this, by way of an analogy [or a wonder], so [too] is [the verse:] "fairest of [all] sites, the joy of all the earth" [יפה נוף משוש כל הארץ] (Tehillim 48:3) —as is written concerning this [in] Tehillim [תהלים מ"ח]. So [too] R. Ovadiah [Sforno], in his commentary, of blessed memory, said: "fairest of all sites"—fairer than every site; and so [too] the whole region [galil] of the inhabited [zone], between the two divisions of the latitudes of the northern inhabited [zone], [as]

he explained, of blessed memory; and so [it is in] the *Sefer L'or HaOlam*, chapter 5 [ב'על לאור העולם פרק ה].

By this is [resolved] the matter of [the verse], "[A land] that drinks water from the rain of heaven"—a land that receives its nourishment from the heavens above it, [and the land that] is bound to it [is] the sea [?] [as is written], "the heavens are over it" (Bereishis 42 [בראשית מ"ב]); and so [it is] holy. ...[concerning] the violence [or extortion] [החמס] [?] and [its like]: as is said in [the word] (Devarim 17 [דברים י"ז]). From this [we learn] about the holy house [Beit HaMikdash], that it stood higher than [the rest of the land]; "for the [view] there is high"—why was it set high? Because of [its honor]; and it was [a place] of refuge [or it sat lofty] [?]. And though a man think that this [verse]—"and he went up [from the land]"—[refers] only to [his journey], yet it cannot be that the [Beit HaMikdash] should be set [otherwise] than as the very highest point [of all the inhabited zone] [?].

And the matter of the [Temple] House and the Mount of the House [Har HaBayis] [is proven thus]: the land of Israel is reckoned higher [or more honored] than all [the rest], and [the verse] "and he went up" proves it; for in all [the globe], there is no place set higher; and a [traveler] cannot reach Jerusalem except by going up. The land of Israel is set high above all; for so it is found, that all [who come] to it [must "go up"] (Yehoshua 7 [יהושע ז]—"the great ones [went up]"), and [thus] the honor of Yehoshua [is established] [?].

On the dearness of the land of Israel and of Jerusalem, [it is said] (Yoma 12b [יומא י"ב]): in this matter—as you know, my brother, [whoever] dwells in Jerusalem knows [its dearness] [?]; and in the breadth of the inhabited world [it lies at] 66 degrees [ס"ו מעלות] [?] [and] 26 minutes [כ"ו דקין] [?]; and to the kings of the land [the place is dear], for [their] worth, and praise, and exaltation [?]. And may the L-rd of the land—Amen.

And behold [והנה], the worth of the L-rd has already shown [itself] in choosing this place, to act in [the order of] nature; for in the nature of [the four] elements [there is something to investigate], and nature and proofs [follow] from the principle of the foundations [yesodot]—which is called [the science] comprising 8 portions [חלקים] in every district and country [?]. I have added, in this Ma'amar, [a discussion of] seven portions [שבע חלקים].

Therefore [I comment] on the verses [hammikra'ot] of the prophets [han'vi'im], on the four [4] foundations [yesodot], which are [these]: the hoarfrost [וְהַכֶּפֶז], the fog [וְהַעֲרַפֵּל], the cloud [וְהָעָנָן], the hail [וְהַגֶּבֶשׁ (גרד/ברד)], the snow [וְהַשֶּׁלֶג], the rainbow [וְהַקֶּשֶׁת], the thunder [וְהַרְעָם], the lightning [וְהַבֶּרֶק], the pillars of fire

[וְעִמּוּדֵי אֵשׁ], the balls of fire [וְכַדּוּרֵי אֵשׁ], the flying serpent [וְתַנִּין מְעוֹפֵף], the shooting of the stars [וְיִרֵי־הַכּוֹכָבִים], the comets [זִיקִים]—called, in the language of the Mishnah, [by their names] [?]. [These are] difficulties [posed] to the ways of God; and for Israel, "what has God wrought." The stars come into the world [tevel] and appear in the heavens; and in their compounding [of] one within another, or in their mingling [of] one upon another [?]
—and by [the strength of] the foundations, [whatever] comes upon all the [things below], they are [affected] in [their] time and season [?]. As it is the reading [mikra]: "the foundations of the world" [מוֹסְדוֹת תֵּבֵל].

Since all these are activities [hitpa'alut] of the four foundations [yesodot]
—therefore I have named [this Ma'amar with] the name by which it is called, "Mikriyat Mosdot Tevel" [The Occurrences of the Foundations of the World]. [It is so named] to denote the occurrence [mikreh] that befalls the foundation of dust [yesod ha'afar]
—a sickness [machalah] [as it were]
—[and] all that befalls them in [their] time. That is: in the earthquake [ra'ash], then the force shakes the earth [תִּנוּעַ אֶרֶץ]; and it is—

פרק [Perek]

[Display heading:] **מֵאֲמַר י' — מִקְרִיֹּת מוֹסְדוֹת תֵּבֵל [Ma'amar 10 — "The Occurrences of the Foundations of the World" (i.e., earthquakes and the upheavals of the earth)]**

[Chapter heading, large display type:] **פֶּרֶק א' — רַעַשׁ [Chapter 1 — The Earthquake [Ra'ash]]**

[Sub-rubric, smaller display:] The earth [is shaken in what] is called, in the German tongue [b'lashon Ashkenaz], (ערד ציטטרונג) [German: *Erderzittern* / *Erdbeben*, "earthquake"] [?]; and in [Hebrew], as the Sages have taught in the language of the Mishnah, [in chapter ...] [(... בפרק)], as it is written, "the keepers of the house tremble" [שֹׁמְרֵי הַבַּיִת] (Kohelet 12 [קהלת י"ב]); its meaning is the quaking of the earth—and it does not [happen] over the whole globe, as [we noted] before [קודם].

[Body:] Now, concerning the [earthquakes] [ha-z'achim] and the tremors [ha-zeva'ot], [the word in Scripture is] "quaked" [זָעַק]
—and so there are many [verses] in Scripture (Esther 5 [אסתר ה]); and our concern is with [the shaking of] the earth. For it is not that the whole earth quakes [at once]; rather, the whole [of it happens] in [particular] places. And this comes about by reason of the heating [meḥamat] of the air confined [in cavities] beneath the earth, [which] grows hot and bursts forth [?]; and so it is, too, with the air that is in the belly of the earth

[b'beten ha'adamah], and in [its] hollows—from there too it [issues]; for were it not for the reasons [I gave] (in Ma'amar 4, ch. 6, and Ma'amar 7, ch. 17 [במאמר ד' [(פרק ו' ומאמר ז' פרק י"ז)), in the [confined] air [there would be no quake].

The portions of air that are confined [in the earth] seek [an outlet] for themselves—they seek a place where there is some rising [or a vent] [?], for [otherwise] the air, being arrested [in its] place, [must break out]. Therefore the [men of those places] break open the earth, or [the earth] cleaves of itself [?]. And behold, [the air,] within the sea or [near] the sea, which [the people there call] (ירגיס) [?] [a tremor], at times [bursts forth at] the openings, and the sea is exposed [?]. [There are] many portions of fire that are hidden, [pent up] in the belly of the earth [b'beten HaAretz]; with [the strength of] the burning [of those portions of the earth], it [the air] grows hot, and by force [the quake] comes—at times destroying [whole] cities [טרס?—as [happens] in [those countries].

[And so it is in] the famous city (איזמיר) [Izmir / Smyrna], or (רגוזה) [Ragusa / Dubrovnik], or the country of (פארטוגאל) [Portugal]—where there is a [province] [whose] custom [is such-and-such]; but there are Jews there from of old, called the [ancient ones] [?]. They have no leave to dwell [there freely], the [great ones] [?]; and they conceal their faces [?].

And it came to pass, in the year five thousand five hundred and fifteen [בשנת ה' [(= 5515 AM; AM 5515 – 3760 = 1755 CE — the Lisbon earthquake)—and the [reckoning] (רמז לארץ הזיה) [?]—and [the quake] ceased [ושבתה]. There was a great uproar in [those places], with quaking upon quaking, and a great roar; and the royal house [bet ha-melech], with [all] the carriages [merkavot], [was cast] into the midst of the sea. And it came to pass, through the collapse [mappelet] of the houses, [that] there fell upon [the inhabitants] those [houses] [?]; and the earth opened its mouth and swallowed up many, like the company of Korach—and there were swallowed [up] a thousand souls. And so [it is] in [other] countries where this [befalls] them.

The cause [that brings about] the heating of the air confined within the earth, and in the countries—and many died [there] [?—is all according to what is in the belly of the earth [she-b'veten HaAretz]; if [the confined heat is] great, then the quake [is] great [as too], and the [houses] upon it [are overthrown]. But the [violent] quake [ha-ra'ash], which by force breaks the earth and the houses upon it—[this happens] when the portions [of the earth] are hard and the air finds no [vent]; [then] the air, [breaking out] of its place [?], [makes the quake] by force, until it splits mountains [yefarek harim], shatters [great] crags [yishber gelitzim], and cleaves the earth [u-vika HaAretz]—[though] this [happens] only with great

strength—and [so] it makes great fissures [ḥafirot gedolot] down to the [underground] waters, and into the bowels [of the earth].

In that place, by reason of the flung [up] stones and [other] matter [?], the waters that were in that place [are turned aside]; for they have been destroyed [in their channel] so as to drain away [?]; [and the soil of] the earth, whether it be aflame at the time it comes—and it is not [?]....

And in [such a] case there is great slaughter [hereg rav] and a great conflagration [s'reifah g'dolah], [for] in the houses, [the people], some perished by fire and [some] by water. And [the quake also] swallows up the houses [u-vlo'a ha-battim], and leaves in [its] place [waters welling up]; and [there are] runnels [u-smatugot] [hidden] beneath the earth. And it withholds much grain [or bread] [le-ḥem] [?]. And sometimes, afterward, [it strikes a place again] [?—[a quake greater] than was [the case] before the [first] quake, in [the same] manner [?]; for the springs of the waters [stir] beneath the earth.

[There is] also [this]: when [the air] is arrested in the belly of the soil [b'beten ha'adamah], or [when] it is the air [itself]—[it issues] like the lightning [k'varak] that comes forth from the cloud [min ha'anan]; and after [it] there is an earthquake [ra'ash] with them. [This happens] when the hardness [koshi] of all that is connected [to] the surface of the soil [is loosened] [?—but not [in] all the earth does the [violent] quake [occur]; only in [a few] places [does] the [confined air break out] [?]

Ma'amar 10 — מקריות מוסדות תבל (The Contingent Events of the Foundations of the World)

[Conclusion of Perek 1 — רעש (Earthquake)]

When the pent-up wind rushes to move the water and drive it forward, the earth quakes and shifts from its place; and if the motion is slight, the tremor is faint. I have already explained this at length elsewhere, with understanding and sound knowledge.

As for the contingency [or: accident] that overtakes the world's foundations at times — He decreed it for several reasons that He has made known to no man, so all this is His secret. He in whose hand is the life and breath of every living thing,

the One who looks down upon the earth and it trembles (cf. Tehillim 104:32) — He has set this contingency over the inhabited provinces of the earth. And though the earthquake be a grievous thing in a province, still, "shall there be evil in a city and the Lord has not done it?" (Amos 3:6). For we suffer no chastisements in the world except on Israel's behalf; therefore "I will visit upon you all your iniquities" (cf. Amos 3:2), and "I will punish the world for its evil" (cf. Yeshayahu 13:11). And "the deniers of God dwell secure" (cf. Iyov 12:6).

And thus our Sages said, of His secrets in the healing of His world, in expounding [the verse]: "I will visit upon you" — in the first chapter of [Tractate] Yevamos, and [in] Shemos Rabbah, section 40 [פ' מ]; the attributes of the fathers, and HaKadosh Baruch Hu is filled with compassion. — When HaKadosh Baruch Hu makes an earthquake at the hour [of judgment], the waters and the earth tremble, as it is said, "and the earth trembled" (Tehillim 104:32 [Hebrew: ותרעד — Tehillim 104]). — And as it is brought in [the Talmud, Bava Metzia type, חלק א] section 227 [סימן רכ"ז]: a portion teaches the reason for those tremors when they come.

And it is brought there [further]: "the heavens shall declare His word" [?] (Yeshayahu 6 [י'שעיהו]), and so too "before the Lord, for He comes" (cf. Tehillim 96:13) — out of love, to turn [Israel] back in repentance, that they may be able to say of every event, "it is He"; and so every man of Israel is obligated to bless, over [hearing of] it, "Blessed [is the true Judge]." As it is brought in the chapter "How much" [?] [perek "Kama"] — R. Akiva [אקיבא]; "as it were, the strength of the Power above" — a quotation [there]. — "and the earth trembled" (Yoel 4 [יואל ד]). The Holy One, blessed be He, looks at the earth and it trembles (cf. Tehillim 104:32), as is brought in Parshas Shemos [פרשת שמות]: that at every quaking of the earth, the earthquake comes only at the Creator's decree.

The birth of the wind — and the production of the rising vapor; the wind goes upon the earth, and by His decrees the wind is born, and the wind, in its turn, produces [the next motion].

פרק ב' הרוחות (Perek 2 — The Winds)

[Incipit heading, large display type, p. 166:] **פרק ב' הרוחות** — the directions [from which the winds blow], and the winds themselves.

The thoughts of Cartesius [Descartes] [וידון] — "the thoughts of Cartesius (Descartes)"; the parenthetical (וידון) appears to be a transliteration cue [?]: that they are four [ד'], the winds that come from the four quarters of the

world — for they come from the four quarters [כי מארבע רוחות באו]. And these are them: רוח קדים — the east wind; רוח ים — the west [sea] wind; רוח צפון — the north wind; רוח [דרום] — the south wind.

The winds, then, come from the four quarters of the world. The philosophers [פילוסופים] and the German-speakers name them so:

- **ווסט ווינד** [German/Dutch: *West Wind*] — the west wind
- **נארד ווינד** [*Nord Wind*] — the north wind
- **זיד ווינד** [*Süd Wind* / Dutch *Zuid wind*] — the south wind
- **(אוסט ווינד)** [*Ost Wind*] — the east wind

For seafarers [those who go down to the sea], on long voyages, there is great need to know, according to the view of Columbus [קאלומבוס], [the finer divisions]. Each of the four [quarters] is itself subdivided, so that all the directions of the world are reckoned into the number 32 [למספר ל"ב]; and these are apportioned: מזרחית (east), מזרחית דרומית (southeast), מזרחית מערבית (east-by-... / east-northeast), and so on — all of them being divided into the count of thirty-two [ל"ב].

The wind of the seafarers is the moving air; and when the air moves so swiftly that it strikes [bodies] down and drives them along in its rush — [that is its force].

And when a tower [building] falls, the air that surrounds the place moves and quakes — what is it that strikes? It neither met nor touched the tower itself. — But this is the matter of motion communicated to the surrounding air: the falling tower pushes the air that surrounds it, and that air pushes against [the bodies]. For I have already written this to you, to set it before your understanding, in chapter 16 and chapter 17 [פרק ט"ז ופרק י"ז], where I explained that the cold makes the air congeal.

So too, when the cold winds rise up from the earth, the air rising with them into the heights, to the place of the clouds — there is an impact at the head [of the column of air], and they are driven back. — Therefore in the morning, most often, the winds gather and grow disturbed; for at dawn the cold cools the air. The cold particles of the air draw near one another and grow heavy upon the earth and upon men; and they descend, while the warm [vapors] rise.

By cold, in the morning, when the sun rises upon the earth, it draws the vapors [bodies] upward; and the high places, for the most part, are far from the earth, so that there the winds cease. And here is another reason: the wind strengthens itself at the beginning, in order that afterward "the vapor returns," "and on its circuits the wind returns" (cf. Koheles 1:6).

And concerning the rate [of the wind]: when the wind, in a given span of time [in seconds — Latin: *secunda*; Hebrew (בקונדא) בזמן, traverses a distance of fifteen cubits [ט"ו אמות], it is called a strong wind [רוח חזק] — one in which a ship can scarcely make way. When in that span of time it traverses the rate of twenty or twenty-five cubits [עשרים או כ"ה אמות], it is called a heavy [violent] wind [רוח כבדה]. And when in that span of time it goes at the rate of thirty cubits [שלשים אמות], it is called a great and mighty wind [רוח גדולה והזק], or a "storm-wind" [רוח סערה]; the twenty-two figure [כ"ב] belongs to the storm-wind line.

There are several kinds of wind, and among them is the whirlwind [גלגל סופה — "the storm-wheel"; (אין ווירבל ווינד) — German: *ein Wirbelwind*, "a whirlwind"]. It is great, and it overturns all at once; it destroys provinces and ruins cities, toppling houses and shattering ships at sea.

[On wind as miracle and providence:] At times a wonder occurs — the tempests of ships, and the breaking of [the vessels]. But all is in His providence [hashgachah] and by the decrees of the Lord. As it is said, "He commanded and raised the storm-wind" [ויעמוד רוח סערה] (Tehillim 107:25); and "He made the storm calm, and its waves were still" [ויקם סערה לדממה] (cf. Tehillim 107:29), and they were glad when they grew quiet (cf. Tehillim 107:30). — And consider how the Creator loves the good: He brings up vapor from the ends of the earth, and "every tree of the field" [is sustained] thereby.

פרק ג' הקרח (Perek 3 — The Ice / Frost)

[Incipit heading, large display type, p. 168:] **פרק ג' הקרח** — [a transliterated foreign gloss follows the incipit-word: **שקורדאם** (?) — apparently a Latin/Dutch term for "frozen / ice," read uncertainly — immediately followed by a parenthetical gloss (איז) = German *Eis* ("ice")]. — Above, [as I explained] (in Ma'amar [?]) [(במאמר...)].

The particles of the air, and the matter of water, I have already set out. The particles of the fine [thin] air are like little spheres [globules], hanging suspended, with air between them; and they are warm. — And consider: at the hour when the cold strengthens, the particles of our water freeze, one cleaving to another, and they congeal and form a single solid mass. The frost is colder than all the cold bodies.

[The mechanism, with cross-references:] When [the cold] comes from the cold itself, in this way it is known — as is brought above (in Ma'amar 7, chapter 15 and chapter 17 [ז' פ' ט"ו ופ' י"ז]) — that the nature of the cold is to congeal; and

(in Ma'amar 8, chapter 2 [ב' במאמר ח' פ' ב]) — that the particles of the water draw together [and unite]. When the cold congeals the particles of air that are within the water, by this the water-particles freeze and form a mass — a hard solid: frost. But indeed, the [frozen] grains are like bodies [fused] into one.

So the frost forms upon and within [the water]: when [the cold] begins to draw the water-particles near and to make them cleave, and they are compelled to leave their place entirely and to go out [of solution]. And it is known that at the beginning the face [surface] of the water freezes first — the nearest particles. The frost upon the surface of the water congeals at once; the surrounding water-particles move and freeze entirely, leaving their place.

[Further detail — as is brought (in Ma'amar 5, chapter 1 and chapter 2 [ב' במאמר ה' [פ' א' ופ"ב]): the air that is in the water — its cold particles congeal, and they have not yet [escaped]; and how much [air is trapped] within the frost. They have not [yet] drawn near; there is nothing wiping over them, and no impediment. And when they turn toward a place, they gather there; and the frost forms, as is its way, the more easily. — For already, before your eyes, the [frozen] bodies are nothing but a result of the cold.

from the cavities [the pores] that are called [margin: (פאחרום)], in proportion to the breadth of the cracks: so it is in proportion to the breadth of the cracks. From this you have it — the manner in which the ice forms and grows great and strong [?]. The cold congeals one of the airy particles mingled throughout the body of the water. In most places these particles, once they grow numerous, bind themselves to the water and freeze it; they cling to it, surround it, and harden it within itself. This is why, when water freezes over, the ice forms first at the surface of the vessel and at its edges, then sets within. The watery particles too are caught up [?]; and the way the frost overturns the water is that the ice grows hard, "and the sea is turned to dry land" [?]. The ice, that is — and the air enclosed within it, its inner air, enters into its cavity and freezes all at once around it [Job 38:30].

Take a single basin, fill it with water, and place inside it a tin canister filled with snow mixed with salt — that is, niter [margin: (נוטריום)]. After that, stir the water by [?] the cold of [the canister], and that water, if it was not [yet] frozen, will set hard [?]; or the water will turn to ice all the faster, and the ice's appearance will be dark [?][the water] freezing, but the ice is clear [pure] [?][across the whole face of the earth [?]. And sometimes [the vessel] fills to overflowing, so that it freezes all at once around it [?], and the water-cracks burst around it [margin: (פאחרום)] — and in this way you can make ice. The water within the vessel grows cold and freezes, and a sealed vessel bursts on a winter night: the air enclosed

within it freezes in its inner part, and the ice [?] freezes suddenly around it [margin: (פאחרום)].

and so, in proportion to the breadth of the cracks, the airy particles freeze, grow strong and hard, more so from the surface [?]. The watery particles, once they grow numerous, bind themselves to the water; they cling to them, surround them, and harden them within themselves. And how the frost arises: the air now surrounding [the water] hardens it [?]..."the face of the deep is frozen [caught fast]" [Job 38:30], across the whole face of the earth.

So, in proportion to the breadth of the cracks [?], the ice forms. There is no reasoning here as to why this is — namely, [whether] flesh has a place to surround them, to set them firm and to harden them [?]. The four foundations [elements] congeal, gathering from the West [?], the heat [?] and the airy [particles] hardening them: whether it heats the natural particles or whether it is of a kind that the heated draw to it [?]. There is no place to surround [them] from above save by the binding [force] [?]; and as for the air enclosed [within], there is no place to surround it [?]. And I have said: this is my whole answer; the wisdom is good, together with [the view of] the latter [authorities] [?]; for each one acts by its own nature of the four foundations, and each one [?][in Essay 8, ch. 1 and 3 — (במאמר ח' פ"א וג)].

The latter sages also reasoned about these matters: in all that they said, [it is] the heat that the airy particles draw to it [?] — even below, the fire and the air, and every heavy thing the heat heats [?] — as is written in this book [?] [cross-ref: as it says in Essay 8, ch. 1, and Essay 7, ch. 11 — (במאמר ח' פ"א וג' ז' פ' י"א)]. The leaning toward the right side: see there in its place. And the rising-up of mountains [?] — the rising-up from the earth, this is the matter [?] mentioned earlier [in Essay 7, ch. 17 — (במאמר ז' פ' י"ז)].

פרק ד' האור — Chapter 4: The Light

[It is about] the rising-up from the earth, of which they spoke earlier [?]. The rising-up from the earth — that is, the warm and the moist [?] — when they are warm, they rise up by the power of the heat, and they grow heated, warmth upon warmth [?]. The natural heat that proceeds from the heat of the sun, and the warmth that radiates over the earth [the warming thread] [?] — and the warmth of the body within itself, the natural heat [?]...the watery particles within the air rise up, and they are heated [?], [forming] many round bodies, by the binding [force] [?]; within the air the watery [particles] mingle, and from the bodies near to the warming thread of the sun they are heated, value upon value [?] = 52

[Hebrew: ג"ב, reading confirmed — value 52]. But there is no reasoning here as to why this is — namely, that warm bodies have flesh [?] to set them firm and harden them [?] — or whether it is the nature of the All-Complete [?]: whether it heats the natural or whether it be of a [particular] kind [?], and the warm is mingled with the bodies from the West [?].

the airy particles within them are heated together with [the bodies], and warmth ascends together with them; the heated [particles] rise upward, the air bearing them, since they are light — for they would [otherwise] rise and fall [?]. And I have said: this is my whole answer; the wisdom is good, together with the latter [authorities] [?]; for each one acts by its own nature of the four foundations, and each one [?]....[in Essay 8, ch. 1 and 3 — (במאמר ח' פ"א וג')].

The latter sages also reasoned about these matters: in all that they said, [it is] the heat that the airy particles draw to it [?] — even below, the fire and the air, and every heavy thing the heat heats [?] — as is written in this book [?] [cross-ref: as it says in Essay 8, ch. 1, and Essay 7, ch. 11]. The leaning toward the right side: see there in its place. And the rising-up of the mountain, [whether] from the side [?] — the rising-up from the earth — so the matter mentioned earlier [in Essay 7, ch. 17 — (במאמר ז' פ' י"ז)], that the air is heated...

the air is heated by the warming thread [?]; the airy particles, once they grow numerous, draw it [?], so that warmth radiates over the earth, which is in the lower part, by the power of the heat that proceeds [from the sun], and they grow heated; and the natural heat heats them. So it is: the air, within which the watery particles mingle — many round bodies in the enclosed air, and the more enclosed it is, the heavier it is [?]....[the matter is] as said above [in Essay 8, ch. 1, and Essay 7, ch. 11 — (במאמר ח' פ"א וג' ז' פ' י"א)]. Now the watery particles are lighter and rise upward, and they form round bodies — very fine, very thin — among the trapped water [?]; there are bodies that are complete spheres of water [?].

So it is, in proportion to the breadth [of the cracks]: how much of the air-sphere the warm exhalation makes light [?], and so [there comes] the rising-up of round bodies [?]....[the matter is] as said above. Now the thread of the water is light, [rising] from above; the airy [particles] [?]....and since the air is thin, the binding force draws it, to make it ascend on high [?]. There is reasoning enough: that the water near to it is drawn up [?], rising upward upon the round bodies. And from this — that is, [as for] the cavities [?] — they mingle and rise, and the round bodies form: round bodies very fine, complete spheres of water [?]. To this point. [It depends on] how much, of a ball of the air, the heavier its weight is; more than from that comes the rising-up of round bodies [?]. The body from the air [?] —

now the thread of the water is light, and so by the air's thin nature the binding force draws it, to make it ascend on high. And there is reasoning enough: that the water near to it is drawn up [?] — round bodies of water, very fine.

So it is seen: by the warming thread, the air is heated by the heat, and by the binding [force] [?]; the warm vapor does not return until [?]...the parts of the air mingle, the greater and lighter parts — the lighter parts of the air — the thread thinning [?]. As for the matter of the warm thread, the air [forms] from the round bodies [?]...the rising-up from the earth, the matter said above; in the heavens it is fixed [?], and it darkens [?]. There being [a part] of the air whose nature is one [?], and it is a deed wrought by [other] deeds [?] — not at all so [?]. Therefore all the round bodies, on a clear day, are light [?], yet there are heavier ones among them [?]. And know that...

salt, and very fine sulphur, mingle together [?] and gather in the air [?] — the round bodies, both the heavy and the light, which we have mentioned, together [?] — and the fog, which is called [margin: (נעפל) = *Nebel* (German: fog/mist)], and the smoke, and the body [?], and how they mingle as one [?]; for each one has its own lattices, fine [?]...these wonders, perfect [works] of the Living [God] [?], and the reckoning [?] of the wonders, as is fitting [?]. And he begins with all this [margin: ונתחיל בכל]...

פרק [Chapter — display heading begins here, the numeral and title carrying over to the next page]

פרק ה' בבוקר — Chapter 5: At Morning

it came about, by the resting of the world, in [the part] that rose [?]; [the world] is more divided, heavier in itself [?]; and on reaching [?]...the parts of the air that are warmed by day are made heavy, and again, by this...the air thins [?] — heavier than water is its weight — and over the whole earth there would be dew [?]; and this is the lower part within the air. For it does not suffice to rise higher — more lofty is the warm exhalation of high source [?] — and the cold of the night alone is enough to set [it] firm upon the ground. They are round bodies, fine, small wheels [?] that stand and settle until [?]...by the resting [of the world], the world is fine [?], the resting of the dew [?]. And its appearance is fine, just as it was, [in] the resting of the dew. We have made known the drops that are seen in the morning upon the herbs [?]...the air above is clear [?], drops of the rains from within [?]...upon the herbs, the dew — and this is in the manner of drops of water; what is added to this is as it is written [?], by the device that it cannot fall upon it [?] — a well-known thing, you will see it upon [?]...by the device that the

drops fall from above the heavens [?], for there is movement among them, of themselves [?]...

The dew of the night [?] is famed and renowned, descending; dew over all, upon the herbs and upon the rose [?], and round things are formed beneath it [?]; and a deed of [?]...there is a natural agent harming the herbs [?] — fine round bodies, in such-and-such places, and however many places it harms within it [?]...it does harm and gives an appearance [?]: to drop dew — and there is no day on which dew does not ascend [?]; therefore the agent [?]...the cold, even in the days of summer, sets [it] firm [?]. And now we have spoken of the matter...[the agent] [?] who is near to us by the device, and he is [?]...[Job 38:28: "Who has begotten the drops of dew?" — מי הוליד אגלי טל].

פרק ו' הכפור — Chapter 6: Hoarfrost

[It] is called [margin: (רייף) = *Reif* (German: hoarfrost)]. It is the dew itself, and they pictured its lattices [as is] written [?], formed in such-and-such a manner.

There appears, in the form of snow, very fine frost in the morning [?]; the eye sees only this — sometimes in summer and sometimes in autumn [?]...and the dew: the hoarfrost is the dew itself, called [hoarfrost] [margin gloss] [?]...the agent within the air, as we explained in the previous chapter. And so it is among the cattle [?]...and the latter [sages reasoned thus] about the hoarfrost: there is dew within the air; and the face of the hoarfrost [?] takes the form of a hollow [vessel] [?]. And so it falls upon round bodies [?]...but sometimes the hoarfrost comes of the fog [the *Nebel*], when the fog [vapors] gather within the air; and the face of the hoarfrost takes the form of wicks [margin: דמוות פתילים]. And so it falls upon round bodies, if the cold freezes [?]...and the round bodies [?]: if the dew freezes upon the herb, it freezes [?]...it sets it firm and pictures it; the agent within the round bodies appears upon them [in] the form of stars [margin: דמוות כוכבים], the form of flowers [margin: דמוות פרחים], and channels [?]...coming from a source [?] — as for our parts, there is no light to our parts [?]...and you will see this clearly. To this point, in the matter of the hoarfrost. From here you have it, so that you...[turn to the chapter near it].

פרק ז' הערפל — Chapter 7: The Fog

[It] is called [margin: (נעפל) = *Nebel* (German: fog/mist)], and as for its appearance, they pictured it [as is] written [?]...[it is] the agent [margin: (קטגוריה) = *category* / *categoria* (loan?) [?]]; and the cloud [?] is of the round bodies, and the smoke [?].

[It is] of the cloud, in the form of fog, very fine [?], and they pictured it: round bodies [?]...the agent within the air does a deed, and the path of the round bodies is lighter than [it was] in the previous chapters. Therefore the cold of the night [?]...and [as for] our parts, there is no light to our parts; [yet praise be] like our God, blessed be His name forever [?]. And there is reasoning enough [?]. From here you have it, so that you...[turn] to the chapter near it that follows, which mentions the matter of the fog, and it will be [?]...[heading-cue: וְהִיא]. Therefore the cold of the night [?]...

the night, in order to make it fall again as snow, and to whiten it [the air?] there, like a kind of cloud upon the ground and water. And by night this likewise happens — it is not seen, but visible only by morning. By day it ascends [evaporates] just as it does by night; all of this holds equally. Yet even by morning it is still impossible for the [vapors] to rise to a height, [forming] the likeness of a thick cloud upon the high mountains, whose air is colder, [where] their thinner parts congeal [as frost] and their coarser, weightier parts [settle]. So too the heat of the sun [draws them off] as it returns [them] back to the rear [?]. They are carried down to the dust of the earth. Therefore the [vapors] do not reach a height; rather these vapors mingle together to ascend above the surface of the earth, [forming] something resembling clouds. So too the heat of the sun returns [them] back upon the dust of the earth.

Therefore those who go about by day in the light of the sun and in the abundant light there [in such places], [find that] it [the fog] is more present and more abundant than [in places] where the people do not see the light of the sun all the day. And the stone of עֶזְרָא [Even Ezra], of blessed memory, wrote concerning the verse "He gives snow like wool" [recte: cf. Tehillim 147:16] — that fog [Nebel] is a thick darkness, and a "day of darkness" [reference, possibly Shemos 10? — בּוֹא] [?]. Thus a person can only see [other] people between day and night, and at night they support themselves [grope] [?]. This kind of obscuration is itself harmful to a person, for when a person walks within it during that time, his blood will be stopped up [thicken] within his garment [body?]. [This pertains to] the matter of clouds and vapors, [as concerns] knowing how the rulings [workings] of the [vapors of the earth] proceed.

[Knowledge — and this is so.]

פרק ח' הענן — Chapter 8: The Cloud

These [clouds] are the [products] of the [exhalations] of the earth, after which they congeal there in the heavens, [forming a likeness] just as upon the earth,

[where] their thinner [parts] warm and rise nicely; and through this the air's parts are mixed. So too the [fog] is only [a kind of] cloud-vapor that congeals there in the heaven, when the [vapor] reaches a height [where] their thinner parts [rise], and their coarser, weightier parts [settle] — and this is not in [the manner of] clouds.

[That is so.] But when there is no power [in them] to rise to a higher level, [they remain] as fog. From the [exhalations] of the earth they congeal nicely, and the place of the clouds is in the [middle region] of the air, not in [the region of] clouds — that is, [in the place] where they congeal nicely, by means of the cold that descends from there [above] [?]. And behold, when a heavy, thick cloud is gathered, and through this [process] it is called [recte: cf. the appearance]; and likewise more vapors ascend, [forming] thick clouds and lightnings [?]. [Then there ascends] thick cloud-vapor that gathers, and through the appearance there is [what is] called by the name "cloud" [Wolken]. And likewise, every [vapor] that [ascends] in the air [forms clouds] [?].

These congeal more [as] clouds, and [more] thinly more nearby [?] — close to their boundary, and the majority of the cold is more nearby [in] the [middle region of] the air, [there] up to [the region of] the heavens, until they reach the cold from there [above]. Through this [it is so] [?]. And behold, [a cloud] is the weight of cloud-vapor that turns nearby [its boundary], and the majority of the cold [is there]; and these clouds and lightnings [?], which [resemble] something like a knot — they bind themselves together and [appear?] to our eyes; and through this appearance it is called by the name "cloud."

And so too every... [text continues].

[For this reason] [the cloud is] more present and abundant in the cold lands [countries], between [the time of] the great wars [seasons], [where] the great... [?] the great... the storm-winds; the great... make the air cold and strong [Kälte] [?]. And this is what [the Sages] said [?]. [Knot:] [tela?] [the cloud is more present] in the cold lands [countries].

[Knowledge — and this is so.]

[Continuation of cloud discussion:] The cold lands [countries], being colder, the cloud-vapor [more readily] reaches a height [forming] the likeness of a cloud, [where] its thinner parts [rise] and its coarser parts [settle]. So too the cold gathers it. The clouds [are] in the [middle region] of the air, [where] there is no power in this cloud-vapor to rise to a height [forming] the likeness of a cloud, [where] its thinner parts [warm and rise] nicely, and through this the [air] is

mixed. So too the cloud-vapor is from the [exhalations] of the earth, [where] [the cold of] the heaven gathers it in its might, and [there appear] [?]. From the [exhalations] of the earth they congeal nicely, and the place of the clouds, and not in [the manner of] clouds...

[The cloud — that is the cold? — gathers and congeals the parts of the air.] These congeal more [as] clouds; and likewise the cold that descends [?]. And behold, when a heavy thick cloud [is gathered], and through this it is called [recte: cf. the appearance], and likewise more vapors ascend [forming] thick clouds and lightnings [?]. There gathers thick cloud-vapor, and through the appearance it is called by the name "cloud" [Wolken]. And so too every... [continues].

[For this reason it is more present and abundant in the cold lands, between the time of the great wars (seasons)] [?], [where] the great... the great... the storm-winds [Stürme]; the great... make the air cold and strong [Kälte]. And this is what they [the Sages] said [?]. [tela] [?] [more present] in the cold lands. As for the [vapor] that rises higher than [its companion] there in the air, by 22... [numeral: 22 = כ"ב] [?] [it congeals into a cloud] [?].

[Topography:] [In] the height of the trees [growths] from the earth, [the cloud] does not always settle. Not so in winter [where it is otherwise] [?]. And as for the cloud, by day it is more [present]... in all the cold lands. The cloud settles in the cold lands. The [hot] lands [countries] — there it is low [sparse]; [it is] cut off from the earth. The reason is that according to [?]: [there], because of the [great heat], there is no power in them to rise [to a height], [and they remain] as something introduced from below to above [recte: cf. Ma'amar 5, Perek 4 — מ'מר ה' פ' ד].

And in all this, [the cloud] is from there [above], the [vapor] in the clouds, which [rises] from above. [It descends?] upon the sea from there. [The Hollanders] [Holländer], the great navigators, saw — [they] tremble [stand in awe of] the air greatly; and through this everything ends [?]. [As cited in the Perek of the Ship — בפרק הספינה.] [Aramaic: הני עיבא תלתא — "these are the three clouds" / cf. a Talmudic locution] [?] — a parsa [parasang] continually [?]...

[Margin/aside, foot of page:] [It is said that] a cloud higher than its companion there in the air, [by some measure]; and there are days [when] it is more [abundant], the cloud[s] that gather more, [those that are] separated [scattered] above from the sea; for the cold has no power to make them rise to a height. Yet there are [also days when] the parts are [thinner] [the cloud's parts] [?]. (...) For [as] the great navigators relate, [these clouds appear] in the time of the [great] war[s] between the great lands [continents] [?] [Holländer], the great navigators,

[tremble at?] the air mightily; and through this everything [ends?]. And what they [the Sages] said, [of blessed memory — ז"ל — [Aramaic: תלתא פרסה מידלי — "raised three parasangs"]. It is higher [further up] than... [?] the cloud cannot rise further.

more than the place of [its] origin, in [a particular] time and in [a particular] place. And this [happens] sometimes in the lands far off — in the air there [where] there is cold from above, whose signs are introduced [explained] above [recte: cf. Ma'amar 7, Perek 11 — מאמר ז' פרק י"א]. But for the most part it is not [so]. [The vapor] congeals there nicely as upon the earth; and sometimes [it is found] in the far lands, where the thinnest [parts] of the cloud-vapor [reach a height], [forming] the likeness of a cloud, [where] its thinner parts [warm and rise] nicely, and through this [it is so].

Sometimes a person [reaches] up to [the level of] cloud-vapor [as he travels?] up to the highest mountains [הררי הגבוהי]. Within the cloud [it is] as though [he were] within its fog. And if a man's head [enters?]... his feet [are] beneath, but [for] days the cloud does not stand fixed [?] up to [the level of] another place; and [there] the trees grow [after] the cloud[s]; and the heat of the sun [draws off] the cloud-vapor, [as] is recalled now [at] the time it [the cloud] was created. So too "He recalls" [?] and "He recalls the [vapors] from above" — [these are] the heavens [?].

[Knowledge — and this is so.]

פרק ט' הגשם — Chapter 9: The Rain

These [are] the thin parts of the water that ascend from the clouds, and the rains [Geschehen?] occur upon the earth — for the air gathers the cold; and through this it [condenses] upon them [the clouds] water-drops, like the dripping [condensation] of the lid of a [steaming] pot, or like the [drops] that are scattered through the air from the thin vapors that ascend through the air. The thin parts of the water [combine?] into a thick body [?], for they congeal nicely there. And whatever the parts of the water [do?], some part [is found at?] a distance, [recte: cf. above]. The thin droplets [combine] together and [become] larger; and through this they descend as a great rain. So too they [fall as] droplets [from] their [body], when [in some way?] they [become] larger, [so] they fall as droplets above [recte: cf. above].

Therefore, all the more so, [where] there is power in the cold there to make [the droplets] rise higher, as said [recte: cf. above]; the droplets [are] at the edge [tip]

of the cold. But in the cold lands [countries], for the most part the [rain]-water [is] abundant [?] — [there] no clouds [form], [for] the body [of vapor] there [climbed] the air; [the rain]-water never [reaches?] them [as] a [proper] rain. And it remains [there]; [the cloud is] cut off [from?] the [vapor] of the wind [in] many places, [in] every place. So too on the earth, in the [middle region] [it is so], [forming] a great storm-wind [Sturm? — recte: cf. the matter of the lands].

[There comes] a great hail [?], or a [bursting?] of the cloud [Wolkenbruch — "cloud-burst"], [whose] phenomena differ [from?] one another in their tongues [languages]. And within [the question?] is [the matter of] the cloud — how it is reckoned: [as a] congealing of [the cloud-vapor] in a round [shape] in [its] body, until [there] appears within it the cloud, in the form [recte: cf. above], descending [bursting] from above; it comes near and [draws close?] toward the earth, [becoming] [as a] cloud[burst] [Wolkenbruch] [?]. And [there] is a downpour [a quenching?].

And sometimes the winds [drive?] the gathered clouds, and the [volcanoes] [Vulkan?] [in] a round [shape] above, within the air, until [the matter is?] 22... [numeral: 22 = כ"ב] [?]. The clouds that gather, [some] of them congeal from these [waters], or [as] they go [drift], and [then there] vanishes [scatters?] all that [the eye?] sees; and it is a [hidden cause?]. And sometimes the winds [gather] the gathered clouds [and they fall] upon them — [as] great pools of water [fall] within the heart of the sea, [as] they fall upon them [the seafarers]. But for the most part, upon them... [text continues].

[The cloud?] when it falls, falls one upon another [as] water upon the earth, without [proper] spreading-out within the air [?]. The water[s] [become] thin... and [the cloud] [becomes] thin again, to rise to a higher level, to empty its waters upon the earth, by means of [the volcano?] [as] the spreadings-out within the air. And there [there] is a great droplet [downpour] from the east [the mizrach?] [?]. So too the wind drives [it]; [as] a head [crest?] upon [a peak?], and likewise the ship [vessel] [?]. [As?] it empties the cold [coldness?] and touches and [strikes?] every member [thing] within it. [There fall?] some [droplets?] from within the [hollow?] of the cleft [the קנה? — recte: cf. (קנאן) — Kanon? channel?], [like] the boring [drilling] of iron upon [iron] [Kanone — "cannon"? / a channel] [?]. The sea [vessel?] without the strength of the ship [the vessel's hull] [?]. And the deeds [phenomena?] of this body are seen [?].

[Knowledge — and this is so.]

But as for the question — what is it [the basis] for [the fact] that the rain comes down continually upon [a particular] place, from the [vapors] that ascend, every day continually? This alone is the [whole] truth.

[Knowledge — and this is so.]

that as it appears [the basis] differs [from one to another], [the rulings?] [are not grasped?] [neither] in [quantity] nor in source [?]. [Rain falls] upon this [land] and [does not fall?] upon that, [in] this country and not [that], [in] this year and not [in another?], upon [some] days [and not others?]. The earth [is] not [equal?] — fire [heat] [is] not [everywhere]; and all this [is] according to the will of the Supernal Cause [רצות המשגים העליון] [?] — it rains and on [one] portion [it does] not rain. And this is what [the Sages] said [?] [in?] a fixed [time] and place.

But the Holy One, blessed be He, restrained the heavens, [closing them up] [recte: cf. the matter — בלא יקראו] [?]. He restrains the air in its place by the name of [the] heavens [recte: cf. above]; [as it is scattered?] [in?] the heavens — just as upon the earth [in?] [the lands of] Egypt [מצרים]. The intent is upon the height of the air, as it is said: "every winged bird" [recte: cf. כל צפור כנף, Devarim 4:17?] — [these are] the great works of our God, [for He] created [each one?]; on its account [for its sake?] He has revealed [it?], for they are placed [appointed?] [in?] every vessel and star [?] all the time [as long as?] [there] is the air [pure?] and clear [?].

[Knowledge — and this is so.]

[Continuation:] It is grasped neither in [quantity] nor in source. [Therefore the rain] sometimes comes down upon this [place], [as] a sowing [seeding], not [as a] sown desert [a desert that does not bear?] [recte: cf. Iyov 38? — איוב ל"ח] [?]; and it falls [?]. And the contrary, [each?] portion [recte: cf. the matter] [?]. And this is what [the Sages] said [?] [as it is written]: "to give rain upon the [land of?] heaven" [recte: cf. Iyov 38?] [?] — [a thing] within [or] beneath the heavens [recte: cf. Devarim 11? — דברים י"א] [?] — that is to say [the cause?] [recte: cf. the matter] [?]; the heavens [are] restrained, [so] that the [vapors?] within them — the [waters of?] the world — congeal there. From the earth it [the rain] goes forth [recte: cf. the matter]; [it is] in the land of Egypt [?]. And likewise "all of the heavens," as it is said [recte: cf. above]; [as it is written]: "of every winged bird that flies, in [the midst of?] the heavens" [Devarim 4:17] [?].

[Knowledge — and this is so.]

ובכן — And so [sub-rubric / continuation]

[There is] a downpour [bursting] of the rain — and this is what is called the "swelling [bursting] of the rain" [recte: cf. (וועטער פיס) — Wetter...? / "cloudburst"] [?]. As [when] every vessel and star [?] [is] full of water, and it [the cloud] casts down [drives?] [its] cold within it, [so] that it quenches [and gathers?] [?]; [it comes down] as one [unit], all at once, like a wind [Sturm], as [in?] the wind, [and it strikes] through it; and it [drives across?]. So too [where] the rain [is] near to the heart, [for] in this way [also] within a river [Strom?] [it is so]; [it does] not break off [diminish?]; if [the channel?] is [open?]; and likewise the [kind] of sea — for [there] there is a calm [Friede?] [in] the matter [?]; for the year [season] dwells [tarries?], because the [vapors] dwell [in?] [a fixed?] [the seafarers?] gather and ascend, and [the voices?] roar [thunder?]; and the voices [thunders?] cease [die down] at the time of [the?] gathering [recte: cf. the matter] [Regen-Feuer? — רעניין פייער] [?] — for [there] they quench...

[Continuation, mid-column:] And the trustworthy [reliable men?] who are [tested?] in the matter [recte: cf. (קאמין) — hold?] [?]: through [a particular] cause, [and] not [otherwise?]. [Rain falls?] upon this country [and] not [upon that?], [upon] days [recte: cf. the matter], and [does not fall?] upon the high [places?]; [the Supernal] [hide them?] from [their?] paths [and?] their workings [phenomena] [?]. [That which is grasped?] [recte: cf. (קאמין) — hold?] [?].

[Knowledge — and this is so.]

[Aside / lower column:] [There] the cold [recte: cf. above]; the [vapors] of the earth [recte: cf. the matter]; and through this [it is so]. They congeal there nicely, as upon the earth, [where] their thinner parts warm and rise [nicely], and through this the air is mixed [recte: cf. above]. And likewise more [vapors] ascend, [forming] thick clouds and lightnings [?] — there gathers thick cloud-vapor, [and] through the appearance, [it is called] [recte: cf. Ma'amar 7, Perek 13? — מאמר ז' פרק י"ג] [?]; and behold the cloud-vapor... [continues].

[Aside / foot:] [This is so] — the rain [as] said [recte: cf. above]; the [vapors] from the cloud [recte: cf. the matter]; [and] through this it [is so]. The thin parts [of the water that ascend?] from the clouds, and the rains [occur?] upon the earth [recte: cf. above] [?]. And these [foregoing] are the words [content] of this chapter, [as concerns] the matter of the rain [recte: cf. the matter] [?].

[Knowledge — and this is so.]

פרק י' השלג — Chapter 10: The Snow

This [snow] — its workings are like the workings of the rain [as concerns] the [vapor]; but in [the time of?] winter [when] the cold [is] [great?], in the air [recte: cf. above]; [it being] the lowest [coldest?] — that is the cold [קר] [?].

[Snow] is a kind, [in] the likeness of snow [Schnee], [for] when they [the vapors] are still drawn out [stretched] in the air [recte: cf. the matter] [in?] its likeness and its [body?]. By day the snow, at the time of [the great?] cold, [for] just as the thin [light?] [parts]; so too the snow, in [its?] descending — and behold not [in] the far places [are] they [recte: cf. above]; [it is found?] [among?] the known things [phenomena]; and in the [matters] you have known [recte: cf. Ma'amar 7? — 'מאמר ז' פ ...] [?] [in?] the winter at the time of [great] heat. So too the snow comes down [in?] the likeness... of the cold [?], [where] every kind of [rain?] [becomes?] snow [recte: cf. above].

And the snow [is] from the heavens, and its name [is] "snow"; it does not return [empty?], for [there?] is in them the spirit [wind] of [recte: cf. above]; [it is] from the heavens. The earth [is] but [the place where?] the rain [falls]; and the Scripture [Holy Writ — הכתוב] recalls it [the snow]; and so too... [continues].

[Continuation, foot of page:] ...its workings are like the workings of the rain. But [at] the time of winter, [when] there is also the cold [in?] the air, the [lowest?] [coldest?] [recte: cf. above], because there congeal the parts of the water from the [vapors] [recte: cf. the matter]; [it is] drawn out into the cold air, [for] the cold there has gathered [them] — when they reach down to the earth. And as for the far places [recte: cf. above] [where] the cold [is], for the [movement] of the water from the clouds rises to a height [recte: cf. above]; the [vapors] congeal there continually in their [body?] [recte: cf. above] [?] — when [in?] the far places, [where] the cold from the air [gathers] [recte: cf. above] [recte: cf. Ma'amar 7, Perek 14 — 'מאמר ז' פרק י"ד] [?].

But on the days [when] they reach down to the air [recte: cf. the matter] [?], the snow descends [in] the likeness of rain upon the earth, [for] the water [Schnee] [the waters of the snow] [recte: cf. the matter] in the air [recte: cf. above]; that is what is written: "as the rain comes down" [recte: cf. above]; for [there] is in them the spirit [wind] of the earth [Yeshayahu 55? — ישעיה נ"ה] [?] — "and the rain comes down and the snow from heaven"; and [the rain?] waters the [earth] [recte: cf. Yeshayahu 55:10]. And likewise the Scripture recalls [it]; and so too [at?] the [time of] snow, in the beginning of the snow, [when] it ascends [recte: cf. above] [?].

to the heights and the depths. And so too, when [snow] descends upon the earth it is by the same [process]. The rain too descends upon them as snow when there is intense cold; for the moisture in the air is always congealing into snow, as in [the figure] of "snow" [?]. And this is the reason that the snow that descends in the cold is loose [in texture] — its points and its parts are because of [the fine condition?] when it freezes [as] very small and fine [particles]; whereas at the time it falls it is in a soft [state], because of [the rapidity of?] their gathering into the snow's body, which makes them [coalesce into] small particles. * Heat does not [act on] the snow but only on the things that are inert [recte: frozen?]. * For the reason of the matters [is] that always, before the snow descends, all the parts of the [cold] congeal [?].

The cold congeals according to the [intensity of] cold; when the cold attaches itself to the snow that goes forth and descends downward in the air close to the earth — there is snow [whose flakes are] white and have points like [the points of?] horns; * and from them are [flakes] resembling stars with rays [?]; * and from them [flakes] resembling [the figure of?] a sown [field]; * and they have many varied shapes, some of them resembling stars with rays, some resembling images of valleys [?], and some [resembling other forms]. All of these come about through [the way] cold winds blow [?], when these and those [winds] collide and these and those threads ascend, and they are caught up [together] and do not [coalesce?] and do not separate. * And how precious is the matter on which the Most High [the Creator] caused us to understand, that He instructs them — the snow — [to fall upon?] the face of the earth in winter, to clothe [the soil], so that [the seeds] can grow within it. * "Blessed [is the Holy One] over the earth, blessed is the Compassionate One over [His creatures]." *

[We learn this] from "the snow in [the book of] hail [recte: the chapter on hail?] and the lightning." * And now I have spoken at length regarding [the snow]; [the matter] has [been] seen and [will be?] understood. *

פרק י"א הברד [Perek 11 — Hail]

It is of two kinds [?]; * at times it is hidden [in formation] and [hard], and at times [it is otherwise] [?].

On a cold day, when the clouds are [arranged] ready to fall, and an opening happens [to open], and at times because [the clouds] are very heavy, so that what is brought up [in them?] [?] from the [parts of] water — the moisture [?]. And up to this point [?] there was no hail [forming], [but only] when the matter [reached its limit?]. * And this you can understand: why is hail at times round? Because

[its particles] roll along [as they fall], and they [coalesce] into round forms, large [hailstones] and small ones. * And the reason these come about [is that] they are [formed] in a place [where it is cold] and [the cold] is heavy [enough to make] heavy hail; * unless there is the force of warm winds [which] break [the hail] and it does not freeze well. * For this reason large hail is [formed] — I have spoken that they are of two kinds [?]. * And by this reason you can understand why hail at times falls; when [the cloud] is [so] heavy that [the cold] congeals it where it is [formed], unless [it is broken up?]. * And in the place where the hail falls [as] heavy [stones] it is hail [proper], and it congeals in a low place and does not [break?] * — therefore large hail [forms] from [stones] that are not round [but rather] heavy. This [is the matter], that [the cold] congeals it where it is [formed]; * and from the things that [happen] in the air [?], and on the face of the earth [?], the water of the [cloud] congeals — and it is that which freezes before it falls. * And when [the stones] meet with the vapors that rise from the earth, or [when] the water [is] cold before the [hail freezes], and they are caught up [in formation], and there comes to be [the matter] of [the freezing] — then the gate is closed [against?] congealing, for it freezes [in flight] [?]. * And [the hailstones] congeal there, [some?] from small [particles becoming] large ones. * And the matter [is already?] explained: * in the language [of those] before, the hailstones are called *algévis* [German/Yiddish: *Eis* / hailstones?] [?], as I have said: hail. * And after I have ceased [speaking of] rain and hail in these chapters, the chapter [on the rainbow] will come. * [The matter] has [been] explained [enough?] to know it [?] — and it is [so].

[We learn this] from "the snow in the ice of *Polanya* [?]" [Yechezkel — citation marker "יחזקאל י"ג", Yechezkel 13?]; * "and after the rain ceased." * This is close [enough] to instruct the people of Yehudah [the Jewish people] somewhat, to know [the matter] [?]. *

פרק י"ב הקשת (הנקרא [in the vernacular: *Regenbogen*?] [recte: רעגין באגין, German *Regenbogen*, "rainbow"]) [Perek 12 — The Rainbow]

upon all the air [?], whether [the cloud is] thin [and] opposite, [whether?] the clouds are between [the observer and the sun] — [and] the rainbow [appears] upon the air [?]. And this [appears] above [it], facing the sun [?]. * [The sunlight] strikes the cloud [?] for a certain time [duration], because the rays [of the sun] [pass through it] [?]; * and so too it [comes about] when [the cloud] is [positioned] at a [particular] time, close [to setting?]. * Also [before?] the rain, and facing the sun — and it [the rainbow] appears in [its] colors; * and at times [it is] doubled, and it appears [as a double bow] only [for a short] time, [being]

arranged by the [way] the vapors are [positioned]. * And this is by the [action of] vapors, through the agency of [German/Yiddish: *Brüsis*? — refraction?] [?]; * for the water [acts] like a mirror that is well-polished [recte: the rainbow as appears in glass *Spiegel*] [German: *Spiegel*, "mirror"] [?]. *

And so [the rainbow] comes about — they reach it [the observer's eye] [?] when the sun's light goes forth [through] the rays [refracted] from the water [?]; * and so too you can understand why the rainbow at times appears, [when] the [sun's] light comes [from] behind [the cloud] [?] — [the appearance of the rainbow that?] resembles [a bow] in the rays [of] the sun. * And so too [it appears] doubled, [as] the rays [are refracted] doubly [?]; * and these [refractions] mingle and [recombine?]. * And how precious is this above [matter] [?]. *

The clouds — through the agency of [the refraction?] [?]; * and there is none [who] sees [them?] except by means of the [eye's] reception [of light]; * for it is not [the case that the rainbow is?] but the half-circle [arc] of the sun [?], for [the rays] strike the cloud [in] the [arc] of the sun [?]. * And so too there is [the case where] the [vapors are positioned] in the half-circle [arc], [and] the [rays of] the sun [strike] them [as] one half-circle [?]; * for the water is [like] a mirror, [and] the appearance that is called [German: *Spiegel*, "mirror"] [?]. * And there come to be [colors] when the sun's rays reach them [the droplets] from [an] angle [?]; * [and the rainbow] is the [arc of light] which is [seen at] a particular time [of day], close to [sunset?]; * when the day's rain [is present] [?], and it [the rainbow] appears from the [matter] of the surplus of the rain that has [fallen?]. * But [it appears] only when the day [declines], or at the time of [sunrise?] [recte: at the time the vapors are positioned] [?]; * on a day [following?] the rain that comes, [from?] the source [of] the great [light] of [the sun] [?].

And [this is so] that it [the rainbow] should be a sign forever [recte: an eternal sign] [?]; and at times when [much] cold remains; * and [the colors are] formed [as] mirrors [?]; * and from them [come] forms of valleys [?]; and from them other forms; * some [resembling] stars [with] rays. * When [the clouds collide?], [the rays] become refracted, being [acted upon] by the moving winds [?]; * these and those [are caught up] and do not separate. * And how precious is this above [matter] [?], to understand [the disposition of] the vapors, and the cold [?] — to the body [recte: to the substance], to the [matter] [?]. * And now I have spoken [at length] regarding the [rainbow] [?]; [the matter] has [been] seen and [will be understood] [?]. *

[Embedded numbered notes / opinions]

[Gloss (א):] At the time of the change [recte: at the time of refraction] [?], at first [there is] the cessation of the [rainbow], for it [appears only] in [certain] places at [certain] times [?].

[Gloss (א):] At the time of [its] reaching [its full extent] [?].

[Gloss — "45 = "ה מעלות" degrees?):] [The rainbow appears at] 45 degrees [?], for when the sun reaches above 45 degrees [over] the earth, then [the rainbow does not appear] — but the heights [the high latitudes?] [will?], so that [there] the [astronomers] [German/Yiddish: *Stern-Augen* / astronomers?] [?] [will be] in the round [vault?]; that is to say [German/Yiddish gloss?] [?] resembling [a bow] [?].

[Gloss (ה):] That the [astronomers?] [*Stern-Augen*?] [?] [will be] in [the] heights.

But [for places] close to the earth, as one says: [the matter] is [explained] [?]; * and the [arc of?] the rainbow [forms] in the cloud, that is to say, when the cloud is [positioned thus] [?]; * and as the witnesses [recte: as the perceivers?] testify, these and those [?]; * and the [matter] is [doubtful]; [there is] only the rainbow [forming] [?]. The rainbow [appears] in one small part [of the cloud], in the [arc of light] [?]; * and our rabbis, of blessed memory, [gave a ruling on] the [matter of the] blessing [over the rainbow] — [the ruling concerning] the blessing of [seeing the bow]. * And at times [it appears] so [arranged] at night, like an [arrangement] [that is] complete and full [?]. * Indeed, so too [it may appear] at night, like an arrangement [that is] complete and full. * But [it is] only at the time of its [appearance], or at the time of its setting [recte: at the time the sun sets] [?]; * on a day on which the rain [comes], [from the] source — the [light]-source [recte: the luminary, of the moon] of the moon [?]. * And behold —

[the rainbow] is a sign [recte: a covenant-sign] forever, and [the rainbow] is [a thing] of generations [recte: for all generations] [?]; * and the law [halacha] [is] that one is obligated to give thanks [recte: to recite the blessing] upon [seeing] it [recte: upon seeing the rainbow]. * Were it not that the Holy One, blessed be He, remembers the covenant — [the covenant] of "[I will not again destroy] all flesh" [cf. Bereishis 9] — * [He would bring] a cloud over the earth, and the rainbow would be seen in the cloud [Bereishis 9:14], "and I will remember [My covenant]." * [Then there would be] no soul living, and "[the waters] shall no more [become a flood] to destroy all flesh" [Bereishis 9:15]. * This is [the matter of] the rainbow that the Holy One, blessed be He, showed; and this rainbow [is a sign] to [His creatures] [?]:

[Gloss (א):] As they said in *Perek HaRo'eh* [Berachos, "HaRo'eh" chapter, Berachos 59a], and in [another] chapter: * [The rainbow] is [a thing] [recte: comes about]

by the [action] of the rays of the sun and the vapors [?], for [the rays] strike the cloud and [the earth] [?]; and if the whole [phenomenon is] natural [?], [then] the rainbow [appears] in the cloud at the time of rain. * And [it is] seen on the day of rain — [for the sun] is [setting?], for [the bow appears] on the day [the cloud] descends [recte: when the rain falls]; * and behold the rainbow is upon the face of the earth [Bereishis 9:13?]:

[Gloss (ב):] As they said in *Bereishis* [— recte: in *Bereishis Rabbah*] [?] — * that the twilight [period] [recte: the twilights] [created] at the eve of [the first] Shabbos, at the beginning [of creation] [Pirkei Avot 5:6, the ten things created at twilight], when [recte: "and there appeared"?] [?]; * "[the work] of the Lord, his God, [was] from the [vision of] the [beginning] and until the end [recte: from beginning to end] [?]" * [the rainbow] is [reckoned] among the things [created] at twilight, [as it says] in [the] chapter "[these are the things]" [Pirkei Avot 5:6?] [chapter "א"']. * This is [what is meant by] "[the things] I have set [My] bow" [Bereishis 9:13] [?] [the Ramban's view — note marked "פרשת נח" / "ז"ל"]. *

[Gloss — citation "ב" / "בראשית רבא"]: As they said in *Bava* [recte: in *Bereishis Rabbah*] [?] — * not according to the view of Ibn Ezra [אבן עזרא], of blessed memory; * [for the rainbow had existed] from the days of [Noach] [?]. * And the Lord said: "[I have set] my bow [in the cloud]" [Bereishis 9:13] — * [the bow] shall be [a sign] for [a covenant] between Me and between you [Bereishis 9:13], and between every living soul [Bereishis 9:15]; * "[the waters shall] no more [become a flood] to destroy the earth". * As [the Lord] said: "[I have established My covenant]" [Bereishis 9?]:

Up to here [is the matter of] the rainbow; * and [it is] the testimony of the congregation [recte: of the kings — מלכים] [?]; * and if you do not [understand] this, [then] in the passage [you will?] [understand] the rainbow [?]. * This [is the matter] which [happened?] first [recte: which was created earlier], a great length of time before the beginning of the creation of the world, that the Lord [appointed] [recte: showed?] [the rainbow]; * and besides [this], the rainbow [is even more wondrous?] [recte: more], since after every thing [recte: above all things] [?] [it is] a sign for the matters of the covenant; and it was [good?], and [the rainbow] is a [matter] with [several] reasons:

[Gloss (א):] As to that which it is [a sign] — * [the rainbow] is seen [thus?], that thus it is a sign forever; and [it is] a sign of the cessation [recte: that the rain has ceased] [?]. * [Were it not that?] the Lord [desired] [recte: had He not willed it so], the vapors of the rain [would] not [cease?], [and] this — there would be no [time]

without rain [recte: the rain would not cease], [and there would be] no rainbow.
* And after it [the rain] appears [recte: ceases] — without doubt [?]. *

[Gloss (ב):] I have learned from the words of the *Ralbag* [רלב"ג — Gersonides], of blessed memory: a second [reason], a little [more?], [that the rainbow] goes [forth?] [recte: walks?] — * and [the matter] is the sign of [His] salvation [recte: deliverance] and compassion upon [His creatures]; for [the rainbow] is [a sign?] of [the bow being] turned away [from striking], [a sign] that the time [of judgment] is [now] a time of [favor], as it says [recte: as is said?] — and "[I have set] [My bow]..."

and I hid My face from them, and it came about, and many evils befell them" (Devarim 31:[17–18]). In truth, the meaning of the words of the sages of blessed memory is this: it comes about by way of nature and the customary order. This is what I learned from those versed in the art of war, who hold that one may shoot farther by [the manner of] drawing the bow — those who draw the bow with the foot [bracing it] draw it more powerfully toward themselves. And immediately, when the two act together, the two ends of the bow join, so that no shot is loosed [?]; and peace is made and the [bow] is cut off. Just so is the appearance of the rainbow: it is bent backward and stretched, never to stand drawn for shooting again — for the dispute has already been settled and peace made. The bow of war has been broken; its appearance, drawn across the vault of the heavens, with its "feet" [ends] always turned toward the earth, is therefore a sign of peace between the Holy One and humankind, and a sign that He will not again "shoot" against humanity and all the living — that the bow shall never again be drawn for war in the ordinary way. And He is "the One beloved [of the people], and its 'feet' [stand] toward the inhabitants of the world." This I learned from the words of the Ramban [Nachmanides], of blessed memory.

And this matter will be treated further below, in the chapter [where I] come to explain [it]; understand it well, for His might and His power fill the eternal world.

Perek 13 — The Lightning and the Thunder [פרק י"ג הברק ורעם]

By His might, who can grasp their nature, to know what each is, and who is the wise man who understands these things [cf. Hoshea 14:10]?

The investigators have said that the war and strife of the elements among themselves — of the cold and the heat, of the moist and the dry — is what

produces the lightning in the cloud, just as flint-stones [strike and] kindle fire when one strikes the other; and this is the lightning. And this [striking] is the thunder: it is the sound of the battle in the cloud joined to [the discharge of] the lightning. And its sound is heard from within [the cloud]. So said the early investigators concerning it; and they said that the cause [lies in] the sulphurous and bituminous vapor that rises from the earth, [the vapor] that comes from the western [?] — and the truth of the matter is that anyone of understanding will grasp it. By the friction of the vaporous bodies [arising] from the moisture, and not by the [striking] of the sulphurous particles among themselves [?], a sound is produced. So [say] the moderns; and the moderns who dwell [among us today say so too].

[The vapor] mixes with the air, and the moist with the dry [?], together with the sulphurous particles; these strike one upon another and are kindled, one against the other, by means of the sulphur in their composition [?]. And when the cold of the air reaches them from [above] — for the air is colder at a small distance above [us] [?] — the [vapors] grow hot and are inflamed like a fire of flame; and there is fire [?]. And so this is the lightning [?]. As for the thunder: when the air is rarefied in the place where the flame goes up — that is the matter of the lightning. And as for the heaven [-ward motion]: a sound and a great noise [?] is heard, a strong report, just as [a vessel will sound] when it is struck — [so a sound goes forth, and] there are thunders and lightnings.

And when the great sound is sent forth in the air, [the air] closes [the breach] and is drawn back from one [side] to another [?]; the missing air is restored. So when you hear a sound — and this is what I told you, the children of knowledge — sometimes the thunder, by repeated [reports], gives [echoes back]. And this [explains why] the investigators, the moderns [?], call the sound the cannon [קאנאן; German: *Kanone*, "cannon"] — that is, the report of the fire, like cannon-fire, and the sound that rises from the burning [שריפה]: from the flame, and from the fire, comes the lightning; therefore its appearance is seen [first], and afterward the sound is heard — for sound travels [more slowly] than sight. The investigators of recent generations dwell on [this matter, that] — by the sound [קאנאן; *Kanone*] — [the report is delayed]. So they have said [?].

The investigators say that the thunder comes from afar; therefore the sound [reaches the ear] [?] from a distance — both because the vapors are far above, and because the man is sometimes near it. As for the [reason] that the sound is sometimes heard from afar and sometimes nearer [?]: this depends on the place where the man stands relative to the lightning — [the sound and the report]

[קאנאן; *Kanone*]. Hence one who [stands at a distance] [?] hears it from afar. The well-versed [?] and the precise ones hold that the sound goes by [waves] like the waves of the sea, [moving] from one place to another [?] until it reaches the ear; and afterward the thunder [רעם] is heard. a great noise comes — "the voice of the LORD upon the waters" [cf. Tehillim 29:3] [?] — by the great strength and the great report [קאנאן; *Kanone*], by which it travels through all the air, sounding a strong report, just as [a vessel] — and there are "voices and lightnings" [Shemos 19:16]. And [the sound] near to the cloud is sent forth and grows stronger [?] until [it is heard far off] [?], so that the report goes by until "a great roar is heard," a thunder and lightning.

Amen. [marginal/closing flourish ornamenting the column — emitting the visible word] [?]

a great recompense [?]: "[the LORD] thunders" — His voice is heard, and there is a sound, thunder [רעם] — small ones [reports]; and the sound that goes up [issues] from the place of the burning [שריפה]; and from the fire comes the lightning [ברק]. Therefore the appearance of the lightning is seen [first], and afterward the thunder is heard. For sight reaches the eye [instantly], [whereas] hearing [reaches it later], from the place [?]. The lesser ones [reports] are held in the hand of the sea, [the great body] called [the deep] [?]; that is, [the matter of] whether one sees lightning [first] and hears [the thunder after] — by the manner of [the eye perceiving before] the ear [?].

And after the eye sees [the lightning] [?], a great hearing [follows] from the noise. The far-off ones — many lightnings, far off — by the lightning [the sound is delayed] [?]. And so it [happens] that one sees the lightning, and afterward the thunder [רעם] is heard, [reaching the ear] [?]: hearing comes from a [more distant] noise than sight, [though both arise] from the same place [?].

The lesser ones [reports] — many of them, far off — are heard from afar, [going] from one [side to another, by means of the lightning] [?]; the sound travels [in waves like] the rolling waves of the sea, [going] to and fro [?], until a great noise is heard. And the great sound — [the report] [קאנאן; *Kanone*] — [reaches] until [it is heard from afar].

A good thing [?]: from the place [the report comes]. Sometimes the sound is [delayed] [?], for [a man] is far from the burning [שריפה], the bituminous and sulphurous [vapor]; and the report [reaches the ear] [?]. So a man, [hearing] from afar, [hears the sound after seeing the flash]. By [the matter of] the lightning and the thunder, [one knows] that the sound and its echo [are not] one [?]: the sound

comes back from [the air being struck] [?]. And [a man] far off [hears] from the air the missing [sound restored] [?]; [the sound] goes from one [place] to another [?], by means of the lightning [ברק] and the thunder [רעם].

the lightning [?]. And from the noise [קאנאן; *Kanone*] [?]: [a man hears the report] far off [?]. The vapors strike one upon another, and [the air] is kindled [?] — what produces the strong sound and the great report [?]. There is no sound except from the [striking] of the vapors and what [arises] from them [?]; therefore [a man] hears the report. So the sound goes forth, and there are "voices and lightnings" [Shemos 19:16].

[The sound and its echo] [?]: it is heard from afar — strength and might [?], strength, and "its sound is not heard" [Tehillim 19:4] [?]; the [vapors] grow hot and inflamed in the flame [להב], [pressing] without ceasing [?]: thus all this by force and violence [תוקף ועוז] [?]. Only when [it has broken forth and one looks] — the appearance of the lightning — yet there is no sound, neither from [near nor far] [?]. Even when the [strike] [פרסעלט] is [near] [?], that is, when there is [no sound] [?] — hence it is [thus] [?]. The cause of how it is sometimes heard [as] a thunder [?]:

The lightning is sustained [?] and sends [forth] [?] its [report]; the investigators [say] [?]. For its iron rods [?], the [conductors] that [draw] [?] — they fill up [?] much, [drawing] the [discharge] one to another, so they do not separate [?] [from] each other; and so the lightning is made [?], [drawn down] like lightning, [as it is gathered] [?]. Indeed, the appearance of the lightning is [like] [?] from the noise [?], its noise [?], its sound [?], the [report] called [היירוגן; "Hydrogen"] [?] ... [דונר שטיין; German: *Donner-Stein*, "thunder-stone"] [?]. And so [there is a sound and a thunder-clap] [?].

Perek 14 — Stones of Fire [פרק י"ד אבני אש]

By His might, who can attain to know what these "stones of fire," [which come] from the world of the lightning [?], are? [These are] the bodies of the [vapors] [?] that are mixed in it: there are also sulphurous particles [?] that gather and form a mass [?]; they fill up much, [the discharge] gathering [particles] one to the other, and joining together, so that they do not separate from one another. They make a fiery mass and become like a [forged] thing, like a stone, and as it were [made by] [?] [a craftsman's] art. They were a mass — like a ball, hardened and [formed] by force and violence [תוקף ועוז] [?] — and a lightning [bolt] [?] was made [from] them.

The [vapors] do not [separate], but [come together] like lightning, [drawn down] [?] in the manner of the burning [שריפה]; itself [?] [a mass] of bituminous and sulphurous [matter] [?], [piled up] in great heaps [?]. So [there is] a [discharge] from the lightning [?], for [a man] will [not see it but as] silver or gold [bright] [?], and [it] brings [down] [?] [a stone]. They [come] together [?]; "the One beloved" [?] [comes down] by force [?].

the lightning, by His might [?], and He sends [it forth] [?] [Shmuel II 22:[15] — "and He sent forth lightnings"]. The investigators [say] [?]: the iron rods [conductors] [?] that [draw] [?] [the discharge] — they gather [it], one [to another], and join together, and do not separate; and they make the lightning [bolt] like them [?]. The vapors [?], not [separating], like lightning [?], its [report] [נה השריפה — "the channel of the burning"] [?] from them, and [its] foundations gathering tall [pillars] [?]. And the discharge [נזיקה; Aramaic for damage] from the lightning is hidden [?], for [the matter is concealed] [?].

A [vessel] gathers [?]: a [forged] thing by force [?], for [its] heat will set fire and [destroy] tall buildings [?]. And [it] destroys [a nest of] vapors [?]: for if it is consuming [fire], it [reaches] [?] [a man] [?]. The third [point]: by the sound [קאנאן; *Kanone*] [?], fruit [produce] within it [?], and there is harm [?]; "blessed [are You], the Merciful [Compassionate], upon [His] creatures" [a blessing recited] [?] — [though it is] a "shield," yet "its glory [is concealed] from his sight" [?], for the cause [is hidden] [?].

The investigators [say], [?] one of the inquirers [from among the moderns] [?] — a wise man, one of the investigators [המתקרים; the investigators] [?] [in the land of] Preussen [פרייסין; *Preussen*] [?] — [invented] an iron rod called [וועטער לייטער; German: *Wetter-Leiter*, "weather-conductor / lightning-rod"]. And there is none beside Him; the matters [stand] at first [obscure] [?]; happy is the one who interprets [them] [?]. [The investigator] [ויבהלמוס; = Wilhelmus / Wilhelm?] [?] — as it [was] in the hand of him who first [conceived] [?] the knowledge of the wise. The lightning [ברק] and the thunder [רעם], at the time they stand [?] — that vessel was [the first] [?]: [a man stands] above [?] in this, [to keep them off] at first, to put them to death [?] [i.e., to neutralize them] by means of [the rod] [?].

A wise man — one of the investigators [המתקרים] [?] — in the city of Halle [העללע; *Halle*], in the land [district] of Preussen [פרייסין; *Preussen*], [first] removed the houses from [the danger of] the lightning and thunder [and the like]. Before [him] [there was] [קריגער; = Krieger] [?]; he mentioned [him] [ויבהלמוס; = Wilhelmus?] [?] [—] [an iron rod called *Wetter-Leiter*] [?]; [its] [ends] [were] bent [downward], and one [man] was killed [?], and [a man] died by means of the lightning [ברק]

and thunder [רעם], [the like of which had not been] [?]. [So says] the Talmud: there was one of the bending [?], one of his disciples whose hand was [struck] [?] [the experiment of the physicist killed by his lightning-conductor apparatus] [?].

the lightning [ברק] [?]. And from the noise [?]: by means of the lightning, upon the [houses] [?] [—]

he set his hand to the craft, his teacher's spirit rested upon him through his understanding — for [the apparatus] acts of itself, and he produced its work in its proper place. They had arranged its parts there knowingly and deliberately. And it happened that one of his pupils came to study it and to copy the device, piece by piece, from its several places. When the matter became known to the master, he was distressed that his apparatus had been copied, for the thing...

thunderclaps were heard, and... This man — they pursued him, put him to death, and buried him in the earth, and the world was [at peace?]. Afterward [the master] roused himself to take counsel over the matter, to deliberate how to bring it to completion, until the device of the wise man — **Krieger** [Krieger] — was set in order; its foundation was repaired and made firm. This is its construction, and not... It has been set up in many places, and yet not everyone is willing to lay out this much money for it — only the wealthy.

A bar of iron, the longer the better, is set up over the roof of the house, fastened above to the height of the building; and on its top iron points are set, called (**Krieger**). They fix it in the earth nearby, close to the house, to a depth of two cubits or so, and they connect to it iron rods which they call (**Draht**) [German: *Draht*, "wire"] — so that the lightning, if it should reach the house, will descend upon the bar and strike the points fixed above the roof. If the lightning... it will fall upon this iron and seize it; and should it grow strong and grasp it, then [the bar] draws it down into the earth, doing no damage whatever to the house. And this...

Many have already seen the points of clay [recte: pottery — earthenware insulators?] and the iron points fall... that the lightning, in its descent from its motion above to below, down to the dust... and a spirit runs and descends and grasps into the earth. And there... the corners of the house were shattered, the clay points and the iron points were broken — and yet no damage at all came to the house, none whatever: neither to the timbers of the house, nor to the wealthy [householders], nor to any of the household. For if great storm and lightning come and they have a path by which to descend and... no harm is done. All of this is by [its] power... by its might it overpowers, and it does not stir the air in the slightest...

as in the earlier chapter; and they are neither harmed, nor injured, nor burned... upon it. Sometimes the lightning touches a man, yet it neither touches nor reaches... the man alone, and they suffer no harm at all — for everything is in the hand of [Heaven]. For all this God did, to leave it as a sign for the future, for the simple, by the seasons, and that one might praise the Holy One, blessed be He, for them — for everything is in the hand of God. By fire comes war, and by [the hand of] the mighty comes famine.

by which many people perish in their houses from the lightning and the storm, who could not escape it — for the matter is in their houses; and the storm, which has no path... and acts of itself, runs its course through every body, to cleave to it... points, and it neither acts nor... and it shows itself there in its place, as understood (in *Ma'amar 6, Perek 2*) [cross-reference] in the matter of the sphere of lead. And it is fitting to flee in time from... every iron lattice, every net of iron through which the storm runs in motion. The iron, which has greater pull than the fire, draws it [the fire] off — and this is the reason of the matter, in the place...

the house: when the storm touches the house, by [its very] reaching it [the iron] draws it, for it is the iron that draws the house and runs toward it to cleave to it; and in this lies the destruction of the house... at the time the storm runs, the building [stands] beneath the height of its top, without [?] its standing or rising up beneath. So too... an enclosed chamber, which is full of vapors and steam of water; and a house full of... the place whose corners are beautiful and smooth, [acting] like magnets that draw the storm to themselves. So in all these places they are the more prone to draw the lightning-flame to themselves.

to descend toward them. He must take great care and guard well all his outlets and his openings... for indeed many people have already perished by lightning and storm who... the iron lattice, every net of iron through which the storm runs in motion. To make clear the reason of this thing — (in *Devarim 32*)

[Deuteronomy 32, cross-reference] — and our Sages of blessed memory expounded... the place, as it is said in *Mishpatei*... [?]; for how many sons of men have already [perished?] by burning by fire, and how many fallen, and how many slain at the openings of their graves [recte: in burial chambers — *nesivos kivreihem?*] — yet all is in the hand of God. As the verse says: "by the hand of [the LORD]..." (*Devarim 32*) [Deuteronomy 32]. And our Sages of blessed memory expounded: it is not... of flesh and blood; the Holy One, blessed be He, casts His arrow, and the Holy One, blessed be He, casts [it] and has the means in His hand to restore them; and the matter [is held back] by the measure of justice. This is the reason that the storm is given into the hand of [the angel?]...

וְדַע [Know], my son, that by nature, if the lightning draws near to come close... it draws all metals to itself, and so it is the nature of metals to be drawn toward [the fire]:

to draw these — the power of the fire. Therefore are found at times coins of silver and silver vessels melted in the chest [recte: strongbox], for so it is that the fire and the storm of... a hard body, like iron, and the other metals; and it does not... To make this thing plain, [test it] by sight: by [the example of] iron more than by any [other metal] — for in iron there is a power that draws fire more strongly... For when the lightning draws near to the house, behold, the house is [endangered?] by its secret [property], and the lightning makes the house... no fear [?]. Moreover, it is fitting to take care, at the time the lightning is loosed... a great, high tower, for everyone who stands at the height of its top... He must take care not to sit in an enclosed chamber, a chest [recte: a closed strongroom]; or to sit in a chamber, or in a place that is [smooth and] fine, called **(Luftloch)** [German: *Luftloch*, "air-hole / vent"] [?]. For in all these places...

many people perish... from seeing the flashes of the lightning, when it comes and is fierce — a flame chasing after men — by the power of the air. The physicists **(הפיזיק)** [German: *die Physik*, "physics" / the natural philosophers]... in my heart it is to be trusted to explain it. It is the custom in several lands in these times... the great officials [build] in the great towers... the houses [of the towers]; yet they did not know nor understand this... most of the fire draws toward the corner of the lattice, for the phenomenon [of attraction]... it comes from the lightning beforehand, for the phenomenon, even by... for it is cracked and... from every... by the destruction of the fire there, and it dies away [?].

וְדַע [Know] — it is to be trusted that the lightning by its secret [property] is not... and the experiment upon this — that this is the vessel called **(Krieger)**... the fire of the vessel, in the way that the fire emerges from the [vessel] called **(Luftloch)** [German: *Luftloch*]; how many thousands of cubits which it binds about it... that [it stays] there, and does not pass beyond it. In particular... **(Klotz)** [?]; moreover, one who turns aside from this moves away and the fire does not desire [him]; as is known: the lamp [recte: palace?] of the King of **(Preussen)** [Prussia], which... therefore the wise man **(Krieger)** [Krieger] mentioned [it]... in the great palace... covered with garments of silk, and its dread [was set] over... and it has something of all the [silk] garments... there, so that [the fire] should pass over [it]; and at the time it came... therefore... their dwellings in garments of silk, or upon the garments and over... the windows and the openings in their houses. In particular the fire...

around it, in the way that the fire of silk does not come... up to the place. In particular, if... it touches them, [there is] something close to the eye [?] at the opening called [?]... and the fire does not desire to touch them; therefore they set them at the bottom of the vessel... **(Preussen)** [Prussia], the famous one — there is a house specially set apart for the time of the lightning and the storm... mentioned in the great palace, for all his house and all the walls... covered with silk, and its dread over... moreover **(Wetter-Leiter)** [German: *Wetter-Leiter*, "weather-conductor / lightning-rod"]... the garments of silk, like garments of royalty... come into it; therefore it is fitting for people... upon all the garments and upon all the clothing they should put on garments of silk, and let them stand... in particular the fire that was... upon the face of the water by day they go.

וְדַע [Know] — my son...

my son, that from the creation of the lightning there comes a reason of good and benefit to man, and of healing for the soul... and the parts [recto: the points/portions?] which He made, He revealed before Him. There are those who consider how to make the lightning and the storm turn to good for them; and there is no laughing at this matter — on the contrary... "and there were voices and lightnings" (*Shemos* 19) [Exodus 19] — that is to say, the merit by which... the Torah which we received because of them, from the voices and the lightnings, [from] this... For when He makes a covering of metal; and on this account... And now we have come to speak of the visions of the air and of the appearances [of the heavens]:

פרק ט"ו עמודי אש [Perek 15 — "Pillars of Fire"]

The vapors that appear at times [bold in-line opening rubric] — fiery [exhalations], arising from the parts... of [the elements?], and the rising of water and the falling of heat... rises to a height, to the upper part of the air; and this too — God forbid — and the nature of the rising...

because of the nearness of the place to the parts of the upper [air]; and the nature of motion is so. Likewise the parts... for sometimes the parts that combine in the upper air, and they too kindle [fire]; and by means of [their] kindling, fire emerges by [the agency of] the parts that combine in the upper air, like the great luminaries that are kindled in them... upon the corners [recto: quarters] of the wind, according to the form [given] to them: from this the soul [is shown?]. For the knowledge of God adds days... to open the Pentateuch [Chumash] at the section of the Ten Commandments [*Aseret HaDibrot*], in order [to be reminded]... in this custom; for the reason is on account of... that is to say, the merit of the

voices and the lightnings, [from] this... these visions... and so it is said... and on account of His Torah they shall fear Him, before Him without [?].... [These are the things in] the air and the appearances of the heavens; and this is [the matter]:

[the phenomena] in the air, over the face of this firmament; the part that remains from the heat, and the air that is in it... the falling of the heat, and it brings it in with most of its rising [vapors]... God forbid, and it comes... and they are warmed [there]; and these are [the things] that flame at times. The nature of motion is to set one aflame [against] the other; for the parts... [these kinds] of fire, kindled... visible there, and visible against [one another]... by the way of nature... the burning [vapors]; and these are mistaken by night-travelers, as if [they were] the great spheres [recto: orbs]... smoke... as is known...

a light among the stars, and they move from place to place upon the wings of the wind... they fly in a great fall; for on the side from which the wind drives them... and the earth [moves them?] from place to place; and at times they appear like two heavenly stars that... this one and that one gather in this place. And in truth, the stars of the heavens and the **(Kesilim)** [the constellation Kesil / Orion?] [recte: the orbiting bodies?]... move toward the world, and do not change their functions; and from this kind also so... **(Sternschnuppe)** [German: *Sternschnuppe*, "shooting star"]; and these are the vapors that rise from the dust of the ground, or a reed [recto: a column] and an end; and at times they shine in the air, near [the traveler]... in the way of the distant one, in [its] first appearance at night; and as it falls it shall be to them [a guide]... and they go after it to a place — to that place; and behold, they are misled, [wandering] alone... in the way of their hearts, coming on their way, and they enter their houses, [these] who err alone; and how many...

upon the wings of the wind — to a place — and they go and fly in a great fall, to a place; for the wind which drives them, and they do not know it; and at times it appears to a place as if it were two heavenly stars that... this one and that one gather in this place. And in truth the stars of the heavens and the **(Kesilim)**... the spheres move toward the world and do not change their functions; and from this kind also so... [German loanword] [?]; and these are the vapors [from] the dust of the earth, like the rest of all the stars... upon the wings of the wind, to a place which... the wind there shall drive, the wind driving it to fly... they drive [it by] the wind, and it appears to us in the form of a star, an apparition, misleading [the traveler]...

[these are] called the heavenly stars; and they keep their place and arrange... of the heavens, and their orbits guard their place and the order... of this kind also so

— those that fall, which are called (**Irrlicht**) [German: *Irrlicht*, "will-o'-the-wisp / ignis fatuus"] [?]. ... [a column] or a reed and an end; and at times they shine in the air, near... by the way of the distant one, in [its] first appearance at night, and in its fall it shall be to them [a guide]... and they go after it to a place — to that place — and this... they err alone. And it is right [recto: it happens], when such a matter befalls them... their hearts [filled] with great fear, and they are afraid and terrified, all alone... so that they may turn aside [recto: this happens to them so that they may] bring [themselves] homeward to a place, toward the place [of safety]...

Sefer HaBris HaShalem — Part I, Ma'amar 10 ("The Phenomena of the World's Foundations")

[tail of Perek 15]

— and so as to strengthen them. * And I have therefore been careful to read out to them [?] ... phylacteries at the proper time, and they take pity, so to speak, and [?] ... "What is this to us?" — yet with matter such as this in hand [?] ... nor does the Guardian of Israel slumber. * And those who return to their former state, just as [they were] [?] ... did peace recount this too. The masters of their estates and the men of [their] households [?] ... said: "Is this not the very place where" [?] ...

There the night travelers may encounter it: a vision of two [?] passes over them — terrors, and [?] ... startled, frightened a little, knowing that this came from [?] ... hidden behind its frame [the cloud], and revealed within a storm [?] ... And it is for this reason that all such atmospheric phenomena were named [?] ... the matter [?] ... the ancients, when they saw this — and indeed, in truth [?] ... in this essay [?]. And behold, thus far have I expounded [?] ... the spheres and the fixed stars, and the constellations [?] ... to their natures. * Indeed, in the matter of these [four] [?] ... which is called (**physics**) [Greek/Latin: *physical*], whose subject is broad, and the consequences [?] ... and they are not ashamed to speak — that is, the gentile sages [?] ... the substance of these things, the sciences and the like, and to call them [?] ... should bring about toil, trouble, and great sorrow, which [?] ... in their books, those who speak with arrogance — into the assemblage of speakers [?] ... And like this. * But "the earth shall be full" [Yeshayahu 11:9] is written [?] ... leading the youth's heart astray, and a way to Epicurean matters [reading: אפיצורסית] [?] ... And Yaakov [?] formed this — from the form drawn from coal, that there is no [?] ... its soul, by the knowledge of these atheisms — and so it was [?] ... with [the people of] Israel.

זאת [the summation sub-unit]

This [is] yet another thing, that according to most [there is no] [?] ... and without doubt, in the matter of [?]; for its cause is that there is a force drawing [it] toward the moon [?]. They said that it has no [force] except the drawing power of the air alone [?] ... (Ma'amar 8, Perek 5) [reading: 'במ' ח' פ' ה in it. And we do not know what these [?] ... and the like — and God alone knows. * And thus, by the cause of [?] ... the natural [force] of the events that nature [enacts], in which there are particles [?] ... in order to inherit its place in the depths, just as is written [?] ... as several investigators stood and tested, which they reasoned [?] ... one in the earth, upon which a vessel was inverted — a [glass] [?] ... placed within it the dust of the earth, and they set upon it [?] ... by means of the instrument **the magnifier** [reading: כלי המגדל — Latin: *microscopium* / German: *Vergrößerungsglas*] [?]. * And [?] ... those places from which the air had been emptied, that there is no [?] ... to dwell in a vacuum, that nature [?] ... [abhors] a vacuum, [admitting] neither remainder nor escape. * And this is the matter that the shattered air [?] ... is forced [to do], and again forced [reading: תירוץ דחוק ושוב דחוק — "a forced answer, and again forced"] [?] ... for it is precisely for this that there came out, alone, one small point of the air that remained [reading: כי לכך יצא לבדו נקודה אחד: אחד] [?]. * [?]

[the remaining] — so much [are] the [other] particles [?] ... the other particles to the [?] ... **the water-instrument** [reading: כלי מים — Latin: *clepsydra* / German: *Wassergefäß*] for the experiment [?] ... for the lower air [?] ... And [I] reflected on this [?] ... look how they will be glad [?] ... the signs, for when the air came [?] ... into a world in which there is no [?] ... the matter — no man [?] ... I have brought in this book [?] ... many things; know in your heart [?] ... intelligible, received, and [?] ... in matter it is [?] ... those who say that there is no [?] ... one [thing], and they are equal — neither these [?] ... its greatness and its lowliness [?] ... which is in the earth, and there shall be [?] ...

[?] ... in a book. * And it shall be filled [?] ... materials, which are in every [?] ... in the earth, in a manner that [?] ... the unceasing world [?] ... (the matter is written, **Ma'amar 8, Perek 7**) [reading: 'במאמר ח' פ' ז] [?]. * In every matter of the four foundations [the four elements] [?]. Also in this [?] ... the orbit of the earth, that it is fixed [?] ... crowned with the air, and now our eyes see [?] ... And you shall not say that those who see [?] ... there was none of all this [?] ... the openings of the vessel called (**barometer**) [reading: פארמ — German/Latin: *Barometer*] [?] ... within a vessel, and you shall behold with **the lens** [reading: זכוכית — German: *Glas*], according to what is good in your eyes [?]. And this is for you: [a vessel] of

living [running] water on the outside [?] ... the earth, and its birth and its flame — for from the [?] vessel [?] ... of the heavens. * And it is not surprising [?] ...

[?] ... I have spoken many things, their words and their opinions, which [?] ... in their experiment and act, to think upon, with what they [?] reasoned [?] ... all the latter-day sages concerning a matter which was [?] ... God forbid all the ancient sages [should be wrong]. * Among the Children of Israel, indeed [?] ... And now there are those among the wise [?] ... who surround the air and bring it down to a known place [?] ... to the dust. * In materials there is a [?] filling in every thing [?] ...

[?] ... there shall yet be filled vessels, wondrous ones, and experiments more than [?] ... those who demolish in matters — the founders, upon me, Zion [?] ... so that they shall stand, that they may arise among them [?] ... more numerous, and they shall deny their words, and all [?] ... the speculation of **philosophy** [Greek: *philosophia*], built upon the wings of conjecture [?] ... servants of religion — God [forbid] — and worshippers of the Torah of Hashem; and there is no [?] ... faithful before You. * Thus all the lower science [natural science] [?] ... And [as for] the rest, every man is filled with vanity and wind, there being naught [?] ... of **the chemistry** [reading: החימיה — German: *Chemie*] [?], that there is none [?] ... remote from the truth. [?] ... For little is what is filled — only [?] is faithful [?] ... remote from the truth alone — [only] the science of number and **geometry** [reading: ההנדסה — Arabic/Hebrew: *hendesa*, geometry], while all the rest go out as wind and vanity, there is nothing in them [?] ... **the snare that draws out the truth** [reading: פח המושך את האמת]. :

[the "זאת" sub-unit ends here]

וראיתי [the apologetic sub-unit on Torah scholars and natural philosophy]

And I saw that the **philosopher** [Greek: *philosophos*] took pride [?] ... profundities [?]. * And he said that he attains [?] ... this, and there is none [who can answer] his words from the truth [?] — for in every generation [?] ... in particular in the generation of **Aristotle** [אריסטו = Aristotle]. * And the philosophers of [each] generation [?] ... On the contrary, in our own time there has arisen this man, wondrous and complex, a great one — **Kant** [reading: קאנט = Immanuel Kant] — [?] ... the philosophers breached their fences, [each] small one and his fellow [?] ... and a wonder, to trample beneath his feet all their **mathematics** [reading: מאטעמטיקה — Greek: *mathēmatika*] [?] ... to answer his words, and none can stand before him. * [?] ... his matters, [?] let us yet recall:

(Ma'amar 2, Perek [?]) [?] ... a little, to learn these matters; and if a man — how wondrous [?] ...

[?] ... if this world, all its days [?] ... "**knowledge increases sorrow**" [Kohelet 1:18, דעת יוסיף מכאוב], for its griefs confound [it] [?] ... they confound it, and there is none who can give it rest [?] ... by means of one experiment which they have proven [?]. * And [?] ... doubt [?]. * Besides these matters, which they yet [?] ... and to instruct the children of man in matters [?] ... its ancient wisdom, for there are no [?] secrets revealed [?] ... understanding, [coming] to the heart's choice, to comprehend [?] ... their thoughts only upon this, and they ascend on high [?] ... their ways are crooked, and on the road they shall not [?] ... to draw near to the point of truth [?] ... gave with his whole heart to a matter [?] ... not [?].

[?] ... And behold a vision in our affairs, and they recounted in places [?] ... **(Ma'amar [?], this part)** [reading: כ' / ב — letters worn, number uncertain] [?]. And it is revealed in them [?] ... a wonder, and they are marvelous in them, and a great deal [?]; time would fail to delve into [?] ... those who are crowned [?]. And just as in our matter, also at night, that [?] ... they will be confounded, and great doubts will surround them [?] ... its life, and within him [?] toils with the wind, and all his strength [?] ... And whence shall a man derive rest from the truth, except [?] ... upon them the experiment — and they are few — for it is precious in the eyes of [?] ... these matters: if the act is one and the same in the world [?] ... the hidden things of nature for the children of man. * And the [?] strength of these [?] ... understanding, and in order to investigate, and on the contrary, [it is] precisely in [?] ... to ascend, He, blessed be He, is the one who answers the wise [as to] the [?] ... and answers the heart of those who think [?]. * And [?] ... shall be drawn near [as much as] far — east from west — [?] in truth [?] ... of the act, who made the particles full [?], and until [?] ... emptied of language, and also "the world He set [in their heart]" [Kohelet 3:11, עולם נתן בלבם] [?]. * And he yet [?] ...

[?] ... which is in matter, that toil [?] ... (Kohelet [?]) [reading: קהלת] [?]. And so it is [?] ... **(Herder Lichtmann?)** [reading: הייד ליבכמן — uncertain; most likely garbled citation text rather than a personal name] [?] ... upon [?]. * And in the world to come [?] ... one who is engaged in it [there is] reward [?] ... [one who is] engaged in the holy Torah [?] ... (Devarim 6) [?]. And they said [?] ... "in their flavor, that they are occupied with the matters of" [?] ... its subject is good, because [?] ... crookedness and the perversities of the matter [?] ... [the World] above. * Therefore I have arranged [?] ... and prepares every thing, [so that] one shall not [?] ... chase the wind, and turn again to [?] ... from the inanimate — how much more the living, [the speaking] [?] — all from the four foundations [the four

elements] [?] ... **the good is refined out of all their books** [reading: הטוב המבורר
מכל ספריהם], and the remainder He destroyed. : * And now, behold [?] ... in [this]
essay [?], for in His blessing all [are blessed] from the four foundations [?] ... the
four foundations, in their likenesses, and He built their structure for every act [?]
... the four — **הד"ל"ח"ס** [the four orders of creation; that is to say (ר"ל לומר), דומם
(inanimate/mineral), צומח (vegetable), חי (animal), מדבר (speaking/rational)]; and
so it is [?].

[?] ... before the Children of [?]; from it [comes] the little, and the [?] ... in merit,
but in his [?] — these and those — and now [?] ... is brought low and consumed;
this is the book, and a matter in the [essay] [?] ... one who speaks by way of [?] ...
a wonder; and how [are] these four [orders], when they exist [?] ... from where,
that [?] ... one [thing] of substance, until the foundation [?] ... from the four [?]
foundations [?]; I have arranged [?], so that for the essay that follows here are all
the four [orders] [?] ... [?] : :

מאמר י"א — תבנית כל הדצח"ם

Ma'amar 11 — The Form of All the Domem, Tzomeach, Chai,
and Medaber (the four kingdoms: mineral, vegetable, animal,
and the speaking being / man)

פרק א — Chapter 1

(Incipit: "פרק א א"ם" — "Chapter 1. If...")

If you recall the first principles and the preliminary matters that were mentioned
at the head and beginning of this book, up through Ma'amar [?], [you will
understand the following]. By the power of the Creator, blessed be He, He created
the worlds. And just as there is the secret of the four letters [of the Divine Name]
corresponding to the four worlds — and likewise the secret of *nefesh, ruach,*
neshamah, chayah [the ascending levels of soul] — so too there is the secret of
Chochmah and *Binah* [Wisdom and Understanding], the foundation of *Tiferes*
[Beauty] and *Malchus* [Kingship]; and so too the secret [extends] through all of
them. [These are] the general totality of all the worlds, and above them one
supreme holy world that is called *Adam Kadmon* [Primordial Man] — which is the
secret of *Havayah* [the Tetragrammaton]; and so too the secret of *YuD* [the letter
Yud]; and so too the secret of the *Yechidah* [the highest level of soul].

These four worlds are filled, [each] being the secret of the four spiritual aspects mentioned — [present] in the totality of all the worlds, and in every one of the honorable enumerated [sefirot] of the general principle of all the worlds, and in each particular and all its particulars. And all the aspects [mentioned] are honorably enumerated [within them].

The world of *Asiyah* [Action] is divided according to its aspects: the heavens are one [domain], and the earth one [other], up to *Aravot* [the highest heaven] and the sphere of the Moon, which is *Aravot* in general; and the earth — this is the secret of the four foundations [*yesodot*], which are divided into thirty-two [ל"ב] spiritual foundations; and the heavens are divided into thirty-two [ל"ב] *sefirot*. These are the spiritual [forces] that are called by names [in the matter of?] — and the earth, and the sphere of the heavens, [are] the secret of the matter that was formed; and the [secret of] the four *yesodot* divided into thirty-two — [as for] water and fire, [each is] in its matter and its form. For the *chol* [sand] and the *afar* [dust/earth] have their portions, and in them is the aspect of good and evil within the matter; and the evil that is in them is the aspect of their dross. For also the stones have upon them the bark of "tree" [a husk/crust] and darkness, and this requires [purification]; and the dross is their refuse, while in their inwardness is the dross [refined away].

In this manner you will understand the secret of the fullness of the word [i.e., the completion of the divine speech in creation]; for the good that is in their form is its beauty, and a thing — its grace — and that is its good. But the matter that has no soul whatsoever, only the power within it — the species of metals — is called in the foreign tongue: (מינעראליען) [Mineralien, "minerals"].

פרק ב — Chapter 2

(Incipit: "פרק ב נגד" — "Chapter 2. Corresponding [to]...")

Chapter 2: Corresponding to the foundation of dust [*yesod ha-afar*] He created the *Domem* [the silent / mineral], which is called in the foreign tongue (מינעראליען) [Mineralien, "minerals"]; for this reason it is the most composite, more so than [the rest]. And the stones do not grow and do not feel [are insentient], for they have no [vital] power of growth at all — only [the power] that is useful for [being? eaten / used].

The evil [in them] is in their matter — there is good and evil in their composition [*chomer*], and the evil is the baser portions among them. For also the stones have upon them an "outer skin" of darkness, and this is their refuse, and their

inwardness [is the good]. By comparison, you will understand from this the secret of the fullness of the word.

[The metals]: in tin [בבדיל]; corresponding to *Ma'adim* [Mars] is iron [בברזל]; to *Chamah* [the Sun] is gold [בזהב]; to *Nogah* [Venus] is copper [בנחושת]; to *Kochav* [Mercury] is silver [בכסף] — to say [there are] twelve [י"ב] kinds [of stones], if one wishes to count thus. In the [breastplate] portion [פרשת... — Shemos 28] are mentioned the good stones, fifty-two in number [נ"ב מיני אבנים], distinct one from another: *odem* [ruby], *pitdah* [topaz], and *bareket* [emerald], [and the rest of the precious stones of the *choshen*].

And the rest of the good stones are general principles, included and detailed. The good that is in them is in their matter; and the metals are [refined] from the parts that are in them, for they are hard. The dust and the stones — they are the *Domem*, and all of them are foundation [matter], [divided] between *chomer* [matter] and *tzurah* [form]; and the good that is in them is the [finer] portions. So too the good stones, the good kinds: their refinement is hastened — that is, [their dross] one must remove from them by means of labor and the work of human hands; and this is their beauty, and so it is graced and beautified, and likewise this is its good. And this too is the secret of the fullness of the word.

And the *Domem* [mineral kingdom] includes the metals; and also the medicaments [*refu'os*]: salt [מלח] and *netz* [?], and the like, called (קלרפא דעדניע) [foreign term — a mineral/medicinal class — ?]; [and another] called (קלרפא רהרא) [foreign term — ?]; also the [combustible/sulfurous] bodies that have not passed through the rays of light, called (אפאקא) [foreign term — "opaca"? opaque bodies — ?]; also the bodies of glass [or: vitreous bodies], and the like, called (פולמידא) [foreign term — ?]; and the like, called in the foreign tongue (עלאסטיקא) [Elastica — elastic bodies — ?].

פרק ג — Chapter 3

(Incipit: "פרק ג ונגד" — "Chapter 3. And corresponding [to]...")

Chapter 3: And corresponding to the foundation of water [*yesod ha-mayim*] He created the *Tzomeach* [the growing / vegetable]. The limit of its nature [is this]: they grow but are insentient and lifeless [as animals are]; for they are the plants and the trees.

And all of them grow swiftly in moisture, [the moisture] that is in the deep recesses of water [*ma'amakei mayim*]; this is the general principle of all of them.

The vegetable kind, by its nature, [draws] water — there is in it [the structure of?] a tree that grows and is planted, with its powers turned upward [to the heavens], its roots [downward] and its branches [upward] — this is the secret of [the verse] "for man is the tree of the field" [Devarim 20:19]. And it draws into itself [moisture], and likewise so it grows.

And all of them [grow] in the water, and according to their will, as water [behaves]; and in them too is [the secret of] thirty-two [ל"ב], greater [in correspondence] than that of the *Domem*. The evil that is in their matter is according to their nature; and the good is in their matter [too]. And the *refu'os* [medicaments] and the *segulos* [potent properties] [are found in them], to benefit or to harm; and in the place where there grows that which harms, there also grows [its remedy], in this manner — and likewise in the place where there is [such] air. And this is the choice excellence in which the *Tzomeach* [vegetable] differs from the *Domem* [mineral].

פרק ד — Chapter 4

(Incipit: "פרק ד ונגד" — "Chapter 4. And corresponding [to]...")

Chapter 4: And corresponding to the foundation of wind/air [*yesod ha-ruach*] He created the *Chai* [the living / animal]. The limit of its nature [is this]: they are bodies that feel and move at will [*yargishu ve-yisno'a'u li-rtzonam*], but do not speak [*ve-lo yedabru*]; that is their nature. On this account they are called in the foreign tongue (*אנימאלי*) [Animali, "animals"].

For this reason there is in it [the power] to use the limbs at will, to set its course from place to place [*mi-makom le-makom*]; for it goes where it wishes — to a place near or far. And there is in them too [the secret of] thirty-two [ל"ב], greater [in correspondence] than that of the [vegetable]. And the good that is in their matter is in their very creation [*beri'asan*] and in their constitution; and the good is what is enclosed within them, in their needs and their kindness. And the [chief good] is the good qualities [*middos*] found in every living thing — such as the mercy [animals show] toward their young [*ka-rachamim 'al yaldeihem*], for [this is] a marvel.

[The animals show kindness toward their young] up to [a certain point]; just as the kindness, so is the cruelty found in them, [each] according to its nature. Know and understand that the good qualities [*middos*] in them are [also turned] to destroy and to corrupt [*le-hashchit ve-la'avor*], just as the good in them is to benefit — and the evil in them is to harm whatever they wish; but the good [predominates] in every living thing.

The choice excellence [in which the animal differs] is its understanding [*binu*] — its form is one that grows from the earth [in the chain of being]. For there is [a creature] that has a "rope-like" [umbilical] attachment to the earth, like a great cord [*ke-min chevel gadol*]; and it is known. [Yet] there are creatures [*yedu'ei ha-katuv*, "the known of the text"] [described] in [the language of] sickness, and bound [to the earth]; for [some of them] have, in their form, [the likeness of] a man — face, hands, and feet [*adam be-partzuf, yadayim, ve-raglayim*] — and yet none of these creatures [is truly a man], only the image; this is the secret hinted at in [Scripture].

We learned in the Mishnah [Kilayim 8:5] — and these are the words of the **Bartenura** [ר' עובדיה מברטנורא] — concerning the **adnei ha-sadeh** [אדני השדה], the legendary "man-of-the-field": "...grows in the fields, [attached] like a great cord". It is known and recognized [from] *yedu'ei ha-katuv* [the matters known to Scripture], [though it is] sickly and bound [to the soil].

[There follows a discussion of] one that grows from the earth [near] (*איר לאנד*) [Ireland] [and] adjacent to (*ענגלאנד / לענגלאנד*) [England], in a place over [the great waters]. And there are [creatures] that grow upon the trees, planted, over the face of the waters [*al penei mayim*], living and visible in the water.

(And **R. Yosef** wrote of the kinds of fowl that grow on a tree and hang from the tree — and **Rabbeinu Tam** [(רבינו תם)] permits them through ritual slaughter [*matiram bi-shechitah*].)

The perfect Gaon, the lesser [*ha-katan*], son of the honorable R. **Avraham** z"l, of **Loegdrum** the capital [*be-Loegdrum ha-birah*] (*לבוגדרום הבירה*), wrote in support of this — concerning what they said in the **Zohar** (*שמות דף פ"ז ע"ב*) [Zohar, Shemos, fol. 87b], in this language:

[Aramaic: When R. Abba saw a certain [creature] ... [it was] formed [*mit'aveid*] up to its navel [*ad tibborehon*] ... the sons of man who knew how to discern hidden allusions [*benei nasha ... yad'ei ... remizan*] ... wisdom from them.] [End of citation — '*ad kan leshono*.]

The intention here is upon the floating things [*ha-tzofos / ha-tzafos*], the [creatures of the] eye there and there. And I [the author] go about as a "revealer of secrets," disclosing the secret of [this] wisdom [*megaleh sod ha-chochmah*]; as I wrote there.

And likewise there are three [ג'] known kinds of plants [*tzemachim*], one of which is an herb called in the foreign tongue (*פינטסינס*) [Pintsiyens — foreign herb-

name — ?]. By means of [its action], when [a man treads upon it] [the herb causes?] [a thing] — [the herb] colors even a small garment [*be-albat ketanah?*].

[A further marvel:] A man [touches?] with his feet and walks away from it, or he opens up [the thing] called (*באקאהרום / מקאהרום*) [Bakaharum — foreign-named entity — ?], which at every evening hangs from it like a [certain] appearance; [the thing] takes its form from it, and it is impossible to grasp it ... except [under certain conditions].

The second [marvel]: it is one tree [*etz echad*] found in the city of (*לימבורין*) [Limburg / Limburin — foreign place — ?]. A man, [taking hold of] one of its branches, immediately [it] gathers itself upon [it] to receive it ... from one of its branches ... a branch [that] grows up to eight [ח'] [cubits?]. The sage and the physician [*he-chacham ve-ha-rofei*] testified [*he'id*] concerning this — good deeds [*ma'aseh tovos*].

By means of the scattering of the rains [*geshamim*] upon it, [the tree responds]; [something] sprouts from its branches immediately, just as men plant [it], and it produces fruit at once. And even after a branch is cut from it [*aharei she-nichras 'anaf mimenu*], the air [restores?] it immediately.

And likewise there is a species from which a creature is born — a living thing or a fowl [*chayah o 'of*] — and it is created [and recognized] by means of (*המיקרוסקופי*) [the microscope — Mikroskop], in [the case of] a kind [generated] from the moisture of decay [*lechus / lichluch*]; and likewise the rest [*alkis* — the alkalis? — ?]. And [there is] in the tip of a [pin/point], congealed [particles?] and small parts, the fine [particles] that float upon the face of the waters [*ha-merachefes 'al penei ha-mayim*].

[The creature so generated] immediately doubles itself upon [the point]; this is a *segulah* [potent property] — that they cut them off ... to take it for a *segulah* ... unto the [fine] particles. The men who watch over [these creations] (*ha-shomrim osam*) [observe them?].

[The author concludes:] Such things [appear] at the beginning [*ba-techilah*], and it is revealed that there is **no** [contradiction / nothing miraculous?] here [*ve-nisgalah she-ein kan*] — and its *segulah* And its *segulah* [is found] on Shabbos [*be-Shabbos*].

they bring them home, and the food in their houses they gather, and they store up. They go far afield to gather food in the field. They set up one of them as a sentry over the four [quarters]; he turns his face to keep watch over that road

[for danger], on every side, fearful and frightened. He continually fears, and considers everything around him as enemies in every part of the land, terrified [?]. If a man comes, or some other danger, [the sentry] strikes them [in alarm] and cries out in a loud voice, and they all flee at once and vanish [?] immediately. They climb the trees, and when they perceive that the danger has passed, they descend and return to gather their food, like the children of man.

By contrast [?], the female stands opposite him on the [other] side, and they place their little ones between themselves, sheltering them before [them] [?], so that if a man or some other danger comes, [they can guard them]. The female bears two [young] at a time, [and loves them dearly?]; she carries them on her shoulder, embracing them, and the rest hang at her side. Indeed, all the actions of these apes are like those of the children of man.

A man came once to a certain place and saw an ape [?] doing such-and-such. [The text describes the apes imitating human acts and being trapped thereby.] ... Whatever they saw a person do, they would do likewise. They place [bait?] in the wood [?]; the apes saw this and did the same. [A man] would wash himself with water in the river, and the apes, seeing him, did likewise. So too they imitate a man in everything they see him do upon the trees, the tall and the [low?].

[Then the trappers exploit this:] afterward [the man] would turn and go, walking on his feet [?]; the apes would do the same; and they fall into [a trap?] prepared for them. These then are the apes [that descend from?] [some other?] — they could not [escape?] [?], for they are taken in their own foolishness. Such are the fruits of the tree [Greek: cf. "pithēkos"?] — [the apes of the wild fig?] (Pfeffer-Singer שילד וואקסט — German "wild-grown"? = "wild-growing") and the like.

These [apes] [gathered?] together [?] in great number, and they go forth in throngs to gather food in the field. They set up one as a sentry over the four [quarters]; he turns [his face] [to watch], as in [German: שילד וואכט (Schildwacht, "sentinel")]. They continually [search] and consider what is around them, and [their food?] is far off. For when a man or some other [danger] comes, [the sentry] strikes them, and they vanish immediately, [scattering] in their foolishness; and they go to gather [food] in the field, just like the children of man, [hoarding?] in their nests. As [the verse] says, "Like the fruit of the tree" — [as for the apes?] [they gather?] [?] greatly, and act as remembered above. So they all stand in [their] formation, each one standing far off, opposite his fellow.

[the apes] [throw down?] [their fruit?] [?]; and the food in their houses they gather. They go far to gather food in the field; they set up one of them as a sentry

over the four [quarters]. [The sentry] turns his face to keep watch over the road for [danger?], facing this way and that. They throw their fruit to one another, the foremost to the one near him, and he throws it to the one [next], until it reaches the last — and the last casts it into the proper place [?], to where they store [it]. So too do these apes also bear fruit, for these wise creatures are clever, and their wisdom is great.

[the apes] [are called?] [?] — they go forth in throngs to gather food in our regions [Aramaic/Yiddish: במדינתנו, "in our lands"]. There are river-apes [ים קופים, "sea-apes"], without tail, called [in German?] "[Mensch-affe? — "man-ape"]," and they walk upright; and within them is an eastern [orientation?] [?], [bearing?]...

For they go upright like most people, [standing?] in their full stature, erect like a man, [moist-]mouthed [?] and their mouth full of teeth like a man; and they have feet, [arranged?] like a man's [feet] [?]; and they have a beard [זקן] full upon a man's chin [?]; and on their body soft [hair?] [?]...

Therefore the death of every man — its [value? / weight?] [the matter is unclear]: for his face is the very face of a man, [with] the form of a beard [hadras zakan, "the splendor of a beard"], a [parting?] [?] [in his hair], and feet like a man's [feet]. And the females have breasts [as] the females of the children of man.

So too they imitate a man in everything he does — [the apes] receive [things] from their young at times, and at times return them likewise. And at times, as remembered, [they take a knife?] in their hand; and the female stands opposite him on his side; [the young?] hide before him; and if a man approaches, [they flee]. The female bears two [young] at a time, [and loves them dearly?]...

[The text continues describing the apes' imitation:] ...between [her hands?]; and his shoulders [are] like the shoulders of a man [?]. And [in?] all that the children of man do [the apes] do likewise: a man takes a knife [?]; [the ape] does the same. [It is said] (Aleph): that [this] living creature [the ape] resembles man in many things, for its face is the very face of a man, with the splendor of a beard and a [parting?]; and it has feet, and [hands?] [?]; and the female apes [have?]... [The apes] receive things from their young at times, and at times return them; and at times, as remembered, [they wield a knife?] in their hand.

to drink from the cup [?]; [the apes] take a knife [?], and they too do the same. For the ape is more [intelligent?] than they [other beasts] [?]. Therefore the death of every man — its [worth] is reckoned [as] 150 [?] [ז"ק] [the text here gives a numerical valuation; the figure is uncertain], and so [the ape] is reckoned close to

this measure. Nevertheless, the brain [מוח, of the ape]...[only] its hands are long, more so [than a man's], so that even when it stands...

And it dwells, as is known, in the East [German: אבט אינדיא — "Ost-Indien" (East India)] [?]. There are tree-apes [ים קופים בעלי זנב, "apes with a tail"], and from them [comes?] the [Greek/Latin: "cercopithecus"? — long-tailed monkey] [?]; [it is harmful?] [?] to no danger [recte: a danger?] to the children of man, and harmful to no one [?]. [The apes] are green [in color], for they flee at once [?][catch?] them with the hand and gather them in the field. They eat figs and almonds and apples of China [תפוחי סינא, "oranges"].

There are sea-apes [ים קופים בעלי...], [whose hair?] is green, and they [throw down?] their fruit [?]. There are sea-apes called "[Meerkatze?]" [מער קאלצן — German Meerkatze, "long-tailed monkey"] [?], and [they?] [are named?] sea-dwellers [שוכנים, "dwellers"]; [in German: חתול ים (Meer-katze, lit. "sea-cat") — for they bear their young?]. By nature and in the shape of their bodies they resemble a man more than any [other] living creature; therefore they are called [in Latin?] [the man-resembling species?] [?].

And in all the categories of the four kingdoms (Mineral, Vegetable, Animal, Man — דצח"ם), with respect to the Land of Asiyah [the World of Action] [the lowest of the four kabbalistic worlds] [מ"ת ורוח נשמה — soul-levels] — the [nefesh — vital soul], [ruach — spirit], [neshamah — higher soul]; the [mineral] is silent [דומם], the [animal] is living [חי], the [human] is speaking [מדבר]. The wisdom of the Creator is great, and there is one tree, unique, and its [glory?] [?] is upon them. [End of Ma'amar 11, this chapter — סוף ס' מ' מאמר זה]

ומה — Perek 6: "U-Mah" ["And what..."]

[The chapter incipit-word is **ומה** ("U-mah," "And what..."), set in large display type.]

Created [נברא] corresponding to the aspect of the unique [Singular One — יחידה], [from?] the four [foundations / elements — ד' יסודות]. The generation of the Creator [Yotzer] in the conduct of the Supreme Nation [Israel] [גוי עליון]...

[The passage develops the theme of Israel among the nations, drawing on Devarim 32:8.] "[When the Most High gave the nations their inheritance], when He separated the children of man" (Devarim 32:8) — He set the boundaries of the peoples according to the number of the children of Israel [למספר ע' שרים, "to the number of the seventy [angelic] princes"], to whom He apportioned [a share]. "And Yaakov [whom He chose] for Himself" — He chose for [Himself?] [a

nation?]....[He drew near?] a nation to be His, a kingdom of priests and a holy nation; for in it He desired, and called its name "the God of Israel" [אלקי ישראל].

And besides the speaking soul [נפש המדברת — the rational soul] in all the children of man, He added to them [Israel] the supernal soul that comes [from the upper worlds — the נפש העליונה]; and they [draw?] a supernal soul, born of Beriah [the World of Creation], from the upper worlds, as will be explained, [as] will be remembered for us. [As] the Lord our God [Hashem Elokeinu] has favored us.

Though there be a difference [הבדל], and a difference [הבדל] is great in the aspect of [a nation's nature?]; nevertheless [Israel] is exalted above the nations [in this?]: [Israel?] is the proselyte [הגר] — the [chosen?] [סגולה] nation; and the nation of Israel...

[The bottom of the page recapitulates the theme:] ...created corresponding to the four foundations [ד' יסודות], being [the unique one — the יחידה], [completed?] after the [twenty-two?] [כ"ב — letters?] [?]. The Most High gave the nations [their inheritance], and separated the children of man [Devarim 32:8]; [Israel?] [will go?] within the boundaries...[Yaakov?] chose for Himself a nation: **Israel** [ישראל], for His treasured possession [לסגולתו]. He took [לקח]...and an ancient nation, for in it He desired to be its God [?].

And the speaking soul [נפש המדברת] that comes from the four foundations [מן הד' יסודות]...the supernal soul that comes from the heavens, [in the World of] Asiyah [Action]...[it is remembered?] for us; [therefore?] [the author?] of this book has [established?] in the [proper?] manner, [as] is fitting; [there is?] a difference in the aspect of its nature: [the human] is the body, [between?] [?], and the rest... [The aspect of its nature?] — the [nefesh — soul] is the [vital force?], and the [Asiatic — practical?] aspect; and the nation of Israel; and on account of the [Israelite man — האדם הישראלי] [it is said]: [End of section — מאמר זה — סוף ס' מ' מאמר זה].

[The opening of this folio repeats and continues the four-kingdoms recapitulation:]

[as] it is said: "Let us make man" [נעשה אדם] — "[let us make man] in our image, after our likeness" [בצלמנו כדמותנו] (Bereishis 1:26); for [man's] root [שרשו] is in [the supernal man — אדם העליון] [?], who sits upon the throne [Yechezkel 1:26], who was created in His image and after His likeness in his form [?]. So too the [zodiac sign?] [המזל] within [him?] is [arranged?] in a fitting manner; [it is?] sometimes [neutral? — סתם], sometimes [for evil? — חיל], and sometimes ancient [קדום]; and [in his?] inner being [בפנימיות]...

And so the rest of the children of man, who are the speaking ones [המדברים], are in [their constitution?] [?] [the living creatures — חיות] that precede [them], according to the weight of [their] glory [הכבוד], and [the כ"ח השמ"ת — the powers? of the four levels?]....

And so the plants, which are the foods [המאכלים], and the trees [האילנות], which include the fruits — they create [?] for us [?]. There are two: the **Tree of Life** [עץ החיים] and the **Tree of the Knowledge** [עץ הדעת] of good and evil, which is the Garden [of Eden — עדן]; and a [garden?] of fruits, and bad herbs, and thorn and thistle [קוץ ודרדר], [Greek/foreign: שרשם] [?]....

And so the inanimate [הדומם] — the good [in it] is good. Indeed, even in the Land of [Asiyah / the Living — בארץ החיים]...And so the good [הטוב] in the metals [שבמתכות]: there [is] [?] [gold — זהב] of [Bdellium?] [בדיל"ח / בדולח] [Bereishis 2:12], lead [עופרת] [as in?] [German: בלייא — Blei, "lead"] [?], [tin — בידיל בנלא — בידיל?] [?], [copper — נחושת] [?], iron [ברזל] in [the kingdom — במלכות]; silver [כסף] by [number? — מי בימוד] [?], silver [כסף] [in coin? — במחיר]; and the root of [evil — הרע] and [lowliness — והשפלות] is [in?] them, [which is?] in the kelipah [קליפה — the kabbalistic "husk/shell"], that [originates?]....

the generation of the Act of Bereishis [Creation], for in truth it was not [completed?] [?] until Israel [received] the Torah on Mount Sinai [על הר סיני]. As they [Chazal] said [Aramaic citation lead-in]:

[Aramaic, citing the Talmud:] "[before them — לפני אדיהון] [?] — **Rabbi Shimon ben Lakish said** [אמר רבי שמעון בן לקיש]: [The text cites the well-known midrash that the words of Bereishis "It was evening and it was morning, the sixth day" — the extra definite article ה' on "the sixth" — allude to the sixth of Sivan, the day Israel received the Torah; the condition of Creation depended upon it.] [Reference: Shabbos 88a; Bereishis Rabbah.] ...[as remembered] before them [?].

[The passage continues:] ...the HaKadosh Baruch Hu [made a condition] with the Act of Bereishis, and said to them: "If Israel accept the Torah, you [the works of Creation] shall endure; and if not, I shall return you to chaos and void [לתוהו ובוהו]." It is stated in [the Act of] Bereishis, to say that [the works] stood suspended [תליים ועומדים] until the sixth day [יום הששי], [namely] the sixth of Sivan [until?] [the day Israel received the Torah upon them?].

[And the text turns to the segulah — the special property/virtue:] And [Hashem] brought each one of the four kingdoms [הד' מינים / הדצ"ם] to its segulah [סגולה — special virtue]: there is to it [a segulah], and the precious stones [אבנים טובות] — their segulah is in them ([German: די דיאמאנט — der Diamant, "the diamond"]) [?].

And the segulah that is in the Garden [בגן] — by the life [of the segulah?]. ...in the [human — מדבר], the segulah is with [the God of Avraham — אלקי אברהם]; and the segulah [is set] upon the four kingdoms [על הדצח"ם], in this manner.

כל — Perek 7: "Kol" ["Every..."]

[The chapter incipit-word is כל ("Kol," "Every..."), set in large display type.]

Of the four kingdoms [בדצח"ם] that are created — [whether?] composed [or] elemental [נברא... ממוזג] [?]; and whether [רוח, "spirit/air"] or [מים, "water"] or [חי, "dust/earth"] in its nature [?]: whether silent [דומם — mineral], or living [חי — animal], or speaking [מדבר — human], or [vegetable — צומח?]; and the manner [חוק] in each of them [is fixed by] the Creator [?], with [order and law — חוק] and their [obligation? — חיובם] each in its place [?] — as the [living creatures — בעלי חיים] are seen in [them?] to the West [למערב] [recte: to the East?]. ...

[The chapter sets out the constitution of bodies from the elements:] ...and the bodies [והגופים], their division [is] to the West [למערב] [?]; and so [each] takes [its] place among them all. The kinds of compounds [מיני הרכבות] — one [composed of] mixtures [מזגיות], and one [of] [vessel-like?] [שכניות] [?] [parts] — that the divisions dwell, part upon part, and their [grades — ודרגן]; and this [is so] in every living and speaking [creature] [בכל חי ומדבר] that they dwell [שהם שוכנים] in the flesh [נבשר], upon the sinews [על הגידין]. And [the consideration?] of [them is] from above [?]:

The tree, and every wood [ובכל עץ], [is] like the form of sinews [כדמות גידין] and grades [ומדרגות], dwelling...even in the inanimate [בדומם] in the manner of [grades — הדרגות]; and the parts [שהחלקים]...each one [of?] [the?] waters [המים] are pierced [נקובים] and hollow [וחלולים], called ([Greek/foreign: פי — "micro-capillary"?]) [?]. And it is known, [by] proof [במופת], in [?]. ...

[The bottom of the folio:] ...[the vessels?] are filled [מתמלאים] with [the matter?] of water [מי מים] within [אל תוכן]; and that which has no cavity [חלולה], by means of pierced [holes — נקבי] ([Greek/foreign: ספארום — "pores"? / "spores"?]) [?], as is mentioned above (Ma'amar [?]); [and that which] in the branches [בענפות] [is?] [drawn? — עבורים]; and the [leaves — עלים] go [in?] [crooked? — עקלקלות] [paths, [twisting? — ויקנס], the [winding — מקלקל]...[paths — ארחות עקלקלות] [are] [the canals/vessels — הסברים / הצנורות] [?] [and the like — וזכוכים]. [The folio breaks off mid-discussion; the text continues.]

[Continuation of Perek 7, from the foot of the prior page.]

and the air, the water, and the rest follow straight courses. Therefore, in every case where the vessels are crooked — like the path of sound, which is borne crooked — it is because the sound that issues forth is carried along by way of the air through winding, crooked passages; whereas in the bodies of plants the air and the water pass straight through, and the sound does not pass straight, because of the [knots and bends?]. Hence sound, too, passes through animal bodies along crooked, winding ducts, and through the hollows of trees by way of the pores [Greek: poroi, "passages/pores"].

פרק ח' — וחומרי [Perek 8 — "And the matter..."]

[Heading: large display incipit; the chapter's opening word is **וחומרי**. The display rubric continues: "הד'צ'ח'ם לתהוים" — i.e., the matter of the four kingdoms (domem / tzomeach / chai / medaber).]

The composite bodies and creatures are continually, at every time and in every hour, being given existence from the four elements, by the mixtures and blendings of the four — this is what the early sages knew, and the latter-day men of science have come to know, that there is no element of pure fire in the upper sphere — only an airy, fiery matter — as I have made known above (Ma'amar 2, Perek 5). Yet the Holy One, blessed be He, always sustains and gives existence to every body and every form, casting the form upon the matter so that it may receive it. For each of the four elements is ready to receive a form: the earth is ready to receive the form of inert mineral [domem], and so it becomes inert mineral; and they blend together. Whatever is most readied by its mixture to receive the vegetative form, the vegetative form is given to it; and whatever has a mixture most readied to receive the animal form, the animal form is given to it.

And whichever has a mixture readied to perfection [for the human form], the form of man is given to it. From all four elements, some [bodies] are composed of two of them, and there are composed of three or of [all] four.

But according to the view of the Kabbalists, there are also some among them composed [otherwise]: there are bodies whose matter is created from fire and air alone, without the rest, and there are bodies composed of [the matter of the heavens?]. For there are four kinds, and from each of them creatures take their form — the foundation [yesod] of the bodily form of the fire-creatures being from fire; and the air-creatures take their foundation from air; and the water-creatures take their foundation from water; and the bodies of the earth-creatures take their

foundation from earth. So wrote the Ari [R. Yitzchak Luria] of blessed memory in *Sha'ar Kelipas Nogah*, Perek 8, in the printed edition [בשע"ה הנדפס]. And so wrote the Ramban of blessed memory.

And the sages of inquiry [the philosophers] hold that there is in them nothing but imagination, and that all the wisdom [contained] in them is mere likeness; the masters of the Gemara composed of them many lengthy expositions [?]. (And whoever wishes to know of them, let him see [the matter]...) — (Berachos [?]); (concerning [the demon] Ben Temalion [?]); (in Gittin [?], the episode of Ashmedai...); (in Megillah [?]); (in Pesachim, the *shamir* with which King Solomon built [the Temple] [?]); (in Chullin [?], the episode of Ben [Halamon? — Ben Telamion?]); (in Chagigah, [the dictum of] six things [?]). For so they said: three things are said of the demons [shedim], and three of the ministering angels [malachim], and three of the children of man [?]. And the men [of inquiry] said that this is not so [?]; rather, the words of the sages of the Talmud are, in this matter, [allusion / inner sense — to be understood as such?]. [Lacuna: foot of column on page 193, lower band — the final clauses are partly lost beneath a heavy ink blot.]

כל — פרק ט' — וכל [Perek 9 — "And every..."]

[Heading: large display incipit; the chapter's opening word is **וכל**. The display rubric continues: "המחובר מן הד' יסודות" — "that which is composed of the four elements."]

Everything composed of the four elements is precious, that it be sustained and made firm in all things [?]. The more so it is precious: even gold, when it is in the [crucible?], and they refine it within it — in all this, the composite bodies of the heavens, even they perish [?]. They take in fire, and take in water; they take in air, and take in earth [?]. So [too] the dust takes up all things. Whatever is filled becomes empty, and is destroyed after the length of its days. There are some that perish [?] and exist [?], and there are others, and they perish and return to the four elements; just as the Ramban of blessed memory wrote, like an analogy, [that] every standing form returns to the four elements, and "the dust returns to the earth as it was" (Kohelet 3 / 12:7 [?]). And what is said: even the wisest of men [?], one — because his perfection has [come to him?] from the four elements; there are [creatures whose] parts are [drawn] from the foundation of the dust, the dust borne off from the mountain [or: brought from afar?]...[Lacuna: the line breaks off into a heavy ink blot at the bottom margin of page 193.]

[Continuation of Perek 9.]

and it returns to the four elements; it is in the upper world [?]. Each one, this and that, is destroyed and returns, one thing to another and another thing [to its own]. So the body, by the turning back of its elements, returns to the four elements, which in general are called *eretz* and *afar* [earth and dust]; and concerning this it is said, "All is from the dust" (Kohelet [3:20?]). This means: not all is lost at once; rather, it returns, this thing to one thing and that thing to another, this going and that coming, [each] diminishing and adding, the parts blending — for so is the nature of the four elements: all that they generate is born from them, and what they cause to perish [?]; and all is annulled, none of it remains, until each returns to its source. [The four elements?], when they take in [?] — they take a portion to themselves, and we measure what is not so, and the morning and the children of [God?].

כיצד — פרק י' [Perek 10 — "How..."]

[Heading: large display incipit; the chapter's opening word is **כיצד**. The display rubric continues: "**הוא הפירוד**..." — "It is the separation...", concerning "the appointed angel [המלאך הממונה]."]

How it is: that the inert mineral [domem] is separated when the power of its composition departs from that inert thing, and the natural vegetative forms separate, and its [vital force?] is lost within it through the power within it, and its composition and its death come about [in the proper] order — and so, too, [for] the one that begets and bears young and grows. So it is, too, when the appointed angel [over the man] casts him down: the supernal soul is annulled, for it is annulled from [the supernal] perfection [?]. And just so is the death of the living thing: through the parting of its supernal root from it. The perfection is wholly annulled, for it has no standing except together with the body; and the standing of [the creature] from the earth [?] — as it is said: dust [?]; "and the dust returns" (Bereishis 3 [?]) — meaning that it becomes annulled in [its components?], and returns to the four elements, which are called *eretz*. (Kohelet 3 [?].)

Even the demons [shedim] die like the children of men, as our sages of blessed memory said (in the chapter "*Ein Dorshin*" [Chagigah, ch. 2]). And the kings that are in them, and the renowned, like Ashmedai and his like, stand each one in place of another — for that which has already [passed?]. So, too, all the parts of a body, when they part, and the part [returns?] above; and so [it returns] to the four elements which are called *eretz* (Kohelet 12 [?]); and that which remains is "but a world," and it descends into the world first [?]; "by your honor, and the door of your beloved" (Shir HaShirim 7:[6?]). For it is the world. And the *Zohar* calls the world "white" [לבן], a hint to [the supernal world?]; and they relied [?] on

its substance and its [virtue?]; until — perhaps it is possible — that it has already arisen [?], and they were gathered upon it in passages, and it is broken [?]; the upper [world] rules over it, and by its hand every body shall arise at the resurrection of the dead. And there are the wicked, who shall not arise at the resurrection of the dead, "to cut off the memory of them from the earth" (Tehillim 34:[17]). And this is [why] it is so [?], and the reason is that their nature is a *mazal* [an evil constellation/destiny]; therefore, for [the cause of] the resurrection [?]...

For everything that does good causes its own world a good *mazal*, and so [too] an evil deed brings about an evil *mazal*. So it is, by nature, and it stands [established], as it is set forth in the *Zohar* (Parshas Noach, folio 69[a]). And the reason is that the four elements which are called *eret*: when they take in [?]

[The lower band of page 194 below the text block is blank parchment; the small ink-spots in the lower margin are not text.]

[Continuation of Perek 10 / closing of the Ma'amar.]

as a general principle: that the nature of man is already ordered, complete in his proportions [?]. And [thus you know] that Adam HaRishon [the first man] was created on the eve of Shabbos, when he had already eaten his fill of a complete meal as is fitting — for this is why Adam HaRishon was created at twilight on the eve of Shabbos. And [thus he tasted?] of the world through the reasoning of the Tree of Knowledge, which brought death.

Therefore [Adam] corresponds to David, King of Israel, who "lives and endures," and he is in the secret meaning [of] (Tehillim 54 [?]) — meaning that all the worlds are sustained [?]; in the secret [meaning] that David was the life-force of the kingdom [?]. So, too, David was, in truth, [a living and enduring] kingdom [?]; he "lives and endures" — alive in the World of Tohu and enduring in the World of Tikkun [?]; and this is a great and weighty matter, and [it concerns] the honor of Shabbos, at the time [of her kingdom?]. Therefore one must increase awareness [?] at the meal, also in the candle-lighting [?].

For "let a man always set [his table?]" — let a man set his table on the eve of Shabbos, fully [?], so that he may eat and drink upon it, with two loaves [?], even if he needs only an olive's bulk [of food] [?], as it is written in the chapter "*Kol Kitvei*" [Shabbos, ch. 16] — for so it was said: R. Abbahu — they used to prepare for him, at the going-out of Shabbos [באפוקי שבתא], [a calf?] [Aramaic]. And the Kabbalists wrote that whoever has the fear of Heaven [holds firm] in this, until after this meal — as it is set forth in *Sha'ar HaShabbat*, folio 31 [?]. For so is his

name — David — in the world; and it is an easy *mitzvah*, lovely and fitting [?]. And the matter [is] (Kohelet 12 [?])...(Bereishis 2 [?]).

And concerning the words of the early sages, that in their natures [there is] a portion [?]...and he "lives and endures," for it is said: a living soul [נשמת חיים]; he lives always, and his God [?] — for the holy soul, when it parts [from the body], is always [a living soul?]; and the matter is taken up [a tradition?] for the four kingdoms [הד'צח'ם], regarding the parting of the supernal root [?]...

[A bracketed citation:] (Kohelet 12 [?].) "And the dust returns to the earth as it was" — meaning that it becomes annulled into the four elements, just as they said in the matter of the foundations [?]; and the kings — that which has already passed — to cut off their memory from the earth [להבריה מארץ זכרם] — the acronym [ר"ת] [of which] is *MaZaL* [מז"ל], and also the acronym [forms] "and full" [?]; so, by [its] nature, the worlds of his covenant [?] do not receive [?]. (Parshas Noach, folio 69a.) [Zohar text:] "For this caused it..." [Aramaic: דהא גרמא דההד דה...] — that, like leaven in the dough, it ascended and the Holy One, blessed be He, built [?]...and it is the sustenance of [a certain place?]; the food of man is [drawn?]...[that] he should sustain all his worlds, after [the manner of?] all the worlds and his parts.

By way of detail, according to what I have received [as a tradition] from honored sages and from [the men of?] faith of Israel, [keepers of] the knowledge of nature [?]; and the matters [are] scattered and dispersed among the books of the elders of Israel — these vapors [or: this, fleeting? — הבל] which I have gathered for them and assembled. And I made my translation [העתקתי] of them and assembled them: there is the *Sefer* [book] of [Raf? — רף] [?], and the *Sefer* of [Mozirt — מוזירט] [?], and the *Sefer* of [Nifon — ניפון] [?], and the *Sefer* of [Zelger — זעלגר] [?], and the like. Indeed, the *Sefer* of [Raf? — רף] [?] has already been copied [נעתק] into the *Sefer Reishit Limmudim*, and the arrangement and the additions have been arranged [?], so that I did not need to bear my soul to [labor over?] every single matter by way of detail; rather, I mention them by way of generality. But I do mention [them].

[I have gathered] only matters that they said in their loveliness [?], the loveliness of beauty [yofi]; and they are scattered, and I assembled them. So [too] all the words of pleasantness [נועם] — I filled them with [?] — pleasing to those who [hear?] them, and the masters of the words who come in the Name of *Hashem*, so that [the living thing?] live; and the Tree of Life and every good tree [?]; and to gather [from the manuals / *yalkutim*?] the various roses [?] — every flower and rose, and "oil of gladness" [שמן ששון] — wonders of [creation?] [?]; the kinds of

living creatures that He created, that He created in the sea and on the dry land, and to the birds [?] and the beasts [?]; and his wonders [?] — He breathed and formed, and set upon the earth [each] after its kind, so that every man might know and tell [it], and so that they might see and fear:

"Let every man see, and let them declare: this is the work of God; consider His handiwork." [cf. Tehillim 64:10 — paraphrased closing doxology]

So let every man see, and let them tell, the work of God and consider His handiwork.

ונשלמו / "The work of God, and consider His handiwork." — **פועל אלקים ומעשהו** — "And they were completed." [Closing lines: the doxology "פועל אלקים ומעשהו" in display type, with the final large-type word **ונשלמו**, "and they were completed," marking the conclusion of the Ma'amar.]

מאמר י"א — תבנית כל הדר"צח"ם

Ma'amar 11 — The Form of all the Domem, Tzomeach, Chai [the Inanimate, the Vegetable, the Living — דר"צח"ם, the acronym for דומם צומח חי (conclusion)]

— **מאמר י"א תבנית כל הדר"צח"ם** [Display heading at the head of p. 196: "Ma'amar 11: The Form of all the Inanimate, Vegetable, and Living." The closing word is the acronym דר"צח"ם, not a cropped word.]

and they will praise the Lord, for He is good and bestows good upon all life [כי טוב חי ומשביע לכל חי]. Whoever knows in his own soul something of His mighty deeds [מגבורותיו], according to what the Lord has granted him — to him belong the blessing and the good fortune [את הברכה ויהי לי לישועה]; yet I cannot do [more than] this. He recalls the source of the introduction [מזכיר מקור ההקדמה], and it is true, and so it is [אמת והוא].

מאמר י"ב — איכות הדומם

Ma'amar 12 — The Quality of the Inanimate [the mineral kingdom]

1 פרק — Perek 1

According to what they have said — that each one of the four foundations [ד' — יסודות] contains, in itself, all four aspects [בחינות הד'] — in each of these there is yet [more].

In the foundation of these lower worlds, there is in each one of them something of every kind [יש בו זך מחד]: there is in it pure [matter] and there is in it not-pure [יש בו טוב ויש בו לא]; there is in it good and there is in it not-good [טבות]. And it does not [?] [ולא תתמה]. After this, also in the matter of the upper [element] that is rendered "to the eye" [לעין הרואה], in its inner aspect [בפנימיותו] it is a flame of fire [להב אש] surrounding [וסביבו]; and the finer [matter], in its inner aspect, the upper appears finer than fine [נראה דקה מן הדקה], whence the upper [element] appears finer than the fine.

[The author enumerates that each element contains a measure of the other three:] earth that is in them * water that is in them * dust [afar] that is in them * — and likewise dust that is in dust that is in them * as it draws near [it becomes] coarser [נרגש לעין הרואה... בפנימיותו].

For there is in it [in each foundation] yet another aspect, like a complete world [כדמות עולם שלם], having within it [בתוכו]; and from this your senses [are confounded], and I have related it (in Ma'amar 5, Perek 2 [ב' פרק]). [There are] six aspects, [namely] the five aspects of the sefirot [ספירות], and all these are the five aspects that are in them.

By way of illustration [דרך משל]: dust that is in dust that is in them * water that is in dust that is in them * — and likewise a complete unit [yeichidah] that is in them * an individuated unit that is in them * there is found [נמצא]. These are the four aspects of the foundation of air [בחינות הד' של יסוד הרוח], and the foundation of water [בכל החלוקתיהם]; this matter [extends] in all its divisions [וכן ביסוד המים]. And this comes only from a holy mouth [רק מפה קדוש ה'], as is honored by R. Chaim Vital, of blessed memory [מכבוד ר' חיים ויטאל ז"ל] (Chelek 3, Sha'ar 1 [חלק ג'] [שער א]). For every foundation is divided into ten aspects [שכל יסוד מתחלק לכל ה' — בחינות], into ten sefirot like the [ten of the] whole world [ס' ספירות כאופן בכל — שבעולם השפל], in the manner of the lowest world [העולם].

And the [author of] "Etz Chaim" [וּעֵץ חַיִּים], who introduced [it] (Sha'ar Kilur, ABYA, Perek 10 [י' פרק 10] [שער קילור אבי"ע פרק 10]), of blessed memory [ז"ל] — [holds that] the inanimate [הדומם] was created from the differing combinations of the four foundations [יסודות], each one according to the value of its composition of strength [כפי ערך יסוד כחו]. And the composition is the most worn-down [coarsest] of all the four foundations [יסוד בכל הד'] — up to here is his language [עכ"ל].

And it is plain [ובעת = ובע"ת] that the dust [afar] grows stronger in it — the more dust [predominates], the more worn-down [coarse] the thing [גובד בו כח העפר יותר]; and the parts [are made] more solid [והתפרדו]. As if to say, when the inanimate is made [נעשה לידת הדומם], that is to say, dust enters the inanimate [רלה לומר עפר הדומם].

Perek 2 — פרק ב

The Inanimate [הדומם]

[Incipit rubric beside the Perek heading: **נברא בראשונה** ("created first").]

[The author treats the "matter and form" [חומר וצורה] of the mineral.]

The foundations — that is to say, that which is divided in it [שהחלק שבו] is the foundation of fire [יסוד האש]. The portion in it that is the foundation of air [ruach] is the aspect of "dust that is in fire" [בחינת עפר שבאש]; and the portion that is the foundation of water [is] the aspect of "dust that is in water" * likewise the portion that is the foundation of water [is] dust that is in water [עפר שבמים] *. As is set out for R. Chaim Vital, of blessed memory [ז"ל] (Chelek 3, Sha'ar 2 [ב' שער 2] [ג' חלק 3]), in which [the body that is in them *] — that is to say, that which is divided is the most worn-down [coarsest] in them [מהחלק היותר גרוע]. And so [the master writes], of blessed memory [ז"ל]: The inanimate [הדומם] was created with differing combinations of the four foundations [נברא], all according to the value of its composition of strength [כפי ערך יסוד כחו]; and the composition is the most worn-down [coarsest] of all the four foundations [יסוד העפר בכל הד'] — up to here is his language [עכ"ל].

And it is plain [ובעת"ת], that the more the dust [afar] grows strong in it, the more worn-down [coarse] the thing [גובד בו כח העפר יותר מבולתו]; and the parts of the inanimate that are joined together are made more solid [נעשה לידת]. That is to say, dust [enters] the inanimate [רלה לומר עפר הדומם]. The more the dust predominates [אפסי הדממה].

[p. 197 — recto; running header: **ספר הברית חלק א' כתב יושר צו** = "Sefer HaBris — Part I — Kesav Yosher — 97 [צז]"

the four foundations that are in them, [their] strength [koach], so that they might be regarded as remnants [שבו להיות נשארים]; for when they separate they return to their roots [ויחזרו לשרשם], and because there is no soul in it [ועל כי אין נפשו זה], therefore it is not called by the name "soul" at all [לכן לא נקרא בשם נפש כלל]. As if to say [it is] precious [ק...אמנס יק].

[The author distinguishes the inanimate from the higher kingdoms:] only [it is] the inanimate of its world [זולת הדומם עולמו]; for, by contrast, the living [animal] is "complete in stature" [לאפוכי קומה הי מדבר], whereas in flesh [the aspect] is seen to be the foundation of intellect [נראה בטין השכל]. And this strength [וכח זה] is the strength that is in their composition [כח הזן שבצלומה חי]: the speaker [hamedabber — man] strengthens it [מדבר תמחזיק], and renews [it] [ומחדש] in every kind of joining-together [בהתחבר], the aspect of dust [afar] with the aspect of fine dust [בחינת עפר עם בחינת עפר נט] — likewise the joining-together, the aspect of dust with the aspect of water [בחינת עפר עם בחינת מים].

A hard thing draws to itself and does not quickly let go [לא במהרה ינתק], whereas what is not so [in its nature] quickly lets go [מה שאין כן... במהרה ינתק]. So too with fire: that which is in fire, the part of it that is "refined" [מה שהוא רפויים], from the joining-together quickly [separates] [ובמהרה יתפרד]; and for the matter of "thirds" [וימלא החסר] — the lack is exchanged [תמורת הנסך] and the want is filled [החסר]. To the contrary, [in] the matter of the inanimate [הדומם = הדח"ס] they remain, their portions, in every time [תמיד], without lack [ולא יחסרו].

After this, [in] the body composed of the four [מד' = מארבע] foundations is the aspect [of one that] takes hold within it [מורכב מד' בחינת], in what is in it, the aspect of an individual form [כדמות בחינת יחידה שבו]; as there was, in the aspect of the four, also the aspect of [the upper] above (in Perek 1 of this Ma'amar [א' בפרק זה]). And it is possible that the movement of the inanimate (the chemistry [הכעמיאה — Hebrew transliteration of "chemistry/alchemy"; Greek/Latin *chymia*]) possesses chemical [virtue], composed in every kind of metal [בעלי סכימיאה... בכל], the metals [that] in [their] language are called (the elements [אלקלים] — transliteration of an unidentified European term, possibly "alkali / Alkalien"; [?]) — this being it.

There is also a second aspect, against Hashem [נגד ה'], that every one of the four foundations [הד' יסודות] is composed in the foundation of dust [afar] itself [ביסוד]

[העפר עצמו]; and therefore the composition is in the lowest [degree]: the value of the inanimate against Hashem [ה'] is like the value of the foundation of dust against the rest of the foundations [שאר היסודות].

Perek 3 — פרק ג

The Inanimate [הדומם] [continued — the magnet/loadstone]

[Incipit rubric beside the heading, set in Rashi-type/inline rubric: **אין לו תורת האם** ("It has neither the rule of fire nor the rule of dust as one [of the foundations]").]

It has neither the rule of fire, nor [the rule] of air, nor the rule of water, nor the rule of dust [אין לו תורת האש ולא תורת הרוח ולא תורת המים ולא תורת... כאחד מן] — as one of the foundations. But there is, in it [אבל יש בו], a stone among them, [made] of metals or a stone [אבן בו מתכות וכדומה להם]; it is not [drawn] by the hand of force, but [by] a great power [לא ביד החזקה וכח גדול], which is called in [their] language, easily, "Metall" [(מאליע)] — German *Metall*; likewise [in their language] called (mell/metal [מאליע]).

A movement at all [לא תנועה כלל] — this is not a natural movement [לא הנועה], that is to say [כלומר]; it is not a foundation and not flesh and blood [ולא], only inanimate [רק דומם]. And it is found, sometimes, [that] the loadstone is filled with [powers] [שנמלא לפעמים כח הצמיחה] — also it is found, at certain times and on certain great days, great heats [גדולי החמות].

Around the faces of [pnei] [a region]: in the province (Hungary [(אונגריה)] — Hebrew for "Ungarn"), called Medinat Hagar [הנקרא מדינת הגר], (Hagar/the "mountain region" [הגר]), it [the loadstone] is filled with [powers] [גם נמלא]. And [there] is called (a vein of red gold [ראטין גאלד] — transliteration of German *roten Gold*, "red gold"). Also it is found, sometimes, the metals.

And likewise the loadstone [אבן המתגנעט] — *Magnet*, the loadstone], which moves and travels here and there as if of its own [will] [והולך הנה והנה כביכול], that is, the stone is drawn from the water [אבן פנורה מן ההומץ]; and as I have seen [ואנכי] — likewise there is a stone which [moves], when one brings near to it its like [(במאגנעט)], it being the stone (the magnet [(במאגנעט)]), for there is a virtue [סגולה] in the binding [כי אם הקשר], a virtue that establishes [it] little by little [מעט מעט] [סגולה...], on the table [על השלחן] of [its owner].

[There is a virtue in the magnet] (the magnet [(המאגנט)]) [?], or [as one] makes it [(המאגנט)] toward the iron [תלך הכף שבה]; (the magnet [(המאגנט)]) (Maisen Plicht [(מיין פיליכטס)] — German, uncertain transliteration; [?]), which clings always to the iron [מ...יהדבק תמיד הרבבת מ]; it [is set right] and it is straightened, [pointing] toward the dust [היה הלפתן והפנית לצד דרום] — and remains [מק...ונבשאר].

[p. 198 — verso; running header at top: **מאמר י"ב... איכות הדומם** ("Ma'amar 12... The Quality of the Inanimate"), partly cropped at the tile boundary]

And he makes always forms like lines [וְעוֹשֶׂה תָּמִיד צוּרוֹת כְּמִין קוּיִן] in circles [בְּעֻגֻלִים], between [the two poles], the iron given upon [the needle], in [such] a manner that it readily turns over [בְּהַחֲפָז שִׁיּוּכָל לְהִתְהַפֵּךְ]; at once the needle [הַמַּחֲטָה] is drawn to each side that it faces [אֲשֶׁר יִפְנֶה הָ]; in the way that the sailors sail [בְּעֹבֹר הַסָּפְרִים שֶׁבְּכָל מַהִינָה] — the mariners' charts/sailing], and they sail [וְטָבְעוּ].

[The needle moves] of itself [לִיָּרָה... שִׁיּוּכָל], so that the stone of itself moves [לְסַבֵּב] (להורתים], the way [בְּרֹחוֹק יָמִים], to its course [לְהוֹרֵתִים], the way [הַדֶּרֶךְ] that mariners go in it [אֲשֶׁר יֵלְכוּ בָּהּ יוֹדְעֵי הַיָּם] — "those who know the sea"].

With all this, [these properties] are not reckoned to the inanimate [בְּכָל זֹאת לֹא] ואין כל [and not all the parts that are in them are reckoned] (החלקים שבהם טוורים זה [in] the parts that are in the body of the inanimate itself [מִמֶּנָּה] — therefore it is not [called] [עַל] [הַמְּלֵעִית = הַמְּמוֹצֵעֶת] [בֵּין הַדּוּמָם] [to the aspect intermediate between the inanimate and the [vegetable] [דּוּמָם].

[The loadstone is the chief instrument of navigation:] only that it is the chief instrument [הַיָּקָר... הַיָּקָר] of the instrument called (Kompass [קאמפאס] — the compass) for the inanimate [לְדוּמָם]. For the [power of] growth that is found in them is not [theirs of themselves] [מֵהֶם אֵינוּ מֵהֶם]; for [the power of] growth — this is not what is called the power of growth at all [כִּי לֹא נִקְרָא זֶה כַּחַם] [לְמַעַלָּה], (And it is called [וְנִקְרָא] [in] the most upper aspect, above [בֵּין הַדּוּמָם] [in Ma'amar 11, Perek 2]).

And likewise the movement [וְכֵן הַנוּעֵת]: each part of it moves of itself [כָּל חֵלֶק] [לִיָּרָה... שִׁיּוּכָל], the circle moving within it [כְּמִין קוּיִן], like [the needle] [כְּמִין]; for this [the property] grows in the iron [בְּרֹחוֹק יָמִים]. And on far-off days [וְעַד לְפָנֵי הָעוֹלָם], when it is brought near [וְכִשְׁיָקֵרֵב], one to each thing it likes [אֲהָד בְּכָל אֲשֶׁה כָּרָה]; (Tractate Shabbos [מַסְכֵּת שַׁבָּת]) and brought [there], of blessed memory [בְּשִׁ"ע]. For there is in it a hollow [כִּי אִם מוֹקָח בּוֹ]; and Chazal

said, of blessed memory [וזוה אמרו חז"ל] (on folio 32 [בדף ל"ב]) — "even sho'evet" [וכך הוא... = the "drawing stone," the loadstone], and it is "even kosher" [יש לי]. And the author [המחבר] — there is for me [a difficulty in] this [אבן קשר]: a stone [אבן] which [makes] a sound [שקס מכסים] around it in a circle [בתחלה ולאח"כ חוזר], as if it draws [it] near, close to it [סביב לו בעיגול], like a bell [פעמון].

By way of illustration [וברקורגאל] — possibly Bergkristall, "rock crystal"; [?] of the inanimate. There is found a stone with a virtue of wonders [נמצא... סגולה] for the healing of men [לרפאות האנשים] (Ost-Indien [אוסט אף גם י"ב] — German for "the East Indies"). Moreover, the twelve stones [בפני עצמן], as is set out in the book of Rabbeinu Bachya on the Torah [כמובא בספר רבינו בחיי על התורה], [in his treatment of] the twelve good [precious] stones [וכן י"ב אבנים טובות] upon the breastplate [the High Priest's *choshen*] [אשר בחושן]: the foundation of each one [הסוד... וכן כל אלה]. And from all these [וכן מאלה], the stones whose strengths are renewed in recent days [וכן האבנים... בכמותן] — they are made more [potent] in their kinds than the great [ones of old] [בס] [הגדולים].

[They are made] by the strength [koach] of parts of dust [afar] [כח חלקי עפר], upon dust, upon sand [על עפר וחול על חול], and by the hand of the [refiners'] tides [ועל ידי הגלי], and the sun [הסם], one [over the other].

So too, in the fifth aspect, in the recognition [בבחינה החמישית], they are [established] [נעשים]: the molten [matter] [הסם] is coated [a stone] coated [נחושת] [מכוסה], and from after this [the time] [ואחר זה הזמן], when it is established with points of silver [שלא יעמדו], whose [points] do not stand [נקודות מ]. And in all that is composed they make use to combine in it [ומשתמשים בו לחבר בו].

It is the aspect of an individual unit [yechidah] that is in it, which is found also in the inanimate [בדומ], against the four foundations [נגד], and against Hashem [ה'], as if to say [in] the aspect of the foundation of dust that is in them [בחינת יסוד העפר שבהם], against [the rest] — [it is] in the lowest degree of the four foundations that are in them [בשפל המודרגה שבעפר שבד']; therefore [it is reckoned to] the foundation of dust toward the rest of the foundations [יסוד העפר לגבי שאר היסודות].

[The author closes the discussion of the loadstone and the inanimate kingdom.]
[ומעתה נדבר] And from now [I will] speak of the vegetable, and it is [the next topic] [בצומח והוא].

מאמר י"ג — איכות הצומח

Ma'amar 13 — The Quality of the Vegetable [the plant kingdom]

[Display heading at the foot of p. 198: **מאמר י"ג איכות הצומח** ("Ma'amar 13: The Quality of the Vegetable").]

פרק א' — הצומח

Perek 1 — The Vegetable [הצומח]

[Incipit rubric beside the heading: **נברא אחר שנברא הדומם** ("created after the inanimate was created").]

[The vegetable] was created after the inanimate [הדומם] was created, with combined parts [בלמוך חלקים], on the third day [ג' ביום], as it is said [דרא אסר]: "Let the earth sprout vegetation, grass yielding seed" [תדשא הארץ דשא עשב מזריע] [מן הפרי] [Bereishis 1:11]... from the fruit-bearing [trees] — זרע

מאמר י"ג — איכות הצומח (המשך)

Ma'amar 13 — The Quality of the Vegetable (continued)

א' פרק — Perek 1 (conclusion)

"...the fruit-tree yielding fruit after its kind, whose seed is in itself, upon the earth" [Bereishis 1:11]. [The passage then distinguishes the "aspects of water" (בחינת מים) that the vegetable holds from each of the foundations:] the portion whose foundation is [the upper waters / the two foundations, ב' יסודות, שבו... ר"ל החלק] [?]; the portion whose foundation is air [הוא בחינת מים] [?]; and the portion whose foundation is dust is the aspect of water that is in dust [?]. And along the lines of what was said concerning the inanimate [דומם] (Ma'amar 12, Perek 2 [ב' במאמר י"ב פ' ב]), [the discussion proceeds] [— the remainder of this clause is over-inked and not securely read: [?]].

[The next several lines treat the cohesive power that holds the body of a thing together so that its parts do not separate, the "soul of the dust" in the inanimate, and the waters in the inanimate. The clauses are largely abraded/over-inked; only fragments read securely:] "...the power that sustains its compound structure, so that all its [parts] do not separate one from another [כח... הרכבתו לבל יפרדו] [?]; "...the soul of the inanimate [דומם/הדומם] [?]; "...as was said

(Ma'amar 12, Perek 2) "[(ב'מאמר י"ב פ' ב)]". [A reference to the esoteric/holy writings and to R. Chaim (Vital) appears here — "בסתרי קדושה לרבי חיים" — but the surrounding argument is not legibly recoverable: [?]]. [Most of this middle band — the comparison of how the vegetable's soul is "more enclothed in forms" than the lower aspects of water — is soft; rendering it as continuous prose would be confabulation. Flagged [Illegible/over-inked: large portion of the Perek 1 conclusion, p. 199 middle band].]

[Toward the foot of the band, before the Perek 2 heading, two short legible runs:]
"...and along the lines of the foundation of water, its general [aspect] is set against the foundation of the upper waters [נגד יסוד המים הכללי] ... [?]; "the foundation of air against the [aspect of] the living, as the value of the foundation of air against the living [כנגד החי] [?]; "The last legible clause before the chapter break: "...and the powers of the nourishing and the begetting [והמוליד / והמגדל / כח הזן והמגדל] [the exact wording of the closing line is soft: [?]].

Perek 2: הזן ("The Nourishing") — פרק ב

Perek 2 — [Display heading **פרק ב** in the lower band of p. 199; incipit rubric beside it: **הזן** — "the Nourishing"]

"...הזן — הוא כח המסטיק לכל צומח" This is the power that sustains every vegetable [from the inanimate, הדומם, [?]], according to what is needed for it and according to its growth [ולפי גידולו] [?]. This power dwells within the sap [השרף] [?]; [or: within the root], drawing to itself from [the inanimate / the soil] everything of nourishment that is fit for it; it is, for them, as the value of the blood [הוא להם כערך הדם] in the body [of the living being, ה...שבגוף] [?].

ואלה חמש כחות הזן הם] — [the five powers of the nourishing [faculty] — "and these are the five powers of the Nourishing, which are called...":

- [נקרא כח המוסך (א')] [the first] is called the attracting/drawing power [the one that draws nourishment to it];
- [נקרא כח המחזיק (ב')] [the second] is called the retaining/holding power [the one that holds within it [those parts that are fit for its compound structure, [מה שראוי להרכבתו];
- [נקרא כח המעכל (ג')] [the third] is called the digesting power [by which the nourishment is broken down/refined];

- [נקרא כח המברר (ד')] [the fourth] is called the separating/sorting power — the one that sorts among the parts of its nourishment [מבדר/מברר בחלקי [מזונו];
- [נקרא כח הדוחה (ה')] [the fifth] is called the expelling power — the one that drives off from it what is not fit for its compound structure [מה שאינו [ראוי להרכבתו].

ואלה — [And these are the five powers of the nutritive faculty, which are called... — חמש כחות הזן הם הנקראים].

[The closing lines of Perek 2 are over-inked and only partly legible:] "...it separates and [discriminates], and is divided [וגספך/ויתפרד] every [part?] within it [במשפט ...] [כל ... שבו]"; "...by the judgment and the [completion?] [?]". The final clause — "...all the parts of its compound structure [את כל חלקי הרכבתו] — reads securely.

Perek 3: "The Begetting" — 'פרק ג

Perek 3 — [Display heading **המוליד** on p. 200; incipit rubric: **מאמר י"ג... איכות** "the Begetting." Running header above the page: **הצומח** (verso form).]

"...המוליד — הוא כח המו[ליד]" This is the begetting power [in the vegetable], like [a thing] like itself [לן] [כדומה לו] [?], dwelling in the seed of every [plant / stature] [שוכן] [?], in the midst of the ground; according to what is fit for it, that [the seed] should yield in the earth and bear after its likeness [כאשר ... בארץ יוליד] [?]. [ויילמח/וילד כדמותו] [?].

The natural philosophers, called *botaniken* [(באטאניקן)] [= Botaniker, the botanists], [hold] [regarding the seed-structure of plants] [— the body of this clause is soft; only fragments read: "...the speakers-of-the-vegetable [מדברי הצומח]... that it has within it seed [שיש לו זרע]... small and fine [קטן ודק]... as is known [כידוע]..." [?]. [They hold] that [the seed] is not perceived until [a certain warmth / by the eye] [שאינו מושג... עד ... לחום הראות] [?].

How wondrous are the works of the Lord [ה'] [confirmed], [seen] by means of the *mikraskopi* [= Mikroskop, the microscope] — the great [microscope] [המיקראסקאפי הגדול] [confirmed] — [magnifying] a thing many times beyond what it is [ממה שהוא] [?], and by it one observes that everything is seeded [בזרע/זורע] [?], complete in its image in its [structure] [בצלמו במתכונתו] [?]. By way of example [דרך] [?]. [ונגמר ... בצלמו במתכונתו] [?]. [משל] in the [stalk] and its branches and its [twigs] and its leaves and its fruit [ב...]

[the list of plant-parts is over-inked; rendered only where legible: [?]]; and likewise it is completed in all of them.

[A passage follows on the limits of perception — "...in its compound structure it does not [yet] know... it has not come [to be seen] by the eye of flesh [בקרבו ולא]; and a defense that the matter is not falsehood: [נודע כי בא אל... בעין בשר]; and in this matter, indeed, there is no falsehood [ויבדבר הזה אמנם לא שקר מלי]; but [it is] truth [אבל אמת]." And the theorists and natural philosophers, called *akademia* [= Akademie, the academies/academicians] — [with all their instruments of labor] [לכל כלי עבודתם] — [observe these] wondrous things; and they praise the Maker of all [וישתבחו עושה כל] [?].

Perek 4: ועל ("And concerning [the begetting of seeds]") — פרק ד

Perek 4 — [Display heading **פרק ד** on p. 200; incipit rubric: **ועל** — "And concerning..."; the rubric continues **פי הראיה הגובר ... המוליד של כל הגגלים** — "by the [power] that prevails... the begetting [power] of all the seeds/plants."]

This [treats] the begetting [power] of all the seeds [המוליד של כל הגגלים], in earth and heaven [ארץ ושמים], and in every shoot of the vegetable and in every [seed] [תמונת הצומח]; the figure of the vegetable [is enclosed] within the seed, and seed [is enclosed] within seed [וזרע... תוך כל זרע], one within the other, [enclosed and sealed] within the first seed [בתוך זרע הראשון] [?], so that it is [as it were] sealed within it [— so that, in the view of Chazal, it grows to its full size and unfolds only by the spreading-out of its parts: "לדעת חז"ל... לגדול ולהתפשטות חלקיו לבד] — the wording is partly soft: [?].

And concerning this [ועל דבר זה] — the spirit that is in them [רוח הן] (Perek 1 [פרק 1] — how it [rises from below upward, from above downward] [כמה מעלה...]) [?] — [a [complete] world [עולם]] [?]: [There follows the philosophical argument on pre-existence versus ongoing creation. The clauses are soft and only partly legible:] "...from the discourse [מן המדובר]... in the world by demonstration [במופת]... to those who believe in the eternity [of matter] [למאמיני הקדמות] [confirmed]... it is fitting [צריך]... the master of [the demonstration] in actuality [בפועל]... for there is no number [to recount] [כי אין מספר לספור] [?]; and indeed, until now no demonstration has come that it is so [אמנם עדיין לא בא מופת שכן הוא] [?]. [The argument continues that the seeds "were not created" anew now as they were at the creation — "לא נבראו... כן בראשית [כברא...]] — but the connective tissue is over-inked: [?].

[The remainder of Perek 4 (top of p. 201) treats whether a seed could become "every tree" and returns to the matter of the seed not yet reaching its full ripening. Read where legible:] "...the pip of the fruit [הגרעין של הפרי] [confirmed]; "...it succeeds in seeding and bearing [fruit] [ועושה פרי] [?]; "...by the sign of the season, when the fruit grows [לפרי יגדל] [?]; "...also the seed [is] good/ripe [בגם הזרע ב] [?]; and "as long as the fruit is small it is not [yet] completed [וכל עוד שהפרי קטן לא נגמר]."

And so our Sages taught, in the language of the Mishnah (Perek 1 of Tractate Ma'asrot [פרק א' דמסכת מעשרות] [= Mishnah, Tractate Ma'asrot, ch. 1]: "from when they sprout [התלן/משתלהן] [the quoted Mishnah phrase — concerning when fruits become liable to tithe — is over-inked and not securely recovered: [?]. [The chapter closes:] "...this is a wonder [demonstrating] the begetting power in the plants [נוזה מופת על... בכח המוליד בגגלים] [?].

Perek 5: "Now, however" — 'פרק ה

Perek 5 — [Display heading 'פרק ה on p. 201; incipit rubric: ואולם — "Now, however"; the rubric continues **גם על דעת האומרים אשר ...** — "also according to the opinion of those who hold that... and [the seeds] lie [enclosed] until all the days [are completed]."

Now, according also to the opinion of those who hold that [the seeds] were created folded one within another [as in the doubling/enclosure] [אשר כמכפלה כן] [?], and so they remained enclosed [כפילים] [?וכן היו... throughout all the days of the earth [כל ימי הארץ], this within this [זה תוך זה]: [the first apple's tree, planted on the third day, bears fruit until all the days of the earth — "התפוח — הראשון נקבע בו עץ עושה פרי... שלישי... עד תום כל ימי הארץ the wording is partly soft: [?]. For in truth it is a wonder [כי באמת... יפלא], a thing [without end?] [?]; wonders upon wonders, until there is no investigation [לא יפלא מ] [?]; and the matter is not far from his thought [תמיהות עד אין חקר] [לא רחוקה היא] [מחשבתו].

For one investigator has already seen [כי כבר ראה חוקר אחד], by means of the microscope [המיקרוסקאפי] [בכלי המ...], [a great multitude of seeds within the pip:] [the figure here is partly recoverable but its numeral letters are soft —] "...to magnify the thing called **ד"ז אלף אלפים** times [להגדיל הדבר הנקרא ד"ז אלף אלפים] [?]; wonders upon wonders, until there is no investigation [לא יפלא מ] [?]; and the matter is not far from his thought [תמיהות עד אין חקר] [לא רחוקה היא] [מחשבתו].

[confirmed: "the size of one barleycorn"], and it has **ד"ר רגלים** [feet/units] [?]; "...and reckon, that according to this it is possible that the smallest of them be **ד"ז אלף** [creatures] [?]. [The two interior numeral abbreviations — read as **ד"ז** (twice) and **ד"ר** (once) — sit in a soft, over-inked band; the letterforms are consistent with the prior pass's reading but cannot be resolved with certainty; flagged. See Numerical impossibles.] For the matter astounds and amazes all who hear it [שהדבר מבהיל] [עד שאי אפשר ל... להבחין], so that it is beyond reach to investigate [ומתמיה כל שומע] [?]; and it is yet more [wondrous] than what is seen in the great things [יותר ...]; the [Maker] is glorified in the smallest of His creatures [יתברך] [דבר ...] — a thing wondrous, and not far from his thought [בקותן הילירה/הבריאה] [?]. ולא רחוקה היא מחשבתו.

והנה opening the closing paragraph of Ma'amar 13 on p. 201 [Display rubric — והנה]

And behold, all the plants [והנה כל הגנלים], being fixed and planted in the earth [בו הרבה] [עם היותם תקועים ונטועים בארץ]; and the demonstration of this — [whether it would burn, were fire to reach it: "אם תשרף... באש יהיה העפר" — wording partly soft: [?]]. It has within it one part of the [elements] [more than the others] [מ] [?]; but the [aspect of] water in it is greater [than in others] [יותר] [?], on account of which it is [compounded of the four aspects of water that are in the four foundations] [?]. And this is along the lines of the foundation of water itself, as in the matter said above (Perek 3, Ma'amar 11 [פרק 3, מאמר 11]); [and another cross-reference:] (Perek 5, this Ma'amar [פרק 5, מאמר 11]); [And the foundation of air against the living: "ויסוד האויר... כנגד החי" — soft: [?]].

[The plant's] root is in it, planted, always standing in the air [רבו בו... שצומח תמיד] [?]. He created in the world **two thousand one hundred comprehensive kinds** [שני אלפים ומאה מינים כוללים] [?]. [whose] forms [are] many, conducting themselves in their figures and likenesses [רבים המתנהגים] [?]. [There follows a passage on the "secret of the knowledge of the places of the heavens" — "בסוד הידיעת חקום השמים" — that is, the powers appointed [over the species] [כלומר הממונים]; the clause is partly soft: [?]].

[A further detailed reckoning appears in a soft band — fragments only: "אך... [?] בכ"ר היה ע' מאות [?]; "א' היה אלף... ר' מני מאות [?]; "אוסן/אבן ק"ז" — these interior figures are over-inked and are NOT securely recovered. Flagged

[Illegible: detailed sub-reckoning, p. 201 closing band]; see Numerical impossibles.]

The species that are in the grasses [are] according to the kinds of grasses [המינים], as [our Sages] said (in the first chapter of Tractate Chullin [בפרק קמא דחולין] [= Mishnah/Talmud, Chullin ch. 1]: [the quoted dictum is over-inked: [?]]. [And of the plant it is said,] "[who has set] its ordinances in the earth [אם תשים משטרו בארץ] — a paraphrase of (Iyov ל"ח [Iyov 38]) [(איוב ל"ח)]; "[the spirit that] is before [the water] [רוח... הקדם] [?]. And he has already revealed hidden depths [וכבר מגלה עמוקות] [?]; [these are the] individual species, which the natural philosophers — the masters of law and judgment, knowers of the plants and the seeds, called *botaniki* [והגנגלים ... יודעי דת ודין] [= Botaniker, the botanists] — [reckon at] **twenty thousand known kinds among them** [עשרים אלף מינים ידועים מהם].

And now, my brother, incline your ear, and hear a little from [my] much [ועתה] [מן]; from [אחי הטה אזנך ושמע מעט מהרבת].

Sefer HaBris HaShalem — Part I

Ma'amar 13 — Quality of the Vegetable [conclusion]

[The top of p. 202 continues the closing botanical material of Ma'amar 13.] ...from the workings of the waters [?], opinions [?] in nature [?], a sort of [?] flowers [קלת [?]]. The plants whose leaves [?] always lean toward the sun, climbing up [?]; and the trees, their branches [ענפים] stand upright and rise [?] like [a wall?]; ... it was so, and such was its nature. And there are also several kinds of fruit-trees [מיני פרדסים]... as it was, evening and morning [ערב ובקר], and the trees [?]; and they are called [?]...

* Our Sages of blessed memory said: ARANI [אראני, "I will show you"] — and this is a sign for the time of receiving Shabbos [?] (when one lights [the candles] [מדליקין]), [Aramaic: במתא תרנגולא / "in a town, [follow] the rooster"] by the saying [כדברא] of [the masters of?]... (Maloch [מלוח] [?]) [marginal Aramaic gloss, soft]; and our leaves [?] tend [?] toward the west at the close [of Shabbos?], so that to the west... up to here is its [Aramaic] expression. And there is one [particular] fruit-bush [?]... (Blos [בלוס] [?]). For it has seven [?] sons [?]...

This is a [plant] like one that grows upon the earth [?]; its appearance is fine, lovely to behold [?] and good to smell [וריא טוב], though its scent is not like Lebanon [כריח לבנון]. It does not turn [?] toward the sun [?].

* And likewise its form [וכך הדור הוא] — its scent is not like myrrh [לא כמר], and [its] nature [is] perfect colors [?]; and Judah [?] pours over it [?]. These [the plant] brings forth [מביאים זה הפרח] from a city [?] (in the country of Austria — [באשטרייך] / בכשטרייך [Yiddish/German: Österreich, "Austria"] [?]) for the sake of [?] its good fragrance [ריח טוב מאד]. A certain one [?]; its nature [?] [comprises] colors of every kind [?]; it gathers [יקבץ] its hues [?] and lets out [ויסיר] [its] scent [את ריח]; and it does not [ולא]... [there are] kinds of bread [מיני לחמים] to which there is sweetness [טעם המתוק] and [pleasant] fragrance; right and left [ימין], one sees [וראה] [שמוח] and knowledge [וידעת]; according to your [?] mind it shall be planted [ינטע] [?].

the fine [?], the beautiful mirrors [יפות המראה] which add to the perfection [?] and gold in the perfection of the heel [העקב] [?], the depth [העמוק] which [?]. (in the country of Austria — במדינת אשטרייך [Österreich, "Austria"]) it is more praised [הוא יותר]; and its excellence [ומסגולתו] in its [character?] is taken [?] from the composite [מן המחובר] in particular [דוקא], the small ones that do not reach [?]... and a portion [?] to its place [?]. And they shall be called [?] the chief ones of the flowers [ראשיהם של הפרחים], and this [?]... or in reaching [בהגיע] a row [?]... and they tear it [?] and take it [?] from them [?]. And in the country of India [וינדיה] there are [trees] known [?].

in which are growths [ארובים] of three cubits [שלושה אמות] and good things; for [?] one [?], the matter of [?] which loses [?]... by night [?]; the name [השם]... so that [?]... they ascend [?] in these [?] heights [שקים] and ascents [ומהללות] and ropes [וחבלים]. And this is called the date-palm of the castor-oil plant [קיקיון = castor-oil plant; Latin: Ricinus communis, "Palma Christi"] and balsam [סירגוס = Sirgus Falamu... [Greek/Latin term, illegible] [?]]. Its height is twelve cubits [12 = י"ב אמות] cubits, and its leaves are four cubits [4 = ד' אמות] of various kinds, and they cover [ומכסה] for their uses [?]. And books are written upon them, for there is no paper there [כי לא יש שם נייר], and these [leaves] are taken [?]... smooth on the front face and the back, like paper [כמו נייר]. And all that [these peoples] wrote, they composed upon them [?].

And the [?]—bushes [האגשים], which are called *dekes* [דקס] — these they call fig-trees [להאגים] [?]... for them [?] there are forms [?] as it is said [כנאמר], and these were joined [ויחברו] into one [?]... large stones [?] and wide [?].

[Closing doxology of Ma'amar 13:] Blessed be He who makes sprout [יתברך] grass [חציר] and every [green herb?], great and wide [גדולים ורחבים מאד].
In its peace, a thing [בשולמו דבר].

Ma'amar 14 — Quality of the Living [איכות החי]

Perek 1 — The Living Creature [פרק א' החי]

The living creature was created after the creation of the vegetable [נברא אחר [בריאת הצומח]. Every living soul [כל נפש החיה] whose [waters] teem [?] — by the [Divine] word [אמור אלקים], on the fifth day the waters brought forth the swarming living soul and every winged bird [את כל עוף כנף] (Bereishis 1 [בראשית 1] [Bereishis 1:20–21]. They were taken [נקלטו] [?] on the sixth day, the seventh [?], and with the earth: by the word, "Let God [decree]," on the sixth day He brought forth the soul of the land-creature [ביום הוציא הארץ נפש חיה למינה] — "Let the earth bring forth living creatures after their kind" (Bereishis, ibid. [Bereishis 1:24]) — beast and creeping thing [בהמה ורמש].

And its composite matter [is] of the aspect of the wind/air, in the heavens [בצרום [?]], as Rashi [רש"י] said [?]. The [land]-creature [הדומם] is in its aspect more material and corporeal in nature [מוגשמת], and its nature [is] beautiful [?]; in its body [בגופו] it is composed [מורכב] of [more than one] element. By its composition it has also the aspect of what is composite, like that which is said of the inert [הדומם] [—] in its body [?]; and it has within it, by its composition, the aspect of the wind [רוח], in the air [באוויר] separately [?]; and the matter, in the aspect of the wind, [exists] in animals separately [?]; the inert [הדומם] in it [holds] the aspect of water [מים] from the secret of water [?] separately. And as for this — the soul of the inert [נפש הדומם] is rooted [מקורת] in them, by the aspect of the four elements [בד' יסודות]; the inert is rooted [in them] [?]; and likewise, all that the inert [holds] in it [?]...

Thus, in order to see [?] (in Ma'amar 12, Perek 2 [ב' פרק 2]) [?]: and so the soul of the vegetable [נפש הצומח] in it [?]; and so the soul of the vegetable is rooted [מקורת], by the aspect of the wind, in the four elements [בד' יסודות]. And it has no [?]. And the wind-matter [מחומר הרוח], in the aspect of the wind, [exists] in animals separately [?].

It is the power [הוא כח] that grows [המגדל] the body [את גופו] [?]... is lacking [נעדר] from it the power [?]; and the begetting [המוליד] is the power [?] which [?]. And all these [וכל אלה] — these are the soul [?] [of?] every vegetable [?] [—] the inert [?]: the begetter [?] [exists] in the speaker [the rational man, המדבר], [?], as in [the case of] the inert [כדומם]...

This rooted [thing], grown [?] in the vegetable, [is] in it [—] and so [is] the rooted [thing] grown in the vegetable; it is impossible [אי אפשר] [for it to subsist] without

the begetting [?] in the four elements [בד' יסודות]. And behold, the soul [—] by the aspect [—] is established and strengthened [מעמדת ומחזקת] [by] the assembling of the four elements [הרכבת הד' יסודות]...

And so the soul of the vegetable [נפש הצומח], if there be in it also in everything [?]; and its working in the inert [ופעולתו בדומם] (in Ma'amar 13, Perek [?] [במאמר ...])... The land-creature [החי] excels [?] [?] over the vegetable [על ...], and is more excellent [ויותר נפעל]. As [for] these [—] from the matter of the mixtures [מן הדבר], between blood [דם] and the resting place [והשבת]; it holds [מחזיק] the food [את המאכל] within it [בבטנו] until it is digested [עד יתבשל]; and the meal [הארוחה] which [?]... [the inert] is rooted [in them] [?]; and the begetter is the power that [?]... It strengthens, sustains [המעמיד], assembles [הרכבת] [the elements]. He is the power that grows [המגדל] the body, and it is lacking [נעדר] from it [—] the power that is in it; and there is [ויש]... And the begetter is the power which [?] of the begotten [?].

And all [—] complete is the soul of every vegetable [נפש כל הצומח] [?]. The land-creature [—] in its aspect, [its] matter [is] of the aspect of the wind, in the heavens [?] [?] — as Rashi [רש"י] of blessed memory [ז"ל] explained: "the resting place [?] of the inert" [?]... is more material in nature [מוגשמת], excellent and good [?]; thus is it composed [מורכב] of the matter of the inert [דומם], like that which [?]...

And so the matter [—] in the aspect of the wind, in the air [באוויר] [—] is separate [?]. And the matter, in the aspect of the wind, [exists] in animals separately. And the matter, in the aspect of water, [exists] in living things [—] four elements [ד' ...]; rooted [מקורת] in them, by the aspect [בחינה], [are] the four elements, mentioned [הנזכרות] in the recollection of their matter [בהומרן]; and so the soul of the inert [נפש הדומם] in the inert [בדומם]; and in every inert thing [—] from the soul of the inert [—] there is to it [—] first [תחילה] [—] the soul of the inert; and likewise the soul of the inert [נפש הדומם] is mentioned in [their] matter...

And so [the matter] is rooted [מקורת] in the four elements [בד' יסודות]; and the soul [—] by the aspect [—] is established and strengthened [by] the assembling of the four elements. And the soul of the vegetable [נפש הצומח], if there be in it also in everything [?]; and its working in the inert (in Ma'amar 13, Perek [?])...

The land-creature [החי] excels [over the inert] in the vegetable, and is more excellent [ויותר נפעל]. Its matter [is] mixed [מוזג] of the aspect [—] between blood

[בין הדם] and the resting place [והשבת] [?]; it holds [מחזיק] the food within it until it is digested [עד יתבשל] [?]; and the meal [?] which [?]...

It is supported [נשלמת] by all the four elements [בד' יסודות]; and the begetting [והמתברר] [?] from it [?]; it holds [מחזיק] [—] in [its] flesh and blood and bones [לבשר ודם ועצמות], and the rest of its bodily parts [ושאר חלקי גופו]. Its power [is] in the [?] [כח הדוגה] [?], and it pushes [ודוחה] [waste] to the outside of its body [לחוץ] [?]; and it is renewed [ומתחדש] each day [בכל יום]; and [it] strengthens [ומחזק] the power of the inert [כח הדומם] — the four elements [—] in it [?], and they return to their bond [ויחזרו לקשרן]; and that which grows in it [והמגדל שבו] [?]... and [in] height [וגובה] until [—] they reach [הגיעו] their stature [שקומתו] [?] [to] their perfection [להשלמת שיעורו] [?]...

The power that sustains the body [—] and the begetter [—] begets toward the persistence of the kind [לקיום המין] [?]: the begetter [המוליד], by [the Holy One's] doing [ע"י], in His image [בדמותו], and in His likeness [ובצלמו], toward the persistence of the kind [לקיום המין]... in it [—] by nature [בטבע], as in them [כמו] [they] act by nature [פועלים בטבע]...

There is in it the power of properties [כח רלויות] [?] [—] not artificial [לא] [?] as in the vegetable [כמו בצומח]; that which [?] is established [?] [—] besides itself [מזולתו] [—] in them [—] by [the will of] the Holy One [בהס' בד"י] [?]; by the four elements [ד' יסודות], in [its] recognizing nature [בהכרת הטבע] there is in it also, in the aspect [—] in [—] the matter of [—] the four elements [—] rooted [—] in it; and there is in it also, by the aspect [—] [as said] (in Ma'amar [?], Perek [?])...

And as for its power of properties [כח רלויות] [?] — not artificial as in the vegetable: that which [?] is established [—] besides itself [מזולתו] [—] in them [—] [by the will of] the Holy One [בה"ס בד"י] [?] — the four elements, in [its] recognizing nature [בהכרת הטבע] there is in it also; the general [הכללי] [—] by [the aspect of] the part [הוא] [כי הלק [=חלק] הוא] [—] against [—] [the] foundation [נגד] [יסוד]...

And on this account, the wind-matter [נורתו] [?] is the inner [substance] [האמיתית] [?] [?]: and upon there being in it the four elements [ויעל שים בו ד'] [—], by the aspect of the four [ד'] [—] foundations [יסודות], in [its] recognizing [—] [is] the general [—] for there is in it also a hidden [thing] [נסתר?] [?], by the aspect [—] the general [—] for the part is against the foundation [נגד] [כי הלק הוא נגד] [יסוד]...

And on this account [—] their order [ערכו] [is] arranged [—] inert, vegetable [—] in respect of [—] **the four elements** [היסודות].

Perek 2 — Definition [פרק ב' גדר]

[Heading line, in display + small type: "פרק ב' גדר — בעלי חיים חוץ מן המדבר יחלק " — Perek 2, Definition. Living creatures apart from the speaking [creature, man], divided according to the division of their kinds into six kinds, and these are they:"]

(1 [א']) Living creatures that nurse [בעלי חיים יונקים], that is, those that suckle [שיונקים] [their young from] the milk of the teats of their mothers [הלב מדדי] [?]; for there is in them [also] the [blood-]drops [הטיפות] — that is, they have red blood [דם אדום], and they [are warm] [?].

(2 [ב']) [Living creatures] over which [there passes] a known time to give birth [זמן ידוע להוליד] — birds [מפרוהים] [= מעופפים] [?] and ravens [ועורבים] [?].... of the heavens [השמים]; [these have red blood as well, but they do not bear live young — only] they lay [eggs] [?].

(3 [ג']) Living creatures that live in the water [בעלי חיים אשר יהיו במים], which have red blood, but [it is] cold [קר], and they corporealize [וגשמו = take in their breath / become embodied] by means of the lung [על ידי הריאה] — they do not draw breath [אינם מנשימים] through the lung except [drawing it] in from the cheek [מתוך הלחי] [?].... [These are creatures that] live in the water [—] in [—] water and land [—] and are called [ונקראים] *Amphibien* [אמפיביען] [German: Amphibien, "amphibians"]].

(4 [ד']) The fishes [הדגים], which also have red blood [דם אדום] [אשר גם להם דם אדום], cold [קר]... [but they breathe] in from the cheek [מתוך הלחי], and they cannot live except in the water [במים] [אם כי הם לא יחיו כי אם במים].

(5 [ה']) The reptiles/creeping things [הרמשים], whose bodies are of one color, white [לבן]; most of them are creatures of six [feet] [רובם בעלי ששת רגלים], and they have [—] [these are] the horn-bearing [grasshoppers/locusts?] [קרני הרגבה] / [?]. [German loan, "beetle"? — uncertain] [?]; in the place of [their] blood [דם] [במקום דם] [there is —]; thus, in their stems [are] the horns [—] [they have] no [red blood] at all [אין בהם דם כלל].

(6 [ו']) The worms [התולעים] [or "the soft ones" (?)], which also have [—] [these creatures have] no blood at all, only it is contained [מוכנס] within their

bodies [בגופם]; and they [are] crawlers [—] [some] without any feet [בלתי שום]; and they have one liquid [רייר אחד] in their body [בגופם] in place of [blood].

[Summary of the six classes:] And already [וכבר] the naturalists [חכמי הטבע] have counted [מנאו] **one hundred and fifty kinds [150 = מיני ק"ן kinds] of beasts [בה(מות)],** and **twenty thousand kinds of reptiles [20,000 = מיני רמש]** **kinds of creeping things]** — these indeed are written upon a book [הלא הם] besides the ones born [מלבד הנולדים] [—] [—] kinds of [—] [—] **and three thousand kinds of fish [3,000 = מיני דגים kinds of fish]** [—] [and several] hundreds [of kinds] of birds [מאות עופות]; [these are] the [creatures] called [the matter of which is recorded] (Buffon — גבור קונדיני — Comte de) Buffon? — uncertain identification [?]), [the naturalist] who is called [?]; besides others, who add by their knowledge [—] kinds of [—] of birds [—] which they cast forth [?].

[And the conclusion of Perek 2:] And [it is fitting] to praise [—] my brother and my friend [—] those who possess [knowledge of] nature, and [it is] decreed [by] the workings of God [מבעלות אלקים] and His wisdom [והחכמתו] [—] and the inclination [ותחבולות = ותהבולות] to attain [להגעת] [—] established for them, to [comprehend] their kinds [קמים עליהם לכלותם]; how mighty are [the works of God] [—] [—] in their separation [בהפרדם בפעולם] [?].

Perek 3 — On the Kind of the Sucklers [פרק ג' במין היונקים]

[A certain kind of suckling animal has] one small pouch [כיס אחד קטן] between its legs [בין רגליו] in which [it carries its young]; and this kind is called by the name (Muscat — מוסקאט — [?]). [Another suckler:] they give birth to [—] their [young] alive [ויולידו... חיים], and they shut them up [ויסגרו] [within the pouch], and they suckle [ויניקו] them within it [—] from inside the pouch [מתוך כיס] — that kind [—] [is found] in a living thing [בחיה] in the country of (Tartari — טרטארי — [?]) [Tatary? — uncertain]. The males [הזכרים] of its kind have [—] one pouch [כיס אחד] beneath [—] its body [מגופו].

And it shall be, when the pouch is filled [כאשר יתמלא הכיס], the [young] grow within it [—] the pouch [—] [—] between the kinds of governors [בין מיני השלטנים] [?] or between the branches of a tree [בין ענפי אילן], which is called (Bizam — ומשם ילקטוהו) [?]; and from there the [bats / large birds?] gather them [?]. [There] was [a creature] called *sarkan* [הנקרא סרכן], and it is large like a [house]-cat [וגדול כחתול], and blue [כחול]; and in its being seen [from afar?] [ובראותו]... [men] are wary not to draw near to it [—] it can do harm to it

[—] it eats and is satisfied [—] [—] and they [—] cannot — that one which suckles harms with this evil [—].

[A separate kind:] one living creature like a round, blue [?] [thing] (in India — [בהודו] / [India] [?]), [in the] eastern [region] [מזרחית]; [it eats] all manner of [—] fruit of the tree [—] and [—]. And the people [ואנשי] (Holland — האללאנד [Holland]) [—] each takes a handful [קטנה] of one [—]. [There] within the water [—] [—] the living thing [—] [—] besides [—] one pouch [כיס] [—] [—] (Muscat — מוסקאט [?]) [—] one [—] large [גדול] [—] (in [—] — בסינא [?]) [—]; and a living thing [—] is called (Bizam — ביזאם [?]) [—] one [—] beneath [—] [—] always [—] which [—] [—] liquid [—].

[—] the trees grow within it [—], and so it does not [—] by days, and it does not [—] up to the place [עד המקום] [—], between the branches of a tree [בין ענפי אילן], which is called (Bizam — ביזאם), and from there the [bats?] gather [ילקטוהו] [—]; and they sell it [ומכרוהו] for precious sums [בדמים יקרים]. (In America — באמעריקא [America]) there is [—], and in its being seen from afar [וברואתו מרחוק] [it looks like] a man or a [large] living thing [איזה אדם או שאר בעל חי] [—]; they ascend [—] all of [—] [—] like the head [—] great [—] (besides [—]) — it will not be able [לא יוכל] [—] [—] to draw near to it [—]; and whoever [—] strengthens his heart [יחזק] [—] to draw near [להתקרב] [—] to call to it [לקראתו] [—] and dwells [—]; and this [—] upon it [עליו] from [—] the kind of change [מין ההשתנה] [—], and it ascends [ועלה] [—] [—] there comes upon it [יבא עליו] from the resting [מן השבת] [?] of the flesh [על הבשר], [from] the dew [טל], and it ruins the skin [שחית העור] [?], and it was [—] to make [—] [—].

(In America — באמעריקא) there is (**a kind of mouse — מין עכבר**) [it is] called *akbar* [נקרא עכבר = mouse] [—] * [a heavy black square/box mark, "□", appears in the body line here — apparently a damaged or blotted letter (the surrounding text reads "□ם יש" ≈ "and there is also"), not a true asterisk; function unclear, flagged] — and it lives long [והוא מאריך] [in] years [וס / 'בשנה ד' — possibly "four to six years" [?]]; and [it has] offspring [ולדות] which [—] [—] warm and living [וחמה חיים] [—] in the eyes [—] closed [בעינים סתומות], and a [—] [ולקו]; they place them within one pouch [כיס אחד] which [—].

what lies between its legs, and within it four roots of teats, and each one yields [milk?] [?]. Without interruption it forces its mouth shut and chews its food, and when it [grows large?] it casts up, during the days of summer, [its cud?] from within its body, and this grows great and large [?].

[The animal] sleeps in the branch of a tree, its body curled into a single mass, its tail draped downward, and it sways back and forth — this way and that — until, on waking, it sees [?]. There is a kind of animal that lies in slumber so deep that even when an enemy falls upon it from above [?], it does not stir [?]; for it knows mercy upon its young, and when it sees an enemy approaching from afar [?].

[A creature that sleeps the whole year:] it sleeps all the days of the year, and it sleeps so deeply that it does not wake at all. And as it grows larger it climbs [the tree?] [?].

There is a kind of animal called **Klir** [קליר — a transliterated European name; reading of the common name uncertain], named "Klir of the legs" (קליר הרגלים), and it sleeps [all the days of summer?] just as others sleep all the days of winter. There is also a kind that does the opposite [?]. It does not eat at all, but at the time of [its sleep?] it shuts its mouth tight, and [lives off?] its stored fat without [eating?] [?]. And when the days of summer arrive [?] its [reserves?] are consumed [?] [the clause boundaries here are soft].

There is one kind that sleeps seven months [7 = ז'] in the year [?] without [food?]. By the time of summer it [sleeps deeply?] [?], and likewise it [stores up?] fat [?]. [Reading of the numbers and clauses uncertain.]

There is also a kind of field-mouse [a marmot or ground-squirrel] in the land called [**Norway?**] (נארוועגין) [a transliterated place-name; reading uncertain].

There is a kind of sea-mouse in the lands of **Sweden** (שוועדין); and there is a kind of beaver-mouse called **Spitz-mouse** [שפיץ מוז — German *Spitzmaus*; reading of the common name uncertain].

[**In southern America** (באמעריקא הדרומי), in the land of **Brazilia** (ברזיליא):] There is a great animal, sluggish, [whose hair is short?], resembling [?]; it is great as a [?], the largest of all living things [?]. It is dumb of mouth and dull of intellect, more so than any other animal. It walks to wherever it is going over the course of two or three [days?] [ב' או ג'], for it takes it many days to move; it walks slowly.

[The same slow creature, climbing trees:] It climbs up into the tree, ascending over the course of two or three [days?], and once up there it stays [?]. It eats its food slowly, and it cannot get itself down [?]. And when it descends, it descends in two or three [days?]; [it survives?] for many days without water [?]. Because all its movements are so slow, it cannot reach water to drink [?], so it stores within it [a reserve of moisture?] [?]; and indeed God in His mercy has [provided for it?] [?].

[In Africa (ובאפריקא):] There is a kind of camel called **Gamal Ramach** [גמל רמך = the giraffe; literally "tall camel"] ([**Trampelthier?**] — טראמפּעל [German *Trampel(thier)*; reading uncertain]). It can go six days [ו' ימים] in a single stretch without eating or drinking, drawing on the strength stored within it. Its hair is long, and it has [several?] kinds of teats, which change from year to year. And they kill several kinds of [animals?]; and they are the children of [?].

[A cross-reference: their forms are close to those of the camels (גמלים), and their deeds [?], as set out above (**Ma'amar 11** [מאמר י"א] [a cross-reference to an earlier essay, not the current essay number]).]

[In America, in the south (באמעריקא הדרומי), in **Brazilia** (ברזיליא):] There is a great animal, broad as [?], whose young is small [?], resembling in form [?]. It is dumb and silent, more than any other living creature [?]; and its walking [?].

[On animals useful or known to man — cross-reference to **Megillat Esther 5** [ה' במגילת אסתר]:] Among the creatures called by men **apes** (קופים) and [**Tabes / monkeys?**] (טבעס) and [**Egins?**] (עגינס) [transliterated common names; reading uncertain].

[Cross-reference: as set out in **Ma'amar 11, Perek 5** (ה' מאמר י"א פרק ה):] The **partridge-spring** (עין הקורא) [a place/spring name] is dear [?]. There is one animal called the **ant-bear** (דוב הנמלים) [= anteater; literally "bear of the ants"], and among them [?]. The long and large among them is like a dog, and the small one is like [?]; and there are none with teeth in their mouth [for] their food.

Ma'amar 14 — "The Quality of the Animal" (איכות החי) [The verso running header reads מאמר י"ב = Ma'amar 12; this is a STALE running header — see anomaly (a). The body belongs to Ma'amar 14.]

and its food is ants, and when it fills [itself with?] ants it puts them inside its snout, and afterward it brings them out from the snout and eats them, just as the aforementioned animal does.

[In America and Brazil (באמעריקא ובברזיל):] There is a kind of animal that digs into the earth after [its prey?] in order to eat them; for it is a digger in the ground, more than any other animal. It is a slayer and devourer of every living thing that it encounters; it tears apart, and its mouth [?] always [hangs?] low. It walks always with its head bent down to the ground, and it tears its prey to pieces, [for?] its neck is as stiff as the neck of a pig [כעורף החזיר]; and it is not afraid of any living thing. By the abundant mercy of God upon [the other?] creatures [?], they are few in number [?], for they bear only one offspring at a time [?].

[On its feeding, and a lesson:] it [feeds upon?] [?] the roots of trees and upon plants [עלי אילן ולמתי], and sometimes it [grows fierce?] [?]. Its principal home is in America [?]; only [?]. [Several clauses soft.]

[**In Africa, and in the East Indies** (באפריקא ובאינדיא מזרחית):] There is a great animal like a dog, larger in body, a tearer and devourer; and it walks always with its head bent down to the ground; and when it is hungry [כי אם ירעב] it [?].

[A creature whose name resembles its cry, **the lion** (האריה):] its principal home is in Africa [?]. It [bears?] [?] one offspring [?] each time, and its life is [?] [years]. [Reading of the number uncertain.]

[The lion's principal home (עקר מדורו) is in Africa] [?]; by its nature [?]. But indeed in this matter it is [set?] by its nature, as appears [from?] it; and it [does not fear?] [?].

[**The leopard called Tiger** (הנמר הנקרא (טיגער) [German/European *Tiger*]):]... it is great, larger in body than [?]; [its hide is sought?] [?]; their hides are made into chariot-horse [trappings?] (סוסי מרכבות) [?], and it is more dangerous than [?]. It too is cruel toward its young and toward [its own offspring?]; sometimes it tears apart even its young, and it does not fear any living thing. And when it sees the elephant [הפיל], [?].

[**The deer called Stag** (האחל [recte: האיל] (טייטר) [a transliterated common name, reading uncertain; perhaps "Stag-deer"]):] its principal home is in Africa, and it is [the leopard?], and its voice [?]; it walks, and is very great [?]; and it is called [**Leopard**] (לעמפארד) [German/European *Leopard*], its home being in Africa. [Reading of these two names is soft; the species are intermixed in the text.]

[On its markings:] in its body it is [?], smooth-skinned, with fine, thin stripes (טורים ישרים, "straight rows") of black and [?] running [?]; [it is sold?] for a great price [?]. Its principal home is in Africa, in the lands of the [warm regions?] [?].

[**The animal called Elephant** (עלעפאנט) [European *Elephant*]):] It is the largest of all the beasts of the earth, for its height is eight or nine cubits [ח' או ט' 8 = אמות or 9 cubits]; its body very thick, with thick legs resembling four pillars [עמודים]; its food is grass and the leaves of trees (עשב השדה ועלי אילנות). And when it is forty-two years old [42 = בן מ"ב שנים] it [casts?] from its mouth [?]; and at [the same age?] [?] its two tusks [שני שניו] grow [?]. Sometimes it bears one offspring [?], and sometimes more; it bears one [?], and [its young?] are great [?]. [Reading of the gestation numbers soft.]

[On the elephant's tusks and uses:] And how many [things?] are made of it many times over [?]; and its [tusks?] weigh, [each?], one hundred and fifty liters [ק"ף 150 = ליטראות *litra*] [?]; and they make of them [vessels?]. It has a long trunk (חוטם ארוך) hanging [from its head?] [?], with which it [draws?] grass of the field and brings it [into its mouth?], for it cannot lower its head [?] [or bend?] of itself; and with its trunk it draws the grass of the field and brings it into its mouth. [Reading uncertain.]

[On the elephant's strength:] By its trunk it can uproot trees, however thick [?]. It carries on its shoulders three thousand liters [3,000 = ליטראות *litra*], and it walks in a single day forty paryaos [40 = ארבעים פרסאות *parsa*]. It walks through water [?], and when it crosses [a river?] it lifts its trunk up above the water (יזקוף חוטמו למעלה מן המים) so that no water at all enters into it [?]. [Reading of the numbers verified letter-by-letter where legible.]

[Also in Africa (גם יש באפריקה):] There is one animal called **horn-of-the-snout** ([**Nashorn?**] — נאזע האריך [German *Nashorn*, "nose-horn" = rhinoceros; reading of the gloss uncertain]).

it resembles in some measure the elephant mentioned above, except that it is smaller than it in body [?], and the length of its snout is close to a cubit (קרוב), and it has one horn upon its snout (קרן אחת על חוטמו). And sometimes it grows two horns [שני קרנים], one above the other (זה למעלה מזה).

There is one animal whose deeds are good and beneficial, for when it reaches old age and is close to death [?], [its remedy?] comes and supports it [?]; and the children of men take it for [medicine?] [?]. And from this it is fitting for a person to learn to do good to the many in his lifetime, just as this animal does in its own life — as is brought in the **Book Shevet Musar** (ספר שבט מוסר) [= *Shevet Musar* of R. Eliyahu HaKohen of Izmir] (פרק כ"ב [Perek 22]).

Perek 4 — On the class of living creatures that live in water (פרק ד' בסוג בעלי חיים אשר יחיו במים)

[Opening — on amphibious animals:] And after these come [the creatures?] that live in water; there are among them those that are born on dry land and there are those born in water and live in both [?]; and the class that is called **Amphibia** (אמפיביטן) [Greek/Latin *amphibia*, "double-living"], living also in the seas.

[On the beaver:] The first of these is the animal called **Biber** (ביבער) [German *Biber* = beaver], also called **Kastor** (קאסטער) [Latin *castor* / German *Kastor* = beaver]; and these animals likewise [live in both?] [?]. And the principal home of

the beaver is in America [?]; its hair [is smooth?], and its [habitat?] [is in the region of its country?] [?].

[On the beaver's body:] Its head resembles the head of a mouse (לראש עכבר), like that of a [rodent?] [?], with two front teeth that are sharp and pointed [שני שניים ... מהודדים, for gnawing?]; and its [hind?] legs are joined in a row like the leg of [a goose?], with skin-webbing (קליפת, "rind/web") like the webbing of the goose's foot (כרגלי האווז).

[On the beaver's tail:] Its tail is broad, with fine scales (בשערות [recte: קשקשת?]) [?]; and they make [use of it?] [?].

[On the beaver's diet and the castoreum:] [It eats?] a kind of [bark?] [?], and a kind of small [fish?] [?], and [casts?] them [?] into the water; and [a substance?] is taken from it [?], which the children of men call by the name **Biber-gel** (ביבער גייל) [German *Bibergeil* = castoreum, the beaver's medicinal secretion], using it for medicine. Its life is two or three years [2 = 'ב או ג' or 3], and it bears [young?]. [Reading of the number uncertain.]

[On the beaver's wondrous building:] And how wondrous are their deeds! For many of them gather together — four hundred of them [ארבע מאות = 400] — and all agree as one to go and build together [?]. They build for themselves houses (בתים) to dwell in, like brothers together, all the days of [winter?] [?], by their own [skill?]; and on the bank of a river they make for themselves a lodge (נחלה) and a dam [?], and they store up food, so that the waters will not destroy them and their lodges and dams, and that they not be swept away [?]. They build [a structure?] like a **sluice** — the structure called **Slizin** (שליזין) [a transliterated technical term — German *Schleuse*, "sluice/weir"; reading uncertain]. So they do also [?] in [building?] the [dam?].

[On their fear of flooding:] But if the land was a [dwelling?] for them, and [a river-channel ran through it?] [?], they would be afraid of the waters of the river — the waters that sometimes rise greatly, flooding and sweeping away [their lodges?].

[On the dam-structure across the rivers:] And the structure that they make upon the rivers [resembles a weir?] [?]; if the water [rises?], they [shore it up?] [?]; they [build?] in the first place a sluice (שליזין), and they [reinforce?] [?]; the waters [that sometimes sweep away] do not [touch?] it [?]; and the others do not [touch it?]. And it happens that they are afraid when they see waters rising over certain other waters [?]; and if [the waters rise?] like the waters of a garden, they are able to [draw together?] beneath them [?].

[On the dwelling they build — its stories:] And it is marvelous [?]. [On the upper story:] [the small chamber?] [?]; if there is [?] the small one [lies down?] [?]. [Several clauses too soft to recover.]

[On the dimensions of their dams:] The dams that they make are always of a fixed measure (כמדת תמיד) in [length?] [?]; the breadth of the dam (רחב המסגר) they make less than this [?]. And the width of the dam they make twelve feet [= י"ב רגל 12 feet] [?] in the place [where?] the waters [run?] [?], so that the water-current will not [breach?] it there. [Number read 12 = י"ב.]

[On how they build it up:] And after they have set up the place, they go together to make [the structure?]; [they build it?] higher [?], and they have seen [?] in the water and in the wood; they drag in their feet the new [timber?] one by one [?] [?]. And whatever is dragged together, [they roll it?] (יגלגלו אותו) [along?]; if it is heavy [?], [a tree planted by streams of water?] (כעץ שתול על פלגי מים), [a few of them?] cut it down (יכריתו אותו) from beneath, and they [draw?] it [?]; and they [strain together?] (יתאמצו יחד) to drag it and roll it [along?]... [Heavily abraded in places.]

Sefer HaBris HaShalem — Part I, Ma'amar 14 ("איכות החי" — The Nature of the Living Creature)

[Continuation of Perek 4 — the account of the beaver colony building its lodge and dam.]

into the water. After this, they all gather and come to set [the timber] in place; they fix it firmly and complete the work by means of their tails and feet, with which they bring the material there. And should it happen that the timber falls along the way, before they have hauled it to the spot, they pile it upon the ground and recall to mind its place. After this, these creatures divide themselves into groups.

Some were tasked with raising the timber and setting it upright on the ground, then carrying off its branches in two [directions?]. Others were tasked with digging out the earth, to make pits in the ground: this is a hollow pit they dig [בור כרה], to deepen it, to support and to hold [the structure] firm, so that in this way they may found it to the very [base?]. These are the assignments — to cut the branches from the trees. Others among them brought sand and earth [?], and filled the [hollows?]. They go to fetch lime [?]: this is the mortar [חופר גומץ], to

deepen and to raise [the walls?] with it. For in their cunning they build their mansions, and the house will be set [securely].

And these were tasked to plaster and to set firmly, as the foundation-columns of buildings. After they had rooted and fixed them to stand as pillars between their rows, as one — with the timber of the pillars [as a roof] — others among them were tasked to plaster them. Others among them brought sand, lime [?], and earth, to plaster with it. And the lightest among them went to fetch the building-matter, to plaster the [lattice-work?] and the smoothing of [the wall?]; with it they daub them by means of their tails. And these brought water and filled the cavities.

These were tasked to plaster the cavities in the earth, this one against that, and they arranged the pillars in rows; and after all the work [was done], they fill in the [empty space]. Others among them bring sand and clay and water; and the diggers go to the proper place [?] to fetch the building-matter and the mortar with them, by means of their tails, and [smooth] the upper part of [the wall].

[Subsection — opening word ויהי:]

And so it was [ויהי] — that, once the enclosed structure [the lodge, מסגרת] had been built as mentioned, [the beavers] would divide and gather themselves into families. For there is among these creatures a clan [a family] whose natures are partly those of land-creatures and partly of water-creatures.

It is the way of [each] family to take a place to build there houses, with several chambers within them. Each one has his estate among the many — each his estate; and there is no [fixed] boundary set between one and another, each one of fitting size, and they build for every [need]: a man with his wife. The length of the structure is such-and-such in breadth [?], and each chamber such-and-such. **And the number of chambers of the building is seventeen [17= י"ז], according to the layout of most of the structure of the house.**

They make thick walls — the strong [outer] and the inner walls of the house — and they coat the house within with wide glass [smooth plaster], smooth as the work of a plasterer. For this clay-matter that they apply is good and excellent, for it is a clay-matter that [hardens?]. Just as [the Nile?] mud hardens, so do they fashion the floor of the house. And at times they make below it passages — two of them they make.

one toward the water; and there is an opening for the entrance — they go out by the opening that is opposite it, for escape [להלל?]; and they fill the air [?] with

their [bodies?]. And the way of [travel?] — for by their nature they love to dwell in cleanliness, in a clean place. And they say [?]: let him be clean in his dwelling. And at the underside of the house they place soft reeds and twigs.

Furthermore, this creature gathers up onto [the structure] provisions for all the days of the winter; for in summer it gathers food for the winter against the cold, and hoards it there. From there it eats — it does not eat a thing of the living: neither flesh nor fish. And after [all this], by their natures they sit, each going to his house and each to his family, and each one dwells and is content [וישב ויטב] as brothers, all together, all the days of the winter, in peace, and they take comfort [ונאחים]...

[They take comfort?] in their dwelling. And they consider [ובהגות] — the owners of this lodge [the tower, מגדל] — and they refine [themselves?]; [each] in the proper season. And toward the sickness [the affliction?]: behold, when the floodwaters [המים] have flooded in there — they gather together to be reinforcers, to repair the breach of the house and rebuild the ruins. They set [things right?]: for the river had washed away their foundation and had carried off the floor of the house. So they renew it and put it back, [each one] joining its part to the other; and this is the nature of every creature.

And whoever has not yet learned [the craft of?] this building is parted [from the rest?] [ויהפרד]. And their dwellings are not [equally?] trustworthy : there is a house set up in good order [משוטר בערך], and it is built. The whole [structure?] — and the wisdom set within every living creature according to its measure. And the spirit of every living creature [draws it?] to imitate, in its loving-kindness and its mercy, upon [all its works].

This is the creature called [in the German] **Fischbiber** [פיש ביבער — German/Yiddish *Fischbiber*, "the beaver" (lit. "fish-beaver")] — its whole body [is such-and-such], and its skin [עורו].... It dwells sometimes in the water and labors always, eating [?], each one at his work always.

So too is the **Sea-dog**, called [in the German] **Seehund** [זעע הונד — German *Seehund*, "seal" (lit. "sea-dog")] — even this one dwells in the water, and its resting-place [is such-and-such]. And in geometry [ובגעאמעטריקא] — "in geometry"?, and [וגאדרווענין / ואסלאנד — further loanwords, uncertain] [?]. They number three or four [3 = ג' וד', 4] [cubits in length] — its body is thick as a cubit [גופו עב כאמה].

Its head resembles a dog's head, and its tail resembles a fish's tail; its legs are very short [קצרים קצרים], and its skin is covered with short, small hairs.

[On the seashore] they emerge from the midst of the sea up onto the shore — these gather in crowds and droves [המונים ונדודים] together, drawing near [לקרב]; as Chazal said in [Tractate] Kelim [(פרק י"ז) — Mishnah Kelim, chapter 17] [?]. And the children of men come up upon them.

These are like the great fish called [in the German] **Walfisch** [וואל פיש — German *Walfisch*, "whale"], and [they hold back?].... And so [some creatures] dwell together as a company [צוותא]; in a year of [long sleep — hibernation, שנת עולם] they sleep, and they do not know a thing, and they will not [stir?].

And [their?] lairs are beneath them [?], and not as the way of [the others?].

[They number] three and four [ג' וד], and [no more?]; and [the wave-dwellers?] eat [?]. The provisions are from them [?]....

So too is the **Sea-horse** [סוס הים, "the horse of the sea"], called [in the German] **[Seepferd?]** [קוסטרט — possibly German *Seepferd*, "sea-horse"; transliteration soft — flagged] — it dwells in the water and resembles [a horse?], a creature of the sea. But it is greater [than the others?], and more abundant [in the sea?]; and it has an upper [part?]....

toward all manner of food of the sea: fish, and the rest of the kinds [of creatures]. And [the wave-dwellers?] eat thus, like the fish of the sea; and it sends forth its voice, like the bellowing of an ox [כשור]....

And there is yet much more of this kind, which lives in the sea and on dry land, and the like of it, and [the rest of them are like?] it. [For I have set a covenant — לקילור soft] [?].

פרק ה במין [Perek 5]

The Otter [הדיה — here = the otter], called [in the German] **[der Otter?]** [דער — German *der Otter / Fischotter*, "otter"; transliteration soft] [?] — and they are arranged according to the two [kinds of] **built-up sluices** [הסלטים הגבושים — "the built-up dams / sluices," recurring from the prior chapter]. The largest of them, of its kind — this is the **Schleuse** [העזטה / הסעזטה — German *Schleuse*, "sluice / lock-gate"; the same water-control structure glossed earlier], [called] **[der Graben?]** [דער גרייף — German *der Graben*, "the ditch / trench / dam"] [?] —

[der Graben?] — it laments [יקונן] over the ruins of the sea-monsters [בחרבות], like the [waters?]; [these are] the built-up sluices [הסלטים הגבושים] in a place where a man cannot [go?]. **[der Graben]** [דער גרייף] — whose

[walls/banks?] are wide [נטפיה רחבים / עפיה], [holding back?] the waters [שמורת / שהמות]...

its body and its tail, and its fins [כנפיה] are very large and thick; as Chazal said in [Tractate] Kelim (פרק י"ז משנה י"ד) — **Mishnah Kelim 17:14.**

and it conducts [the air] within, to the windpipe [קנה], and distributes it to its body [לגווייה]; this one too [comes up?] upon [the land?]. One [creature] sucks in the air through its nostrils [בחוטמו]; until the [ox/bull?] dies they drink its blood [וישתו את דמו] — the thing called [in the German] **[Trompetenwal?]** [הטרומפוטנבל — German loanword, possibly *Trompetenwal*, "trumpet-whale," or a Triton; transliteration soft — flagged] [?].

The great fish [the great whale] — it lives a hundred years [מאה שנים] and more, and according to its many years it grows yet larger. The thing called [in the German] **[der Wal?]** [דער פאלק — German loanword, *Wal / Walfisch*, "whale"; transliteration soft] [?]: this is among the great matters that the scholars [המלומדים] studied — how it draws in the air, and praises [?] the princes and the [shields?]. And [the scholars] bring down [the account of how] it [exhales] the air [drawn?] from within, downward to the earth, [for] the birthing of the offspring [לידת התחתום]. **[der Wal-spout?]** [פאלקטן יעקט — German loanword, possibly *Walfischjagd*, "whale-hunt," or the spout; transliteration soft — flagged].

And **Rabbeinu Bachya** [ורבינו בחי' z"l] writes, on the verse [פסוק], concerning [the matter at hand]: [the great fish] sent it a bird, one [bird] called [in the German] **[Falke?]** [פאלק — German *Falke*, "falcon"?] [?]. For [a man claimed?] that [the bird?] turned [into?] a creature of the field [חית שדה]. For [it is only?] the female of its kind that lays its eggs in a nest and [broods?] them. And when the [warmth?] comes upon the nest, [the egg cracks?], and it hatches out the chicks that it [forms?]; as Scripture [says], "[the eagle?] that stirs up its nest [over its young], spreading its wings" [cf. Devarim 32:11].

[The bird?] is among its offspring; very great [?]. When it is startled and afraid of some matter, it [loses its appetite?] [זסרת טעם — "the taste departs"?]; and Chazal said [(במסכת... / Masechet ...)] [?] — that it is quick to anger and quick to [shed its skin?], as is the way of those women [?]. And in geometry [ובגעמטריקא] it is as great as a built house.

and they bring down [exhale] the air from the midst of the air, downward to the earth, [for] the birthing of the offspring. **[der Wal-spout?]** [פאלקטן יעקט — recurring, soft]. And those learned in this [המלומדים לכך] — [as it is] written, on the verse "and he took [ויקח] of that which came to his hand a present [for Esau

his brother]" (בראשית) — Bereishis; the allusion is to Yaakov's gift, or to Esau's sale of the birthright].

The **cuckoo** [השוף] — called [in the German] **der Kuckuck** [דער קוקוק] — German *der Kuckuck*, "the cuckoo" — does not build a nest in any place; it has nowhere with which to brood. It broods on [other birds'] eggs [תרביץ על הביצים]; and in [the Arabic?] tongue [it is] [ולשון] [?]. [It lays its eggs?] in the nest of others, that it may [hatch?] them when they grow.

The bird called [**the ...?**] — [it has?] upon its head a kind of crown of lamps [כמין], which it raises high; and it is great as a young dove [כבן יונה], and it stinks greatly [ומסרחת מאד]. [As brought] in **Masechet Chullin** [(במסכת חולין)]: "the *agafah* — this is the *dayah* [a bird of prey]".

The **pelican** [הקאת] — called [in the German] [**Kropfgans?**] [קראפ גאנז] — German *Kropfgans* / *Kropfvogel*, "pelican" (lit. "crop-geese") — and beneath its bill it has a kind of crop or large pouch [כמין זפק או כיס גדול], and it [vomits up?] what is in it, casting it [on the dry land?]. And the female of its kind lays its eggs, [warming?] them always.

[And there is] a bird called in the tongue of Ishmael [the Arabic tongue] [**al-...?**] [איִשְׁמָאֵל — an Arabic bird-name, transliteration soft — flagged] — it is a clean bird, fit to be eaten. But the **AR"i** [האר"י] [received?], and Chazal wrote that it is not to be eaten, because of danger [מפני סכנתא]; [as brought] in **Masechet [Shabbos?]** [(משנה ג') — possibly Mishnah Shabbos 7:3].

[The matter of] the soul, received as a tradition [ומקבלה] — and [it concerns?] the Master of all created things [אדון כל התולדות]...[as called] in the vernacular [Weinberg?] [וינגרב] — a la'az/German loanword, "Weinberg"?; soft] [?]. From this it is fitting for a man to learn the matter of the **survival of the soul** [השארת הנפש], as brought in **Sefer Shevet Mussar, chapter 22** [(פרק כ"ב) — Sefer Shevet HaMussar]; and the sage [Socrates?] [(סוקראטס) — Socrates?] [?] —

and even at the time of his death [אפילו בעת מותו], as brought in Sefer Shevet Mussar (ch. 22), [he held?]. **And the sage** [Socrates?] [(סוקראטס) — recurring] **wrote** that one ought not to grieve over the perishing of the body, but only to rejoice; for it is fitting [to learn?] from this. Concerning [the survival] of the body from its [substance?], one ought only [to consider?] the soul. And with all this — how fitting is it that the sage said: for **HaKadosh Baruch Hu** has set, by nature, in many living creatures, traits [מדות] which a man should learn from, so that he be not lazier than they.

For in truth there is no survival of the soul for any living soul except for **the soul of man** [נפש חיה זולת האדם]: it remains alive for ever and endures eternally [נשארת חי לעד וקים לנצח]. And the good [traits] of these [creatures] — as it is said: **"He teaches us from the beasts of the earth, and makes us wiser through the birds of the heavens"** [מלפנו מבהמות ארץ ומעוף השמים יחכמנו] — Iyov 35:11.

they will gain wisdom [יחכמנו] (Iyov 35:11). And our Sages of blessed memory said: had the Torah not been given, we could have learned propriety from the creatures [from the cat: modesty; etc.]...

The pious one [החסיד] [Margin: loan-name] [recte: a cited authority] writes that in the days of [?] the cold...

and most of the birds fly off to dwell with people [למשכנות עם], with the other migratory birds; for during all the days of winter...

they go up to their place at the start of the cold, and gather upon the roofs of houses, or upon a tower, or in a great [tree]...

there are birds that have this in their nature; and they fly off and dwell during the winter in the land [מדינה] of [?]...

the bird called [Margin: loan — "Storch-Vogel" / stork (סטרוו פאגל)] [?] — its weight, with its bones, is three liters [ליטרות]; the dwelling...

the migratory birds [מדברות]; there is for them a place where one cannot pass on foot...

*

they age [ויזקן] in seventy years [בשבעים שנה], and the female [והנקבה] of the species...

and they are great as a leek [כרשא]; it gives birth [ילד]...

they make various vessels [כלים], as our Sages of blessed memory said. And the RaD"K [רד"ק = R. David Kimchi] of blessed memory, in *Kesav Yosher* [כתב יושר], writes that...

of blessed memory wrote that in the flesh [בבשר] [?], and it is not possible [ואי אפשר]...

[the bird] of the passage [הנסיעה], the one called [Margin: loan — "Loog-Vogel" / migratory bird (לונ' פעניל)] [?]...

and afterward they return and come [חוזרים ובאים] to [Europe] [?]....

a great [tree], or a settled, hidden tree [רהם אילן המסותף] [?]; and there are many more...

in the land [מדינה] of the warm birds; and afterward [ואח"כ] they return [חוזרים]...

the world [העולם] is sea together with dry land; against the long, tall region, higher than the [rest of the] land by four [?]....

[the bird] dwells [משכנה] in Africa [באפריקא], in Arabia [בערביא], and in India [בהינדיא]...

its food is fresh and tender [חליר ודשא] [?], and where it does not find...

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it is rolled up [גלגלה]; out of all the birds in the world...

its weight, with its bones, three liters [ג' ליטרות]; the dwelling...

they speak [מדברות] in the land [?]; there is for them a place where one cannot pass [לא יעבור] on foot...

it [is] of a kind [מין], for there is a kind of [?]....

[and] mixed [וערב] in number 350 [(50=|, 300=ש"ן] from the right side [מצד] [?]....

nothing [כלום]. And those defects are called [בבס עלים] [?]....

it has scales [קלשט] [?], the [bird/fish] called [Margin: loan — (פויקול)] [?]....

by nature [בטבע] is its food [אכילתו], and it is bitter...

hot [חמות] and thick [ועבים] like the strength of fire [ש"ן? כורוע אש] [?]; and they transform [ומתהפכים]...

fluids [מים] like these, such as [Margin: loan — "Wasserkunst" / waterworks (וואסער קונסט)]; and in their creation...

[a kind] of eye, so that there is room [רוח] for it, with the heat [החום], and it begets [מוליד] life [חיים]...

therefore it [is] always upon the face of the waters [על פני המים], and it does not...

this is it [?]: it is reckoned [נחשב] alone [לבד]; but it is reckoned among the rest...

and in its growth [וכשגדל] the offspring [הולד] is great like an ox [כשור פר]; and so [וככה]...

cattle and oxen, like a [whole] land [כמו מדינה] [Margin: loan — "Groenland" / Greenland (גרולאנד)] and the like...

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The cited authority [ה'] [?] explains [מפרש] that their generations [come from] one that lays eggs [מטיל ביצים]; nonetheless [אלא]...

the seal [החותם] [?] and there has never been any defect [פגם]...

[He] made the wheel [גלגל] of all the worlds [עולמות], and this is the wise one, and they agreed [ושתוו] to hand over [למסר] [the matter] of *HaKadosh Baruch Hu* [הקב"ה]...

[He] looks [מביט] and there is peace [ושלום]; the wicked [רשעים] He shatters [תרעם] (Tehillim 2:9):

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master of wings [בעל כנפים], who on the day he comes [ביום יבא]...

and he searches [ויוחפש] for some nest [קן] to dwell [לדור]; or in the branches [בענפים]...

a cold place [קור]; it goes up in its form [בצורתו] as the [?] all the days of winter...

the places [המקומות]. And this is truly [בודאי] [Margin: truly] so, for they said [כי אמרו]...

and whatever lays [המטיל] eggs [ביצים] picks up [מלקט] from outside [מחוץ], it swallows...

[the creature] called [Margin: loan — "Schwalbe" / swallow (שוואלבה)]: it does not nurse [מניק] but rather picks up [מלקט]...

the bird called [Margin: loan — "Schwalbe" (שוואלבה)]: it is known [הידוע] that it is found in most places [ברוב המקומות]...

of blessed memory [חז"ל], in the first chapter [בפרק קמא] of [tractate] Bechoros [דבכורות]: everything that nurses [מניק] gives live birth, and everyone that lays [eggs]...

that one which lays [שמטיל] eggs [ביצים] does not nurse; and behold this bird is called [Margin: loan — "Schwalbe" (שוואלבא)]...

and I came [ובאתי] in the Targum [בתרגומו] [?] [Margin: the Targum] of the portion [פרשת] *Shemini* [שמיני]...

this is the bird called [Margin: loan — "Schwalbe" (שוואלבא)] [Margin: see (עין)]...

and there is uncertainty [ומסיפק] about this matter, for he did not know what it is [מה הוא]...

I did not know [לא ידעתי], or it is not [שלא] [complete] in their translation [לתרגומו] at all [כלל]; and in truth there is no room for any doubt [ספק אפילו]...

that I have mentioned [אשר זכרתי]: and the RaD"K [רד"ק] of blessed memory writes that it [the creature] is the [?]

the reasoning is close [הסברא קרוב] to hearing [לשמוע] that this is [it]; for afterward, in its form [בתמונתו]...

a male [?] [Margin: loan — "Fledermaus" / bat (פלעדר מוז)] and it has wings [כנפים] like a kind of bird [כמין עוף]: a distinction [בחינה] from this...

in the matter of birth [לידת] and growth [וגידול] [it has] wings [כנפים]; so too is the nature of this composite [מורכב] — this one...

and it nurses [ומניק] alone [בדד] like the [animals of the field] [כברן] [?], as the sign [כסימן] mentioned...

מאמר י"ד — איכות החי

פרק ו' — במין הדגים

Ma'amar 14 — The Quality of the Living Creature Perek 6 — On the Species of Fish

Among the fish [הדגים] there is a great fish [דג גדול] of the sea, called [Margin: loan — "Walfisch" / whale (וואל פיש)]; its length is sometimes a hundred [ארכו לפעמים] [cubits]...

its head is very great [ראשו גדול מאד], and it has, like the breadth [כחלי הרוחב], and it has no teeth [שעפים] [?] in its mouth [בפיו]; for there is a kind that...

[and] mixed [וערב], in number 350 [ש"ן] from the right side [מצד ימין]; and so [וככה]...

nothing [כלום]. And those defects [המומות] are called [בבס עלם]... [??] [??]...

and it has been created [וברא] with scales [?] called [Margin: loan — (פוקול)], which...

it is the time of the feeding [בעת אכילתו] of the fish [הדגים], and it is bitter [מריר], its master [רבו]... [??] [??]...

hot [חמות] and thick [ועבים] like the strength of fire [כורוע אש] [??] [??]; and the most wondrous thing is that they transform [ומתהפכים]...

fluids [מים] like these, such as [Margin: loan — "Wasserkunst" / waterworks (וואסער קונסט)]; and in their creation...

[a kind] of eye, so that there is room [רוח] for it, with the heat [החום], and it begets [מוליד] life [חיים]...

therefore it [is] always upon the face of the waters [על פני המים], and it does not...

this is it [?]: it is reckoned [נחשב] alone [לבד]; but it is reckoned among the rest [לשאר]...

and in its growth [וכשגדל] the offspring [הולד] is great [גדול] like an ox [כשור פר]; and so [וככה]...

cattle and oxen, like a [whole] land [כמו מדינה] [Margin: loan — "Groenland" / Greenland (גרולאנד)] and the like [וכדומה]...

✱

between two seas [בין ים] there is open space [רוח] where there is the heat [החום], and it begets [מוליד]...

it begets [מוליד] life [חיים], and its blood is hot [דמו חם]; and there is for it a lung [ריאה]...

the waters [המים], and it cannot lie still [להתעכב] a long time [זמן רב] beneath the [waters]...

it is reckoned like the rest of the sea creatures [לשאר בריות הים], and it begets [מוליד]...

and so it gives birth to fish [דייגים] [??] [??] and offspring [וולדים], and they come without [בלי]...

[the creature] which lays eggs [אשר מטיל ביצים] [?], casts them [Margin: loan?] upon the shore [על שפת] [the sea] [?]....

after it [אחריו] [?]; and upon the great ship [ועל הספינה הגדולה]...

then they lower [יורידו] them — the small boats [הספיגות] — upon the face of the waters [על פני המים]...

the whalers [העבדים], called [Margin: loan — "Meermann" / seaman (מערמאן)], go down [יורדים] in them; and they bind it [ויולחו]...

a man has in his hand a thing like a spear of iron, called [Margin: loan — the harpoon (האַרפון)]...

each one [ואחד] of them, in every small boat [בכל ספינה קטנה], there is in his hand...

and it [the harpoon] is half its [own] length [ארוך חצי אמתו], and its head [וראשו]...

they bind [קושרים] the rope [החבל], long like six hundred cubits [ארוך כמו ששה] [מאות אמה], to the [boat]...

bound [קשורה] to the small boat [הספינה הקטנה]; and when they see [וכשרואים] it...

it goes [הולך] and swallows [ובלע] in its anger [בכעסו] each time [בכל פעם] more, the [creatures/troops] [מחנות]...

the water [המים]; but the rope is not good [אינו טוב] there, for fear of death [מחמת] that...

sometimes [ולפעמים] the small boat [הספינה הקטנה] travels [מוליך] with it upon the [sea]...

the sea, red [אדום] its blood [דמו] which comes forth [היוצא] from it [ממנו]; and sometimes [ולפעמים] more...

and the whole is lost [והכל אבד]; and this too is a great miracle [גם הזה נס]; and in truth [ובאמת]...

the great ship [הספינה הגדולה] [casts out] the rope [החבל], and they bind it [וקושרים] to the [boat]...

the small boats [הספינות הקטנות] surround it [מסבבים אותו], and it goes out [ויוצא] and goes [והולך]...

they go down beneath [יולאים מתחת] to raise them up [למעלתיהם] so that it will not [שלא] be torn loose [יחליק]...

and they take from it [יקחו ממנו] the fat [החלב], which is the very good oil [שומן], and they boil it [וירתיחוהו]...

[Margin: loan — "Tran" / whale-oil (פ"ש טרן)]: and with it they tan [ובו יעבדו] and anoint hides [עורות]...

[they fill] great barrels [מלא חביות גדולות] with oil [שומן]; and also from the defects [המומות]...

also for the tongue [גם ללשון] they take from its mouth [יקחו מפיו]: for its mouth is very wide [כי פיו רחב מאד] up to...

and according to its great mouth [ולפי פיו גדול], and it is very wide [ורחב מאד]; and it is not...

one [אחד], and it cannot swallow [ואינו יכול לבלוע], for it eats only [כי אם] the small fish [הדגים הקטנים]...

from one great northern sea [מאחד בים הגדול הצפוני], called [Margin: loan — "Meer" / sea (מער)]...

it is the sea-fish [דג הים] called [Margin: loan — "Haifisch" / shark (האי פיש)], and how [ומה]...

[it is] very wide [ברחב מאד]: therefore they travel [יסעו] to the rear [מאחורי] of most of the ships [לרוב הספינות]...

with nets [בנדים] and sacks [ושקים] they swallow [יבלעו]; and it sucks [ומוצץ] the great ones [גדולים] like an ox [כשור]...

it begets [מולידים] life [חיים], as our Sages of blessed memory said [כאשר אמרו חז"ל] in the chapter [בפרק]...

[Facing column, continuing the fish catalog:]

and a lamp [נר] is kindled in its cave [במערה], also from this oil [גם מזה השומן]...

and cattle [ובקר], and upon them they ride [ועליהם ירכבו]...

the small fish [הדגים הקטנים] called [Margin: loan — "Sardellen" / sardines (סארדעלן)] — these are the salted fish [דגים מלוחים]...

[the fish] called [Margin: loan — "Meer" (מער)]: and between two seas [בין ים] the middle one [התיכון] called [Margin: loan — "Mittelmeer" / the Mediterranean (מיטטעלמער)]...

and these are the warm ones [החמים], and swallows [ובולעים] of man and beast [אדם ובהמה], living [חיים] in their throat [בגרון? (?)]...

the rear [מאחורי] of the ships [הספינות], close to them [לקרוב], according to whatever falls [על כל מה שיפל] into it from the sea, also...

and some of them [ומהם] are great [גדולים] like an ox [כשור פר]; and some of them are much greater [גדולים הרבה יותר] than this, and these...

of blessed memory [חז"ל], in the first chapter [בפרק קמא] of [tractate] Bechoros [דבכורות]: a pure fish [דג טהור] lays eggs [מטיל ביצים]; [and in the chapter...

[Margin: cross-reference — (ב' דע"ו) [Bava..., folio 76? (?)]] R. Zeira [רבי זירא] explains [מפרש] that their generations [תולדותיהן] [come from] one that lays eggs [מטיל ביצים] in the sea [בים]; they are not [?]] [so], but rather [אלא]...

that is to say [כלומר], a pure fish [דג טהור], for after [לאחר] it goes up [שבא עליה] in its hand [?], its offspring [?]...

they lay [מטילים] in the bowels [במעין] of the mother [האם] after [לאחר] water passes over it [שעובר עליו], and this is [והיא]...

The chapter [פרק י"א] [recte: cross-reference, Perek 11] brings [מביא] a sea creature [ים בריה] called [Margin: loan — (גנאקו) (?)]...

and it returns [וחוזר] to a place [למקום] [it had been] afterward, and there it puts back [עד כאן] its water [מימיו], [ושם תקיא אותו]...

it is possible [אפשר] that it [כי הוא] swallows [בלע] [?] more [יותר], or it is possible [או אפשר] that this is the sea-fish [כי דג האי] [?]...

the northern [הצפוני], for there is a kind [מין] of fish [דג] in the sea [בים] of the upper world [?]: to the shore [לחוף] of the sea [ים] upon the [?]...

there [שם], and it does not return [ואינו חוזר] to the sea [לים] until the months [?] of Shabbos [שבת]; and it is destined [ועתידה] to dwell [לדור]...

*

And living [וחיה]: another fish [עוד דג אחד] called [Margin: loan — "Stockfisch" / dried cod (זעג פיש / שטאקפיש) (?)]...

the land [אל מדינת] [Margin: loan — "Groenland" / Greenland (גרעלאנד)]: their length is up to five cubits [ארכו עד ה' אמות], and their goodness [וטובתו]...

each one [כל אחד] is three cubits long [אמות ג' ארוך], and its width is a quarter cubit [נורחבו רבע אמה], and it is similar [ודומה] to the land [למדינה]...

its kind [מינו], and it draws out [?ויתחוך] in its hand [לידו]: another fish [עוד דג], the horned one [הקרני], called [Margin: loan — (?)]...

one [horn] in its head [בראשו] with which it gores [אשר בו יגח], and all the days, all who rise against it [כל הקמים עליו]...

the fish [Margin: loan — "Cabeljau" / cod (פיש קאבעלאוט)]: and it is great like a [Margin: loan — "Walfisch" (וואל פיש)]...

and it has no eyes [?ולא עינים], and above its [feelers] there is for it hair/bristle [?נחיר]...

but rather this one secretes [משריך] from within [מבטן], and this one secretes [משריך]...

it goes up [?], secretes [משריך], and stands above of itself [ועומד מאליו]; but every pure fish [אבל דג טהור]...

fresh [?], and it begets [והוא מוליד] life [חיים]; and it is recounted [ונספר] as a rod of correction [שבט מוסר]...

called [Margin: loan — (?)] [גנאקו]; and whoever wishes [ומי שירצה] to harm [תבלע] this sea creature [את בריה], it swallows [להזיק]...

life [חיים], up to here [עד כאן], to taste [לטעום]: and if this kind of fish is great [ואם זה מין דג גדול], it...

this sea-fish [דג האין] mentioned [הנזכר] in the sea [בים]: another [authority] brings [שם בשם ספר] in the name of *Sefer* [עוד מביא]...

the fish [דגים] [come] on Shabbos [על השבת], on every Shabbos eve [בכל ערב שבת], between the seasons [בין השמשות]...

and it is destined [ועתידה] to dwell [לדור]; from the skin [מן עור] of this fish [זה דג], therefore there is no [זה אין] [?] passing over it [עובר בו] favor [חן]...

the western one [המערב] [Margin: loan — "Stockfisch" (זעג פיש)] is the one that dwells [הוא שוכן] in the great northern sea [בים הגדול הצפוני]...

and it has been created [וברא] with its mouth facing upward [פיו ממעל]; it swallows [בולע] and emerges [ויוצא]...

and it is similar to a passage [ודומה למעבר], with the rest of the mouths [בשאר] with which it goes [אשר בו יגח], [and] goes [ילחם] against...

the horned one [הקרני], called [Margin: loan — (האר?)] [?]; upon its [snout] [כי] like a kind of horn [כמין קרן]...

*

Among the fish of the great northern sea [בים הגדול הצפוני], a sea-fish [ים דג] called [Margin: loan — "Walfisch" (וואל פיש)]:

the one mentioned [הנזכר], and its head is very great [וראשו גדול מאד], and it reaches [ומגיע] up to...

there is for it [יש לו] one [?] [in it] which [in?] the air [האוויר]...

all of it, one [?]; its length amounts to [?]...

the lower [התחתון] there is for it two lips [שני שפתיים] [Margin: loan — "Fischbein" / whale baleen (פיש ביין)]...

in the days of others [בימים אחרים] in Europe [באירופא]: therefore they said [לכן] [אמרו]...

and the fat [is] full of oil [ומלא שומן], fat and oil [שמן ושמן]; and as they take it [מתוך] from within [וכאשר יקחו אותו]...

and they kindle it [ומדליקים] in lamps [במנורות], and it is needed [ונוערך] also for medicine [גם לרפואה]:

*

[The man-eating fish, called [Margin: loan — "Menschenfresser" / man-eater (טורף (האדם מענשען פרעסער)], its length is twelve cubits [ארכו י"ב אמות] and its width five cubits [ועביו ה' אמות], and it is wide enough [רחב]...

to swallow them [לבלוע אותם]: and already [וכבר] there was an incident [היה] one year [בשנה אחת]...

one [man] [נפל אדם אחד] from within the ship [מתוך הספינה] into the sea [לים]; and behold the eye sees [עין] when the fish comes [בא]...

upon it [עליו] until they raised [שהקיא] the man [את האדם] from its mouth [מפיו] to the waters [למים]...

the waters [המים] alive [חי]; also they pursued [רדפו] after [אחר] the fish [הדג], and killed it [והמיתוהו], and most [ורב]...

and it is settled/displayed [נכבד] [?] with it [עמו] in every land [בכל מדינה] [Margin: loan — "Europa" (אירופא)] to show [להראות]...

its width is four cubits [ורחבו ד' אמות], and its weight is three thousand two hundred twenty-four [+ 200=ר + 3,000=ג'] 3,224 = רכ"ד [Margin: numeral — recovered at 4×4: WEIGHT, not length; the figure is "(3,000) ג', אלפים" (53,000) נ"ג אלפים" as the soft 2×3 read]...

[these creatures] which are mentioned [הנזכרים], the moving ones [המתנועעים], in all [בכל] the borders [לגבולים]...

only He knows [רק יודע], for there is much [כי הרבה]...

*

the fish called [Margin: loan — "Zitterfisch" / electric ray (ליטער פיש /)], and it is light [וקל]... (הלעקטרעעיר

they cast it [המטילתו]; it fell [נפלה] at once [מיד], for when a man touches it [כשנוגע] [אפילו]... [it strikes], even [מיד] [בו האדם]

[Margin: loan — "Zitterfisch" (הלעקטרעעיר) [?]] when the limb [באבר] that touches it [הנוגע בו] is as if struck [כאלו נגוע] and stricken [ומוכה]...

which [אשר] they grasp it [יאחזוהו] by its tail [בזנבו]; or upon the death of the fish [הוא אז יאבד]... [או במות הדג]

the sea creatures [חיות הימים] and the predatory fish [והדגים העורפים]; also their wholeness [גם שלמותם]...

their fear [אימתה] and dread [ופחד] and great terror [וחרדה גדולה]: the fish [הדגים] will be [יהיו]...

and according to the opinion of the one who says [ולפי דעת האומר] there is no sea-horse [שום בריה בעולם]... [that] there is no creature in the world [שלא ים סוס]

and in [certain] open matters [ובענינים פקוקות] [?]: also there is a fish [גם יש דג] of comfort [הנחם], and it is called [ונקרא]...

but [אבל] he erred in this [שגה מזה] in its appearance [במראהו], and it is full [וכמלא] like a little [כמעט] in every [בכל]...

[it does not] lay eggs [מטיל ביצים] [contradiction-flag resolved: reads ביצים, "eggs"], but rather [כי אם] it begets [יוליד] live young [חיים? [?]]...

another sea-fish [עוד ים דג] of one [אחד] great northern sea [בים הגדול הצפוני], called [Margin: loan] the sword-fish [דג החרב]...

the swordfish (שווערד פיש) [German: Schwertfisch, "swordfish"]. There is on it [a blade] like a sword, fixed upon its whole body [?], and with it [?] it fights against those who rise up against it, and it bores [a hole] in [the hull of a ship] [?]. There is always war on account of the great fish called the whale (וואל פיש) [German: Walfisch, "whale"]: [the swordfish and its kind] gather together and surround the whale and put it to death, on account of its great size; and they tear at the flesh [?].

There is also the fish called the flying fish (פלינגענדע פיש) [German: "Fliegender Fisch," flying fish]. [It is] more [?] than the other fish: [?] it is a quarter of a cubit [?]; and these fish are skilled at seizing [prey] or at fleeing, [?] they raise themselves up [?] flying through the air of the heavens until they reach the sapphire-blue [waters] [?]; [?] and they turn back and fall again into the water like a ball [?], and they have no rest [?]; and it is [found] in the eastern [seas] and in America and the Middle [Sea] [?].

Most fish [?] [?] swim and dart about in the water, leaping up to rise into the air; but the fish that have no fins, such as the eel — called (שאלאנגן) or (בוטטען) [German: Aal / Butt — eel / flounder] — cannot rise to the surface of the water and only ever sink down into the depths of the sea. And consider [?]: just as a body [?] floats easily upon the water, [?] so too the fins enable the fish to rise to the surface; and when a fish moves its fins it can rise and fall as it wishes, and it has within it [an air-bladder?] [?] [?].

There is the fish called the cod (קור קגור) [German: Kabeljau, "cod"], found in (זעט / ויטטען) [Bergen-See / the sea off Bergen?] [?]; and there is also the (זעט / ויטטען) [German: ?] [?]; and there is one called (שאלאנגן) or (בוטטען) [eel / flounder]. By its appearance [?] sometimes [?]; its two eyes [are set] one beside the other [?]; and it is the only one of all the fish [whose] eyes [are both on one side]; it is white below [?]. It has both its eyes [?] on one side of its head, and it cannot see [?] [?] with both eyes — its eyes are on the right; sometimes one is found that has eyes on the left, [so that] one [kind] sees toward the right and the other toward the left, and they cannot [?]. And every one of the fish [?] its back cannot bend to look behind

it [?]. There is a fish called (קור) [cod] — for, just as men are born one from another [?], so too [?] [?]; and there is a fish called (טלבט) [German: Butt/flounder?] [?]. It is broad [?] very [?]; and it is found greatly in the country of (האלאנד) [Holland] [?] [?] [German: ?].

The herring (העריג) [German: Hering, "herring"]: it gathers in great shoals in the bays near the shore [?]. A man should not put to sea in a ship [to catch it] in summer-time, for it dies on account of the heat [?]; for [these fish are] like... [?] one keeps them [?]. The fishermen who catch them [keep them?] [?]. [It is] just as [?] [?]. So it is in the midst of the sea, in a place [where] it is impossible [?]; [?] do not fill up [?] there; and the catch spoils on account of the great [?]. Thus, at the start of the [season?] they reckon the appointed times [?] [?] by the thousands. There are kinds, such as (נארוועגין) [Norwegian] and (ענגעלאנד) [English]; (האלאנד) [Dutch] [are] born from them on this side [?]; the island of (שאטלאנד) [Scotland] [?]; [?] in all the provinces (גלילות) [German: Holland?] (ארוסי) [Russia / Russian]. [Before they go far off,] the place of their birth [is] many days [?]; and when they go still farther off from the place of their birth, then they fall [in value?] [?]; [?] more than all the fish of the sea — for apart from what is bred from the children of [?] [?]. And how great are the works of the Holy One, Blessed be He! [How great] men's food [?] from the sea-creatures (חלפים) and from the [?]:

how great a work! Apart from what is bred from the children of man, men eat of them the great fish that are caught in the sea [?]. How great are the works of our God! He prepares the food of the whole world from the gathering-places of land and the distant seas [?].

פרק ז' במין הרוחשים [Perek 7: On the species of the creeping creatures]

the crawling creatures and those that have short legs — these, according to their kinds [?]. There is one called the crab (מילד קרעבס) [German: Mildkrebs / Krebs — "crab / crayfish"] [?], which dwells in Asia (באזיא) and in Africa (אפריקא) and in America (אמשריקא) in the provinces (במדינות).

all its body. There is on it [?] upon all its body; from its body grow two shells, set like horns (קרני) [?]; and its legs and its claws (הסקרים / הסקגרים) [German: die Scheren, "the pincers"?] [?] it can [?] to bring out and to draw in [?]. The female lays [its eggs] on the sand on the shore of the river [?]; the sun [?] [warms?] them [?]. After some [weeks?] [it returns] to the empty place and fills [the shells?] [?]; [?] living creatures [?]. Whenever it [?], the soft body [emerges?] [?] upon the eggs

and [the young?] hatch [?] [?] living [?]. There grow [?] joined to it [?] thin [members?], with which to swim [?]; and they sit [?] flesh to flesh [?] [?].

[There is one] like the eel [?], which grows in the water, and [the kinds] that grow on dry land and eat vegetation (דשא עשב השדה). The large ones are like an ox [?], weighing four hundred liters (ד' מאות ליטר) [?], and their value is reckoned at many [coins?] for selling [?]. And when the children of men eat [?] [?] [?]; [?] it gives birth, and [?] not [?], for they cannot [keep?] [?] in a barrel [?]. The fish [?] [?] for the crab [?]: the [shells?] are set close around it [?], [?] until [?] them, or [?] [?]. And these [are] mighty [?].

There is yet more [than one kind]: [?] the male reckons [its years?] [?] [?] eight [?], and its weight is four hundred liters (ד' מאות ליטר); and when [?] [?] the children of man [?] [?]; for the [?] [?] in great danger [?], for the crab [?] [the cold?] [?] great [?] until it is destroyed [or] it joins them, to [?]. There is yet another kind [?]: [?] [?]. And the female sometimes lays [eggs?] [?]; and when she lays the eggs [?] one [each] in [its own] hole [?] — the little ones [?] [?]. The giant crab (ריזען קרעבס) [German: Riesenkrebs, "giant crab"] — it is bigger [than these?] and weighs eight hundred [liters?] (ח' מאות) [?]; its shell [?] [?] ten men [?] running together [?] cannot [overturn?] it [?]. It lays twelve hundred eggs (י"ב מאות ביצים) [?], one at a time [?], each one as it [?] [?].

There is a kind [of mollusc] [?] [whose pearls grow] between two shells [?] — the [shells] called the pearl-mussel (פערל מושיל) [German: Perlmuschel, "pearl-mussel"]; and the pearls (מרגליות) are within them [?], and sometimes within the body [?]. There is a kind [of mussel] in this [species]; there are little ones [?]; (נ"כ) [?] [?] [?]; [?] in the body of the living [creature], in its inner parts [?] [?]. For the pearls (מרגליות) — this is a kind [of growth] within the body [?]; just as a sickness, the stone (האבן) [German: der Stein, "the (kidney/bladder) stone?], grows within a man until the death of the owner of the body, so too the pearl in the body of [the mollusc] grows from within the shells [?]. [?] does not take [shape?] from the shell [?]; [?] a green appearance [?] [?] — [it is] a great loss [?] [?]; [?] are filled [?] within it [?]. But it is fashioned by the work of an artisan [?] — [indeed,] by the work of God's hands [?].

In the days of the warm season [?]: among the species of serpents (נחשים) there are small and large [?]. [?] in particular [?]; in the land of the north (בארץ צפון) there is none among them [that has?] [?]; the ring-snake (רינגעל שלאנג) [German: Ringelschlange, "ring-snake / grass-snake"] [?]; and men learned [?] them [?] to lie in wait [?] [?]; and there is no [?] among them, [?]; and there are those that have hidden teeth, and they do not chew [?] but only swallow [?] whole; [?] can

swallow living [creatures] [?]; [?] cannot [?] to enlarge [?]; [?] at the time of [?] much [?] in food, and [?]; my associates [?] together [?]; and all that grow old [?] sleep all the days of winter and awaken in [the warmth?] [?]. There is [?]:

[?] the rattlesnake (קלאפר שלאנג) [German: Klapperschlange, "rattlesnake"]: they dwell in Africa (אפריקא) and America (אמעריקא); [?] its length [is] three cubits (ג' אמות) [?]; [?] it has scales (שריונים וקשקשות) [scales / scale-armor] like the [?] [?] and the children of [?] [?]. There is [poison?] in their teeth [?]; [?] no [?] in particular: in Africa (אפריקא) there is [a snake?] called (נאם טינק / נישט גיפטיק) [German: "nicht giftig," not venomous?] [?] [?]; [?] also among them [are some that] have no [venom?] without any harm [?] [?]; [?] all the serpents have [?] ears [?] and they hear from afar [?]; [?] teeth [?] among them, and they bite [?]; [?] swallow whole [?]; [?] more [?] in food — [some eat] vegetation, also fruit, also living creatures [?]; my associates [?]; and all that grow old [?] sleep all the days of winter [?] in the warmth of the [?]. There is [?].

[Again,] the rattlesnake (קלאפר שלאנג) [Klapperschlange]: they dwell in Africa (אפריקא) and America (אמעריקא); [?] it has scales (שריונים וקשקשות) like the [scales?] of the crab (הקרעבס) [?] and the children of [?]. And this is [a mark] of the providence of the Creator over the creatures: for [?] [the rattlesnake], when it [moves?], sounds its rattle (קול הצלצול) [German: Klapper, "the rattle"], so that it can be recognized [from afar?] before it [?] is able to overtake [its prey] [?]; and they bite [?] beast or man [?]; [?] little ones [such as] the rabbit (כארנקעל / כארנבט) [German: Karnickel, "rabbit"] [?] or a flying bird passing before it [?], [and] when it [seizes them?] it tears [them] to pieces [?]; and behold, when it acts and runs [?] in the depths [?] a man [?] at the time when it is very hungry [?]; and sometimes [?] it breaks [?]...

and breaks [?] upon a man who lies asleep on the road, and does him no harm [?]. The cobra / spectacled snake (ברילטן שלאנג) [German: Brillenschlange, "spectacled snake / cobra"]: on account of [?] [?] the [serpents?] [?], and its length [is] fifteen cubits (ט"ו אמות); and there is none [longer] than it among all the serpents [?]; it is the largest of all the serpents [?]; they dwell in [?]. It is more venomous (מגיף) than all the serpents in the world [?], and it swallows [its prey] whole [?]; for as [creatures] draw near to it, it casts upon them a spirit [?] — its breath [?] — [so that they are unable] to flee from before it; or it leaps upon them and seizes [?] its [prey?]; and there is no [remedy?] at all. The people of India (הודו) eat its flesh [?].

These serpents do by their nature change their skins (להחליף את עורם) in the spring-time, in every species, and their appearance [is renewed?] toward them; a new skin [?]. Sometimes the children of men fill [?] [?] in the cord [?] that is girded

upon it [?]. There is [?]; the python (פיפטר) [German: "Pifter" / Python?] [?] does not fall [?]; it bears [its] life [?]; and [?] they make of [the serpents] theriac (טריאק) [German: Theriak, "theriac / antivenom"]; [?] they keep [them] for the most part in a pen [?] [?]; and their appearance [?] toward a man [?]; and there is no harm at all.

There is [a serpent] like the fish-eel (פיש אאל) [German: Fischeal, "fish-eel"], which we mentioned (in the previous chapter) [?]; and it [?] more [?] like the rotten [?]; [?] also sometimes [?] [lays?] eggs [?]. In Africa (אפריקה) and in India (בהודו) there are eastern serpents [?] [?]; in our country there are [serpents] that have wings, called the flying lizard (פלינגענדע איידעקסא) [German: fliegende Eidechse, "flying lizard"], [yet] they cannot fly through the air of the heavens [?]. On the shore of the [river?] there is a large crocodile called (קראקאדיל) [German: Krokodil, "crocodile"]; and every living thing it finds in the water it [seizes?]; and it also goes upon the dry land [?] [where it is] strong [?]. Its breadth [is] a cubit [?]; and its tail [is] longer than all its body. It has on its four feet three toes (ג' אצבעות) [?]; [?] to tear [?]; and the female lays fifty eggs (נ' ביצים) in the year. [?] and warmth [?] [?] the [movement?] of the limbs [?]; and how great [?]. There is another kind [of crocodile?] [?] in the depth [?], from within the earth [?]; and it eats [?]; and it grows old [?] [reaching?] fifty years [?]; it feeds [?] [?]; and all [?] it grows large [?] [?] just like [?] [?].

and also other water-creatures [?]; [?] or any beast [?] [it devours] whole [?]. It also bites [?] a man [?], and its tail [?] — this is [?] until [it appears?] like a great beam [?] upon the wood [of the riverbank?] (אצל היער) [German: das Ufer, "the shore"? / "the forest"?] [?]; and if a man is not careful of it, it can reach [him] [?] with its long [tail?] and kill [him] [?]; for its skin [?] upon it [is] clean and shining, and one sees within it [as] before the mirror called (שפיגיל) [German: Spiegel, "mirror"], as is brought [?] [?]. [As regards] those who are bitten by the scorpion (העקרב): it is in the wisdom of [the matter] [?] that they make the image of the scorpion (צורת העקרב) and lay it upon the place of the bite [?]; as is brought in the words of our Rabbis [?]; he refers [?] to [?]; and the matter is a wonder [?]. They place it [?] upon the place of the bite [?], and one binds [it] [?]; [thus too] the covenant (ברית) of circumcision of every infant who has not yet been blemished — and he is healed [?] — for the constellation Scorpio (מזל עקרב) [?] [governs?]; and so our Rabbis said, as brought in my Bereishis Limmudim (כמובא בבראשית) [self-reference to the author's own section of Sefer HaBris] (in parshas Lech Lecha): as the Holy One, Blessed be He, said to Avraham concerning circumcision; and Avraham fell upon his face to the ground (ויפול על פניו ארצה),

and a scorpion (עקרב) came and bit him, and he was found circumcised (ונמצא); and trembling seized him from the sight of it (מחזתו רעדה).

[The parenthetical "(פרק י"א)" here is a cross-reference, not the current chapter number.]

ח' פרק — On the Species of the Creeping Things (במין הרמשים)

The naturalists have said that the small creatures — the tiny ones — are exactly like the great ones [in the perfection of their formation]; indeed, even in the smallness of their structure they surpass the larger ones in the wonder of their make. Said the naturalists: the formation of the tiny ones is just like that of the large ones [?]. Some of these creatures come into being from putrefaction, or from food and the like, while others come into being only from their parents [?]. And [the dispute] falls upon the matter [of spontaneous generation], and those who maintain this hold firmly to their opinion and find justification for the matter — for [they hold] that this very thing is implied by [the verse?] "[every] living soul" [?]; and they bring proof from the elements, [namely] that a body or living soul comes to be from one of them [?]; for [they say] God, blessed be He, did not need to create a new creation for this. And this [their proof] is a manifest falsehood, for in the six days of Creation the Holy One, blessed be He, made the heavens and the earth and all the species [destined] to come into being; and the number of the species [is fixed], and they always preserve their natures. There is nothing new under the sun: that a creature should now come to be that was not already [created at the beginning] — [this is impossible].

A creature whose form appears to us as something new in fact already existed among the species; the matter is well known, for in the six days of Creation all the species that were [destined] to be already were, and [henceforth] nothing is added and nothing is diminished. And the meaning [of "creeping things"] applies to all kinds of vermin such as these, whose forms do not come into being in the air, and from whose [generation] nothing falls [as a new species]. This too is not the view of the Sages of Israel [?]: some [hold] tiny creatures come into being together with large ones; and so [too] by the nature of the earth [the elements] are always mixed within it, and by this means [generation occurs] in this manner; and so [too] by the nature of the air, [the elements are mixed] within it [?]; and so [too] by the nature of the water, the waters always teem [with life]; and so the waters teemed in this manner [Bereishis 1:20, "Let the waters swarm"] — when the waters teemed in this manner, a living soul came to be; and likewise when the waters teem [now], it is just as it was when the waters teemed at the

first. As R. Akiva mentioned in the chapter cited, and herewith the number of the species [is established].

But Israel did not make the waters teem [anew] — rather, it is a gathering of water, for all the foundations [of nature] teemed [with] a living soul; and herewith the number of the species: they always preserve their natures, which never change. And this [opposing view] is a manifest falsehood, against the words of the Rambam [Maimonides], of blessed memory, who wrote in his commentary to the Mishnah — and concerning this matter his language is good and right, for "true and rightly fixed is the matter."

Rashi, of blessed memory, [holds that] there is now a species [of worm] — [some say] maggots and the like, of blessed memory. And how is it with the salamander [סלמנדריא]? And likewise the salamander is mentioned by R. Akiva [?]: I have seen [?] — [whether] this or that. And as for [the claim] that God, blessed be He, must create a new creation [for every fresh species], this too is a manifest falsehood; for what the naturalists relate concerning the species [?]: from the very nature of earth, water, air, and fire — [these elements] are always blended together. By the nature of the earth, [the elements] are always mixed within it, and in this manner [generation occurs]; and so [too] by the nature of fire, in this manner; and so [too] by the nature of the air, in this manner; and likewise by the nature of the water, the waters always teemed.

The waters teemed by the nature of the water — when they teemed in this manner, a living soul came to be; and likewise when they teem [now], it is as when they teemed at the first. Therefore Israel did not make the waters teem [anew]; rather, it is a gathering of water, for all the foundations teemed [with] a living soul; and herewith the number of the species — they always preserve their natures. And this [view] is a manifest falsehood, against the word of the Rambam, of blessed memory, in his commentary to the Mishnah, the [passage] cited; this is his language. And the language of the Sages is good [?]: [and] the matter of God's "breathing in" [נפיעה] is true and rightly fixed, and "true and rightly fixed is the matter."

[The text continues:] in the manner that no falsehood can fall [into the account] — there are species without number and without count [?], [creatures whose generation] one cannot resist [?]. And say [further?]: "the drink is good and fair to behold" [?] at the time of their generation, and you will see beautifully [the wonder] when they come to be [?]; the species of vermin that are [thus] established — in the manner [described], so that no falsehood should fall [into the account]; and one cannot resist [the conclusion?].

[The text continues, from p. 218:] [a thread does not go up upon it?] [?] — and the matter does not depend on these many [creatures], for [some come] within the days of [their generation] [?]. [They come into being] from the few that fly, the small ones; and at first [?] their generation was [thus], and they make for themselves a living soul. And our eyes have seen this [?]: the closing of the vessel [i.e. the body], whether [the creature] flies and lives, or whether it is born from its father or its mother [?]; [each one is] like all [the rest?] [?]. And [as for] the one that flies, [it casts?] within [it] the covering of the vessel [the body], to cast [their kind] into the waters; and the waters always teemed. And the microscopes [המשקפים], [showing creatures] without families [?]; and they fall into the waters [?]: there are species in their tiniest [forms], and upon them [?] — many things; and places that are obscure [מסוגלים]. [They generate] without a family [of their own], by their nature, and without [the seed of] their parent — that is, [the matter is] that it is impossible that maggots be born except from what [already exists] [?]. For this reason it is thus [?]: a worm [תולעת] is [generated] by [?]; and there is no doubt in this matter, and there are no families [in the strict sense] for all the families of the maggots.

עוף [Fowl] — "I have found written in [Sefer] Bereishis" [?], regarding the heavenly bodies [לימודים], that they have wings, by means of which they cast [themselves and] take flight in the air, and the like. And in my [own] knowledge too, this understanding is [a thing] surpassing [my powers?] [?]; [some say] maggots come into being [thus], and this too [stands] against what the arranged Gemara teaches [?], and as Mar Yosef said: "the Holy One, blessed be He..." [?] [in tractate Shabbos?]. And [as for] those who investigate the species of generations — they find this [?].

The generation of the small ones [comes] from the sweat of man, [arising] after the man's perspiration and after [he puts on] the garment he wears — and at first [?] their generation was [thus] — and the louse [כינה] is found upon that same man, the one who perspires [?]; and there are those divided over its generation, who hold that the louse is brought into being from the flesh that comes to be from the sweat of man [in the first chapter of tractate Shabbos? — בפרק קמא דשבת]; and our Rabbis, of blessed memory, [said]: "the louse is of the creeping things" — [a creature] of [its own] kind. And so too, beyond [this?], what comes into being from putrefaction — species of tiny species of vermin, species of generations [arising] from putrefaction, which fall therein; [also] fine dust, which hovers [in the air], casting their generation into the air that hovers — such as the moth [?] and the like, a living soul, all of it; and so this generates others, and the like, just as some species of fish [arise] in the waters; and as for the fish [?] — for in this

manner [their generation comes about]; for it is impossible to know how many species of [kinds] there are, and how much, and why, and to what end in this [?].

All of this is known [to Him], and all of it [stands] in His supernal wisdom and His supernal knowledge — until, [were] there one species lacking, [the whole order would be lacking]; yet it is hard [for us] to understand this — how, and why. Now come and see the holy wisdom — "and blessed be He who spoke and the world came to be" — that He, may His name be exalted, said, and it was, [each creature] established in the best and fairest manner, and this is its purpose; for in this [?] [Numerical impossibles — see report]: there are eighteen [18 = ו"ח] species of [ants? נמלים], and a hundred [100 = מאה] species of [gnats? יתושים], and a hundred-and-twenty [120 = ק"ך] species of flies [recte: וזבובים] [?], and a hundred-and-forty-nine [149 = קמ"ט] species of [worms? נרטיין] that are hidden from our eyes [הנעלמים מעינינו] — and the like, in the rest of the small creatures, [creatures so fine] that the senses [cannot grasp them]: they have no number, and the tiniest among them are beyond inquiry [אין חקר].

[There is an optical instrument] called אופטאסיאנא טירכין [Greek/Latin loanword: an optical instrument, i.e. a microscope — reading uncertain], and in the foreign tongue וויק ווערימליך (ובל"א) [German loanword: *Weichwürmlich(e)*, "soft little worms" — reading uncertain]. Its measure [reaches?] to a part of one part out of ten myriads-of-myriads [רבי רבבות] of [a single?] fine grain of sand. How small [are some?] of them! Yet all of them are alive and enduring, in the best and fairest manner that is good and fair to them — and this is His purpose, for by these [tiny creatures] His power [is shown to be] greater [?]; and His ability [reaches] further [and faster] than what is seen in His great creatures upon their stations — the stars [moving] in their orbits (במסילותם) [?]: great ones [?].

[The text continues, from p. 219:] over all these [creatures] He keeps watch, examining with precision each and every one of them before His own presence, for His particular providence [ההשגחה הפרטית] is over them. They are not [provided for] merely in general [terms], but in [every] detail and particular over all His creatures; with precision and in detail [He attends to] the fineness of their inner sinews and their limbs, [each] according to its abundance of mercy [?], His providence [extending] to set each one upright and to establish them as is fitting. And do not wonder at this [?]: [behold] each one and each kind of them before Him — for in His humility He casts [His gaze] down to see what is beneath the earth; and by reason of His greatness — His power and His might — [His] world without end, [it is impossible] for any to say "thus far does it reach," and no more.

וכלל [And in sum] — A great [principle] I deliver to you, my brothers and friends: for just as He, blessed be He, is without end, and His humility too is without end, even in the smallest [matters], by no means [does He fail to attend] — He does not keep watch [merely] in general, as the Rambam, of blessed memory, [held], and as is implied by [his words?] [?]; rather [He keeps watch in every particular]. And let it not seem hard in your eyes [?] — for is it not so that even with the living creatures of the great seas, [which?] are surpassingly many [?], He keeps watch over them in everything? With understanding He fixes [their nature] in [its] particulars; and He keeps watch, examining [?] each kind by way of [its] particulars — not in general only. [Open] your eyes [and see] how the King, the Holy One, who is in heaven, [keeps watch] over the creatures, even at [their] lips [?] and in places that are not [maintained?] [unbroken places], with His good knowledge; and in all this — [behold] this supernal Watcher.

[The text continues:] He, blessed be He, is without end; so too all His attributes are without end; and His providence too is thus without end; and the One who keeps watch does not keep watch [merely] over the species in general — but in [every] detail, exactly as He is the holy King in heaven [?], He keeps watch [over creatures] at [their] lips and in [unbroken] places that do not cease [?]. His holy nature is known, and in all this the supernal Watcher [attends]: He, blessed be He, glorifies Himself in this — just as the poet said in [his] Song of Unity (שיר היחוד) [Shir HaYichud], "the wing of [tiny] birds [?]," [showing] how He created [them] with precision and revealed [?]: [He gives them?] their blood, and within the void [He set?] the spheres of heaven [?] [Lacuna]. [His providence is over the] smallest, [for He is] great without limit; and [He attends to] every place, [even] the impure [?] — "a great wind, [yet] it does not overthrow [Him?]" [?]. Likewise everything beneath [the heavens] is before Him, blessed be He, [no] thing turned away from Him; only the wicked one [?] [stands] of evil scent before Him, [and] none else.

[The text continues:] [open] your eyes [and see] how the holy King in heaven keeps watch over the creatures at [their] lips [?], and in places that are not maintained [unbroken], with His good knowledge — His holy nature is known. And in all this, the supernal Watcher: He, blessed be He, glorifies Himself in this; this is its meaning, [the verse] "holy, holy" [?]: for in the brilliance of the word "holy," [His] great providence [shines?]; and a place that is not pure [?] — and a place [that has] no purity at all [?]; "a great wind" does not overthrow [Him]. Yet even [over] all that is beneath [the heavens] there is, before Him, blessed be He, no thing too small [?]; only the wicked one of evil scent [stands] before Him, [and] none else. As [it is written], when [a man] is occupied in study and in [the

fulfilment of] His commandments and in His service, then [doing] all that is good and kindly [is fitting?]; and so [too] in the world. Know in truth, [as it is] remembered and made plain and set apart from all the [rest] — holy [is He]; for in the brilliance of the word "holy" [?], His great [providence reaches] to the end without end. The holiness of His world: of [His?] world [?].

והיותר [And what is more] — A wonder in this is that He, may His name be exalted, [keeps watch?] over each and every one, exactly as He does over [the rest?] before Him — for in His own image and in the details of [His] particulars over all His creatures He attends with precision, to set right the fineness of their inner sinews and their limbs [?]. He is mindful of [their] thought and [of] each moment [of birth?], for by His desire — for in His greatness His providence is magnified [extending] beneath the earth, and in every place that is where [is found] the fullness of His being; world without end — let no one say "thus far does it reach," and no more.

[The text continues:] A great providence of His it is, over the heavens above, and likewise over the worlds and their inhabitants, the great majority of which [?] [He set?] in the precise [order] suited to them, to gather them in [?] and to establish them as is fitting; and this is [His] particular providence over the world, with the right [providence] over each kind. And He is mindful [?] of [their] thought and of each moment of their generation [?]; in His desire — for in His greatness His providence is magnified to set [things] right [?]. And in His humility He casts [His gaze] down to see what is beneath the earth, and [over] the deeps; the wing of the spheres of heaven [?] [Lacuna]. "And the fullness of all the earth is His glory" [Yeshayahu 6:3] — that is to say, with [His] entire watching over all the worlds, and with precision over all the worlds, [and over] all His deeds — "and the fullness of all the earth is His glory."

[The text continues:] [He provides] sustenance and food for all the creatures with abundant mercy, [giving] to each kind from them their proper food, and sweetening it for them as is fitting; and [He attends to] the small creatures, the worms [התולעים] and the hidden ones [?]; there is for each and every one of them, from His own [bounty], its proper food, and He does not neglect the moths [or] mountains [?] [reading uncertain]. And He recalls [the tree-creature?] — a tree-cavity called בויס הייכין [European loanword: perhaps German *Eichenbäus(lein)* / *Häuschen*, a name for a gall or tree-dwelling creature — reading uncertain]; and its fruit [contains?] complete hundreds of known species of living creatures [מאות מיני בעלי חיים ידועים]; [the creature is] called ברענטעסטעלין [European loanword — reading uncertain], and in the language of so-and-so [ובלשון פלניא] קרדהפאוי

[European loanword — reading uncertain]. [It is] among those that He sustains in its flesh and its body and its shell — [the species] that are well known. And so too the greenery of the field, which the Creator created and [over which] He labors [?]; He sustains every [creature] [Lacuna] — by those who provide for them, He sets them up [?]; the Creator, blessed be He, must [provide?] for each kind whatever profits it [?], [each thing] according to its source [למוצאיו] [?] — [these are] the generations without lack: [He set] in His world [each creature] in its place; and so He created, over all that He created, to give life to them — a living soul in every living thing.

[The closing lines, p. 219:] He is the God of all the creatures and the Master of all the generations, who [allows] nothing [to fail] — a number [of them], and souls beyond count, [whose] lack [He makes good?]; [He provides] over all that He created, to give life to them — a living soul in every living thing. For those who walk and tread upon the [tracks?], [bringing?] the gathered ones [or: the spices] down from the mountain to build with them [?]...

[the providence peroration continues]: whether [the creatures within the rock] are in turmoil, or whether they are large; and if they are large, they are not detached from one another, but many of them are found together within the stones, formed in abundance like orchards [כפרדסים]. Whether known to us or unknown, the stones from which they were formed were each one shut and closed off on every side. By our own eyes [we may see] how the Omnipresent prepared for them everything needed to sustain them — providing them also food and sustenance in the very place where they sit. See how they show that there is a Creator, who put into the heart of these creatures — those within the stone and within the dust beneath the ground — [the wisdom] to fashion for themselves a hollow dwelling in the void, and to come forth into the air of the world; and this is a wonder. From all this, [we learn] that this too is the work of God: that He prepared for them food and sustenance, for there is a Creator who watches over [the world] — for everything is His handiwork. He formed within the rock [creatures] in the earth, concealed [from sight], and prepared for them food. [The Creator] who set a stone over them to give them light: this is His doing, and is no vanity.

*

And now, O reader of understanding, after you have come to know God, it is fitting that you exert yourself and labor for your livelihood while casting your reliance upon Him: "Cast your burden upon the Lord, and He will sustain you" [Tehillim 55:23], according to the way of nature. Do not be idle, [waiting] to be

sustained without effort — and so come to travel in faraway lands and on dangerous roads, and on great wearying voyages, wandering without rest. With all this, do not, heaven forbid, fix [your reliance on yourself], and do not set your heart to accomplish things by your own strength alone, heaven forbid. For our Sages, of blessed memory, said: "A man can [ruin himself in an instant]..." — for [a man's success] rests upon Him; and it is the Blessed One who guides your hand in whatever work you do. [Therefore] take from your own hand a portion of charity, and [arrange your affairs] in proper order. [?]

and [look to] the labor of six [days], on this day, for the sake of tomorrow. For if [the manna] did not [keep] from the night before, [it taught a lesson:] the Holy One, blessed be He, commanded, "Let no man leave any of it over until the morning" [Shemos 16] — yet they did not heed, and left some of it over until the morning. The Lord charged His faithful and instructed them to remember the manna in all [generations], so that just as their fathers found the manna ready for them, each day on its day, so too there is a lesson to learn from it: that one should not be [anxious] about tomorrow.

For consider the ant, which gathers in summer much grain [רב תבואות], laying up its store and gathering for itself enough for most of the days of winter — that it may eat. And it is astonishing: they all fall into a great slumber [בהרדמה גדולה], congealed [קפא], without any movement at all; yet they hasten [in summer to gather] for the sake of others — [and yet they do] not [stir from] all the grain stored [within] during all the days of winter; rather they are like those who slumber. For these are matters [that merit] praise to this day. "Blessed is the Lord, day by day" [יום יום ה' ברוך ה' (Tehillim 68:20)] — thanksgivings are due to Him for all His will and provision, day by day, [providing] all His desire and sustenance day after day. Even [for] the smallest creatures [is this so], and all the more for mankind, who is sustained by his Creator — for nothing is lacking to them [each] matter on its day; and [thus did] the House of Hillel and the House of Shammai [reason]. [As it is said:] "Blessed is the Lord, day by day" — for after we have known that He, blessed be He, watches over and oversees [משגיח ומשגיב] even the smallest and most contemptible of creatures, in the way that He provides for them — what [great wonder is it that He should provide for man]? For there is nothing lacking to them of the Lord's [bounty], [each] matter on its day. **And blessed is the man** whose trust is in the Lord [וברוך הגבר אשר יבטח בה' (Yirmeyahu 17:7)].

Indeed [אמנם], [there are] those that go down to the sea and arrive [at the shore]; among them are those that come forth in their forms and shapes after some span

of time, only that — just as they emerge from the eggs — they are already in the likeness resembling the [one] called [?]; or they appear upon greenery and grass, or within shrubs [?] and the dung-heaps; sometimes [there are] three [more] kinds than there were at first.

[The insect catalogue continues:] ...they sequester themselves [or: hide] in the cleft of a tree, or in the crannies [חגיו] of the rock, or [in other] hollows; and there they conceal themselves in their recesses, to be like sealed cells, and within the stones in that place, hollow and without any contents, within the empty space. There the worms move about, and are transformed into another shape, and they change [their skin], turning into another likeness. They [become] like another [creature], or [like] something asleep at night, swathed in its swaddling — the stage called in the vernacular (וויקעל קינד) [German: *Wickelkind*, "swaddled child" — i.e. the pupa / chrysalis] — and there they put on new [garments]. And when the time arrives for the changing of the forms, [the creature emerges in a form] bearing no resemblance at all to its earlier likeness. The first [form] had no resemblance whatsoever to the [final] likeness. At first [it was a crawling creature]; [now] in the air, with [the standing] four legs; and when [the time] arrives, the [insect] has come to its complete image.

in twenty-one days [כ"א] — that is, [in some] three weeks [ג' שבועות] — some of them shed [their form]; and there are some still [within] their swaddling. From these the creeping things [רמשים] emerge. Not all kinds of creeping things complete [the transformation] to the full form immediately [upon emerging]; and there are those that spin [a cocoon]: each must spin and bind [its thread] in great labor [or: it must bind itself well in its swaddling], plunging [the thread] in and securing it. And at times the creeping things burst forth from within [their cocoons]; and there are among them some that bear neither poison nor the [aggressive] behavior of [other] kinds — some of them [come] from houses, some of them from fields, and some of them from water.

The worm called [התולע הנקרא יי] (פורפר וואָרום) [German: *Purpur-Wurm*, "purple-worm" — the dye-worm] — there are large ones among them, and many of them yield a [substance] of great [worth]. These worms are ruddy [אדומים], [of] crimson hue [צבע ארגמן]: the produce of the earth is dyed from them in [the color] argaman [purple]. From [a single] female one [grows] until it gives birth — one of them gives birth in [its] time. And there is in them a form [of some] thousand eyes [?] [אלף עינים], [the facets] moving hither and thither; in the manner of another [creature]. [The matter] of a thousand [?] facets [טייס] — there

is in [this matter] the labor of refining the precious stone [or: as in the craft of polishing fine stone], woven and complete in every direction.

The wise one called [החכם הנקרא"י] (**[?] מהדע**) [vernacular term, uncertain] — and from it comes out the worm [הרמה], and it does great harm in their dwellings [באהלן]; for the spinner [is] called (**שמעטערלינג**) [German: *Schmetterling*, "butterfly"] — and it [appears] in an image.

and there are some that make [their cells] with four legs, and [bear] two horns. And there are some [whose eyes are made] of seventeen thousand [facets] [י"ז אלפי טייס]; that is [the kind] called [?] [נראה על הרוב] — apparently the most common]. As is already known to us concerning the creeping things, [there is] the matter of **the horn / antenna** [?]. There is [a kind] whose body is [a single] eye joined together, made of four thousand [facets] [ד' אלפי טייס] — every eye [of it] joined from four thousand. [Another kind] is large; among them is **the woodlouse** [?] called (**מילבע**) [German: *Milbe*, "mite"]; and there are flying ones [מ'עופפי] among them, and there are others [called] (**[?] פיל פיס**) [German: *Vielfüß* (?), "many-feet" — millipede]: it has [a number of] legs. **The millipede / many-legged one called** [מרבה רגלים הנקרא"י] (**[?] ערד**) — [vernacular term, uncertain].

and most of the creeping things, the small ones, there are among them [those that have] horns: they serve [as a means], in all their places, round about, to know the way. By the agency of [these] three horns of the head [ג' קרני הראש], the [creature] feels and knows the path. There is [a kind] of which some bear [a load]; [and] there are among them [those] which have three horns, and [some of] twenty-two [כ"ב] [segments / horns] [?] at their tails. The Yetmianos [יעטמיוס] [?] — a Greek-derived entomological term [?] — [continues] beneath [?]; until [it] grows, the creeping things. **And at first** [the membrane:] just as the small one grows up, [the creature] casts the membrane off; and it lives, according to its species, up to seventy-six years [ע"ו שנה] [?]. [The kind] that is found and is called in the vernacular (**[?] קרעטצן הוגין**) [vernacular term, uncertain].

The camels die [?] [הגמלים המ...] (a creature-name, "camels," perhaps camel-spiders) [?]]... whose stations [תקוועטדנה] [?] — a vernacular plural [?] are many together: they go down to hide beneath a tree; and on the day that wings grow upon them, after they have reached the [final] form — [in] the place where there had been a shelter at first — they spread out and fly [יפרחו]. And first [they leave their host], [in] the place which [was theirs at the start].

in the air [they] come and go [?]; but **the eggs** [הספקי] stand always [in their place], and they multiply upon the eggs which the females laid there; one of them lays, in one summer, eight thousand eggs [ח' אלפי ביצי]. They hide [them] beneath the earth, so they may not be seen, in the depth of the soil — some [number of] holes — lest they rot. And [the matter] of the Yetmianos [?] [stands] within a hollow, the [matter] congealing, in order that [the eggs] not putrefy; for [otherwise] they would fall into a slumber, like those who sleep. They are eaten away [?] in the days of rain that passed in summer. And if [the creature] gives birth [— bringing this back] to *Sefer HaBris* — [there is] a black, blighted dust [?], and all of them blessed Him [ויברכוהו כלם] together.

The eggs [הספקי]: [the matter of] those [creatures] that toil, which prepare [the place] for it, so that one may understand them; ...and every [female] that is fitting, which is called by its proper [terms]. [There are] some four hundred [?] [ח' מאות] memorial [?], and several thousand eggs [ספקי]. And the eggs: [the matter] of the male in the work of the swarming [?], and at times they make there for themselves [a place].

[The dense entomology continues for several lines, recovered as legibility allows.] [?]

[The creature] grows until it reaches the complete form; it is very [small], yet it grows greatly in a [very] short time. And just as it becomes recognizable, it is swathed in a new membrane, and it [becomes] singular [or: solitary]; like some small mineral-bodies [מיני אבני קטני] within the body, [of the sort] that is good for medicine, and it is called in the vernacular [?]. And there is among them [a kind] that bears [a load]; the large ones — each is complete within itself, [the kind] which the Holy One [established]; and there is in them a male and females, [and the kind] called [קרענב (?)] [German: *Krebs* (?), "crab/crawfish"]; the female [lays] eggs, and behold, [the creatures] move about [זבים]; and they go forth to establish the place which [the Lord set for them].

[Mid-column marker / display numeral: כ"ח (28?, or a sectional marker)]

[some creatures] go down [to hide] in the days of rain that passed in summer. And if [the creature] gives birth [— bringing this back] to *Sefer HaBris* — and all of them blessed Him together. But **the eggs** [הספקי] stand always [in place], and afterward they multiply upon the eggs which the females laid there. One of them lays in one summer eight thousand eggs [ח' אלפי ביצי]; they hide [them] beneath the earth, lest they rot, in the depth [of the soil], [in] some three holes [ג' חורי]; and [the eggs] congeal within a hollow [in the matter] of the Yetmianos [?], in

order that they not [putrefy] — for [otherwise] they would fall into slumber, like those who sleep. In the days of rain that passed in summer [the creatures rest]; and when the birth [המולד] of the moon [comes], [the creature] rests. And if [the creature] gives birth [— bringing this back] to *Sefer HaBris* — [there is] a black, blighted dust [?]; and they all blessed Him together.

The bees [הדבורים], too, are male and female; and the females labor [in laying] eggs, each day on its day. The males [and females alike] are fashioned for [the work of] the bees [or: the male is bound up with the labor of the bees]; they approach one another, taking it in turn, and they do not labor [at the eggs except] in the matter of the bees [— that is, in the affair of the **(קעניגין)** [German: *Königin*, the "queen bee"] — and near [her]. **The eggs** [הספקין]: [the matter] of those that toil, [arranged] in proper order, the laborers [העובדים] and the [drones]; and the male [drone] of the bees, [the matter] of which [their] forefathers told. For at the house of pasture [?] [it is] so. **And this is the language** [וזוה לשון] [of the Rambam, of blessed memory]: ...congealing [things], drawn out from the body — and [the female] casts [the egg] [from it], and behold the males... they hide [them] within, and the males multiply [their kind]; lest a place be left [unfilled], they do not stir from the [proper] place, in order to be set up [aright]. And [the matter] of the spinning of the bee [הדבורי] — the bees draw the honey [from flowers] and drip the honey from their mouths, [arranging it] in honeycomb in proper order, [each] on its day. **And just as** [וכמו כן] the Rambam, of blessed memory, wrote in [the Laws of] Forbidden Foods [מאכלות אסורות] **(siman 132)** [סימן קל"ב] — citation reference]: ...honey of bees is permitted, because it is not [a substance that comes] from the body of the bee [itself]. [There is also a kind] called **(פעלץ ווערק)** [?] [German: *Pelzwerk* (?), "fur-work"]: it has no fewer [legs], and additional rows of horns [וּסְתוּרֹת]; and [the kind] called [?]: their dust falls, and behold it [is found] within them, and all of them blessed Him.

and the males multiply [their kind], so that no place be left [empty], lest they be too few to memorialize [their kind]. The male [carries] additional [features], a long body, and eyes [?]; the [creature] has a body [made of] some thousand eyes [אלף עיני], the eyes [arranged] in the manner of [the polishing of] the precious stone. There is in them the labor of refining the good stone, [each eye] joined of seventeen thousand [facets] [אלפי]; and the small ones, fifteen thousand [אלף]. [The kind] called **(מהדע)** [?] [vernacular, uncertain] — there is a large one among them [whose body] congeals, [and] one [eye] is joined together; and there are some that have moving facets [?], the facets [arranged] in proper order; and there are some [whose eyes are] of four thousand facets [אלפי טייס], and the worm [רמה]... [The kind] **(קעלער וואָרם)** [German: *Keller-Wurm*, "cellar-worm"]

— woodlouse]; it has eighteen [or: fourteen] [?] legs. And the long-bodied worm [המרתוף] — the male; and the explanation [of the matter] of the dust [is here] called [?].

[the kinds] of the small [creeping things] — they have eyes [עיני] for [the work of] life, and they [are found] without [wings?]; with legs [or: with the standing legs]; [the kind] called ([?]) **פיהל הערנער** [German: *Vielhörner* (?), "many-horns"], which has fourteen legs [י"ד רגלים]; and the millipede [מרבה רגלים] called (**ערד** [?]). The long-bodied one [המרתוף], the male, and the explanation of the matter of the dust [is here] called [?]. The greater part of the small creeping things [רמשי' ה'הקטני] have [antennae]: there are [some] of three horns [ג' קרני], [serving] in all places round about to know the way. By the agency of three horns of the head, [the creature feels and knows the path]; [the kind] called [?] — there are among them [those] that have three horns; and among them [are some of] twenty-two [כ"ב] at their tails. The Yetmianos [?] [continues] beneath... until [it] grows, the creeping things. **And at first:** just as the small one grows up, [the creature] casts off the membrane upon it; and it lives, according to its species, up to seventy-six years [ע"ו שנה]. [The kind] called ([?]) **קרעטצן הוגין** [vernacular, uncertain].

The camels [?] [הגמלים]... whose stations [תקוועטדנה] [?] are many together, [going] to hide beneath a tree; and on the day that wings grow upon them — after they have reached the [final] form — [in] the place where there had been a shelter at first, they spread out and fly. And first [they leave their host], a place which had been [theirs]; but they fly [forth].

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and they reach the great form among the small species, which we have mentioned — [the kinds] that spin [a cocoon], the thin [delicate ones] and the small ones; one of them [grows in] some span of time, only that they change into the known forms, complete and [perfect]. (...the form called in the vernacular [?]) — and there [comes] another, long and round, and they begin [?]... within shrubs and the dung-heaps, [in order] that He may prepare for them all the food fitting for them; and when [the creature] reaches [the form], it has come to its image, to the great form.

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Now then, after we have known that He, blessed be He, watches over and oversees even the smallest and most contemptible of creatures, in the way that He arranges for them — what [great wonder is it that He provides for man]? For [no creature] lacks anything of the Lord's [bounty], [each] matter on its day.

[Consider] His greatness, [for] His mercies are upon all His works [ורחמיו על כל] (cf. Tehillim 145:9), without number. "A covenant I have set [?]" [ברית שמתי] [?]. And so I shall return to the Creator, blessed be He, and to His soul-faculties [וכוחותיו הנפשיים] and their divisions [ומחלקותיו]...

to [bring about] salvation [לישועה]. **Therefore the essay that comes next [comes] in the name of "Living Soul" — this is its name** [על כן המאמר הבא בא] (cf. Bereishis 2:7, "נפש חיה" / "a living soul").

מאמר ט"ו — נפש חיה

Ma'amar 15 — "Nefesh Chayah" (Living Soul)

[The verso running header on this opening is still the stale "מאמר יד / איכות החי", consistent with Hurwitz's practice of carrying the prior header to the foot of the leaf where the new essay begins. The folio sequence continues at 110 / קי.]

פרק א' — נפש חיה

Chapter 1 — Living Soul

The living being [החי] is divided, in its faculties, into two living powers [שתי חיות], which are called the **inner** [פנימיות] and the **outer** [חיצונית]; and the outer [faculty] is itself further divided into inner and outer.

The outer [faculty] [is divided into] the **general** [הכללית] and the **particular** [הפרטית]. The general means the general locomotion — that by which [the creature] moves its whole body, in a moment, from place to place. The particular means that by which each limb of [the creature's] body is moved on its own, at its will. These are called "voluntary motion" [תנועה רצונית] — not a natural motion in [respect of] quantity and quality [?], nor even an intellective, freely-chosen motion such as [belongs to] the speaking-being [כמדבר / man].

The **inner** [faculty] of the outer is the [vital] heat [החום] — that is to say, the sensation [ההרגש]; for "heat" [is used here in the sense of feeling], in the manner of "who shall eat and who shall feel" [מי יאכל ומי יחוש] (Koheles 2:25). So too, in the language of our Sages, of blessed memory: "[the] heat [is] in his head" [חם בראשו]. And the heat [החום] is divided...

*

it is divided in the bodies of living creatures into the heat that gives sense-perception (חום המשוש), the heat that gives motion, and others. There are reasons for the heat by way of the *brit* (covenant/sign), and the [vital] heat is a single thing

of one cause, distributed throughout the body in every limb. The heat of sense-perception (חום המשוש) has no limb proper to it [alone]; rather it is the heat unique to the body. By contrast, the [vital] heat is itself the source [?], in every limb of the body — and when something touches it, whether light or heavy, cold or hot, it immediately senses it.

These are the senses [הרגשים], which exist by way of the vital heat (חום בב"ח) by nature, and by way of free choice (בחירה) — namely, what one wills of them. So a man chooses to see, or to hear; but he cannot see what is not before his eyes, nor hear a sound that is not within range; so too with smell — he smells [only] what is set against him. As for the things mentioned, by way of free choice he chooses to perceive: the eye sees objects [נראה] set before it [?], and likewise no sound reaches him for him to choose to hear unless it comes within range; and so too with smell, set against him. These are the perceptions [הנרגשים]. The faculty by which they are perceived [?] is the heat of sense-perception (חום המשוש), and it is called by another name [?].

[Top of page, c2/c3:] ...These are the senses [הרגשים]. They [exist] by way of the vital heat (חום בב"ח) by the nature of [?] this faculty, [each one] perceiving its own kind [?]. [Several words illegible across the top margin.] Therefore "[He] heals the broken-hearted" [?] (Tehillim 147:3 [?]); "and the light is sweet" (Kohelet 11:7); and many like it [?].

Therefore one limb, sufficiently warm, shares its warmth with another limb that lacks [it]; so too the senses [החושים] in the [limbs of the] body are so called [?]. These are the inner faculties [הפנימיות]; and they are called [so] in the general aggregate [בכלל]. So [the soul] is divided into "inner" [פנימיות] and "outer" [חיצונית] faculties — as will be explained in the chapter near at hand. May God help us and be with us.

פרק ב' [Perek 2] — The Inner [Faculties] (הפנימיות)

[Body heading, p. 223, large display type: "פרק ב' הפנימיות" — "Chapter 2: The Inner [Faculties]." Sub-line, smaller type: "של בעל חי / חיצונית" ("of the living creature / [and the] outer [faculties]")]

The living being is, moreover, divided into inner [faculties] (פנימיות) and outer [faculties] (חיצונית). The faculty of the inner [aspect] is called "the configuring power" [?] [the imaginative/depicting power]; and this too is divided into "inner" [proper] and "outer." The inner [aspect] of the inner [faculty] is called [?] — that is, what is stirred by the nature of the act [בטבע המעשה]. As for the

outer [aspect]: its outer [faculties] are called [?]. So, for example, [one is moved] when he perceives — by smell, or by taste, or by what he hears, or by the rest of the senses [המוחשים].

And there is a great difference between this and the inner [faculty's] perception [?]: the inner faculty, set toward it [?], restores [recalls] the senses [המוחשים] [stored] in its aggregate [בכלל]. [That is,] the brain [?] retains them and recalls [the perception] and turns it over again in its [mental] configurations [במתכונות]. To recombine [להרכיב] the senses [המוחשים] in its aggregate [בכלל] — that is [?], by the nature of [?] the brain's retaining [them] — there is a great difference [from mere sensation].

Now the wise man, who knows [?] — let him restore [recall] the senses [המוחשים], one small [item] by another [?], by their distinctions [שיעורו] in themselves [?]. So, when your mind [שכלך] grasps the bear [הדוב], then it attains in its imagination [בדמיון] a likeness to the [bear's] shape; and so too with the bear, [you recall] again the bear, and immediately you are reminded of the pain, and recall the pain — and at once [the one threatened] flees from before it [the bear]. And here is a sign of what is composed [recombined]: when one's mind perceives the bear, he turns it over and recalls [it] in his thought; and the pain [of the bite], in his memory — this [recollection] comes after that [perception]. Therefore [?] [the threatened animal], as soon as it perceives [?] — recalls the pain and immediately flees from it, by the power of memory, as has been mentioned.

For the flight of the lamb [הכבש] from the wolf [הזאב] does not prove [anything], because of its fear [מפני שיראתו] — i.e., a lamb's instinctive flight proves nothing — just like the mouse's fear of the cat [כיראת העכבר את החתול]. [That is,] the lamb, in fleeing from the bear that has already bitten it, [recalls the pain] and flees. [Body heading marker at foot of column: a star/separator before the next chapter.]

[Body heading, p. 223, large display type at foot of page: "פרק ג' ובפנימיות" — "Chapter 3: And in the Inner [Faculties]." Sub-line: "הפנימיות של החי / וחילוניות" — "פנימיות"]

ג' פרק 3 — And in the Inner [Faculties]

The inner [aspect] of the living being is called the configuring power ([?]; מצייר); but it too is divided. Its inner [aspect] is called *Madai* ([?]; חדיי) [the deliberative/discursive]), and its outer [aspect] is called *Ma'asi* ([?]; מעשיי) [the practical/active]).

[Top of page, continuing Perek 3 / Ma'amar 15:] ...for the inner [faculty], in its essence — this configuring power [?] is what is precious to it [?] in the imagination [בדמיון]; and if not, it remains suspended [תפול בו] within it [?]. So too with the deliberative faculty [?]: it is the faculty that is stirred [המעורר], when the touch [הגעת] stirs it [המעוררת], from one of the limbs of the body, by its perceptions [?]. And so it stirs [the being] to deeds [למעשים]. So too choice [is directed] to the deeds — namely, what is stirred [is] something pleasant to it [?] in the imagination, and to bring to itself something of its kind [?]; or [it is stirred] to flee [לברוח] what harms it [?] — as one perceives [?]. [That is, the deliberative faculty] is stirred to deeds for the need of its body, [drawing to itself] what is of its kind, and [fleeing] what harms it.

And the good moral traits (המדות הטובות), such as compassion (רחמים) and mercy (וחמלה) — [are stirred] in the way that horses [are stirred] by the rubbing [סיכוך] of one against another, in a place where they cannot [reach themselves]. And the will [הרצון] is what is stirred [?]; and the deliberative faculty [מדיי], stirred [?], is for the need [?].

(א) The living being is filled with ten faculties (עשר כחות). [Listed:] perception and recollection, in what is configured [?] — six senses [?]. (ב) And all these faculties are the perfect (whole) configuration (הצורה השלמיות) — the true [configurations] of the living being (האמתיות של הב"ח). It is configured (המורגם) in the heat [?]; the [eye?] is called by another name in respect to everything [?]. [There] are also distinctions between it [the living being] and what is below it [מזולתו]: [namely] the four foundations (ד' יסודות) and the inanimate (הדומם) and the vegetative (וצומח) and the living (וחי). [Several words at the head of these lines illegible across the margin.] These are the levels [?]: the matter [מהות] of the inanimate, and of the vegetative, and of the living being, and [the soul of the living] — to which point we have come, up to here, in the matter [?], to clarify the essence of the inanimate (הדומם), the vegetative, the living, and [now] the rational [המדבר]. And now let us examine man, his deeds, his soul [נפשותיו] and his faculties [וכחותיו] and his levels [והשגתו], each in the detail in which [it is] suited. May the Name help us in it. Here we have concluded [the treatise on] the living souls (נפש), in their general aggregate and in all their particulars, in the detail suited [to them]. May the Name help us in it, and He [is our salvation].

נפש הצומח שבמדבר — [Ma'amar 16] מאמר ט"ז (The Vegetative Soul that is in the Human / "the Speaker")

[Body heading, p. 224, large display type: "מאמר ט"ז" — "Treatise 16." Sub-heading, smaller type: "נפש הצומח שבמדבר" ("The vegetative soul that is in the rational/speaking being")]

א' פרק [Perek 1] — The Speaker (המדבר)

[Body heading, p. 224, large display type: "פרק א' המדבר" — "Chapter 1: The Speaker [= the rational human]." Sub-line, smaller type: "הוא האדם נברא ביום" ("He is man, created on the sixth day")]

The human (האדם) was created on the sixth day, after the creation of the living creatures (החי). And what lies before us is what Scripture writes: "And God created the man in His image" (Bereishis [1:27]). His body, moreover, is composed of matter [חומר], by way of [?] the matter of the inanimate (הדומם) that is in him — in the [lower aspect of the] foundations [?]. And the matter of the fire [?] that is in the earth (בעפר), by the foundation of fire [שבועטר סבד"י] [— a kabbalistic spelling-cipher; transcribed as printed] — when it keeps its composition fixed, so that it does not return to nought [לבל ישובין] [?]. And there is in him a matter of [?] [the spirit] that is in the earth [שבועטר סבד"י]. And the inanimate (הדומם) [in him is configured] by way [?], and the order of the levels he has received [שקבלו] — [as their measures are] each one in its place. Now, O man of understanding, know what is above you (דע מה למעלה ממך) (as in Treatise 13, Chapter 2 [במאמר ב פרק ב] — and then you will understand. And the reason: this [matter] of his is more elevated in the aspect of matter — [the inanimate] in his body being more refined and more honored than the matter of the inanimate that is in the [other bodies?]; (as in Treatise 14, end of Chapter 1 [ומאמר י"ד ס"פ א] — and then you will understand.

Furthermore there is in him still a third kind (עוד יש בו עוד ג"כ): the aspect of the matter of the vegetative (הצומח) — namely, the fire that is in the four foundations [?], together with all that is in it [?], which is the nourisher (הזן), the grower (המגדל), and the generator (המוליד), just as these belong to the inanimate, the vegetative, and the living [?]. The soul of the inanimate (נפש הדומם): he has [it], even in his navel [בטיבורו], in his mother's belly (בבטן אמו). And the vegetative soul (נפש צומח) of the living being [?] — how much more [is] the vegetative [soul] in the human; for it is more elevated in the aspect of matter than the vegetative [soul] in the [other] body, and more refined — sanctified for the sanctity of the

Name (ה'לקדוש) — as the honored Rav Chaim Vital (הרב חיים וויטאל), may his memory be a blessing (ז"ל), has said (in *Sha'ar 2, Chelek 3* of *Sefer Sha'arei Kedushah* (בשער ב' חלק ג' לספר שערי קדושה)) — that the matter [?] [is sanctified] in his holiness. And from this [it follows] that all the aspects of the body are more honored in the human [שבאדם] than in any [other] living being.

[more honored] than in any [other] living being; and [so too] the vegetative [soul] of the [human] is more elevated than the vegetative of the inanimate [?], of which we have already spoken. And so, the faculty of the vegetative soul — in which is the [power of the] nourisher (הזן), the grower (המגדל), and the generator (המוליד) [?] — is in the human; and [we discussed this] in Treatise 12, Chapter 2 [?]. And these are the simple acts of the [vegetative] soul mentioned in the previous chapter: they are in him, by way of being more honored, in the order of [creation]. Just as [in the inanimate level] none are equal in the aspect of their simple [matters], so in the aspect of their composites they are not equal in the order of creation; and their generations [תולדותיהם] are more honored, in the order of creation, [each one] more than the next [?]. And by way of example, that you may grasp the matter [?]:

How [these levels are stacked] one above another [?] — how each one is set in its order; and [consider] the food [מזון] [of each]. The nourishment of the living being [מזון החי] is [more honored than that] of the vegetative [?], and the nourishment of the human [is more honored than that] of the living being. Thus you will understand how [each] is elevated, one above another, according to its kind: the grass of the field (עשב השדה) [is food] for the living being; whereas the human — his food is more honored, and everything [is given over] to him. The food [of the human]: the trees [bear] for the human the bread of the field [?]; and most of the fruit of the trees were created only for the pleasures of the sons of man (לתענוגות בני אדם), like the vine (הגפן) and the olive tree (וזית) — for an olive tree bears no fruit [for the animal]; rather it is the grass of the earth (עשב הארץ) [that] is changed, in the food of the human, to [something] more praiseworthy than [the food of] any living being.

For just as the living being eats what it eats from [the tree's] fruit [?], the human eats this in its time and that in its time, and most of the fruit of the trees [is] only for the pleasures of the sons of man.

So too the human drinks (שותה) wine (יין) and grape-must (תירוש) and beer (שכר), and every [kind of] drink [?]; and sweet things, sharp things, and every [kind of] dainty (מטעמים). And if the living being [eats], it eats the [food] raw [?]; whereas a human will eat [grain made into] fine flour [סולת], or covered [baked]

dough [מאפה תנור], or thin wafers ([?] רקיקי), and the human will eat the cooked meat, prepared in [its] oil and blood [?], or made into a dish [מעשה מחבת], or [from] the frying-pan (ומרחשת). And just as the [living being eats] meat that it eats from its own self [— raw, in its soul and blood —] the human prepares it: cooked [in water], boiled [בשלי], roasted (צלי), broiled (פרור); and this with [one seasoning] and that with [another]. And [there are] various kinds of dainties [?] — this in oil and this in [?], and these stewed [?] and these [?] — and the difference [?] [is] in the taste.

And so too there is taste in the heat [of cooking?]; and over [it all are] all the heads of the spices (כל ראשי בשמים). The living being does not [savor them] [?]; but if it eats them [?] — [it knows them not?]. The grasses [?], the [aromatic] herbs (הבשמים), and the [?] — the living being does not perceive their fragrance [?], nor do they rise as a pleasing scent [לריח ניחוח] in its nostrils [?]. Whereas the human delights in them, in the heat [?] of fragrance [?].

And [though] the vegetative does not last forever in the world — the living being does not stand [?]; for as for the flowers (הפרחים) and the [aromatic plants] [?] [that are] good to enjoy [?] — but [the living being] does not [know to delight] in them, and does not exert itself [?] for their fragrance [?]; for it has no advantage in [savoring] them [?] [— and "for it shall be established" [?]]. But the human, from afar, smells (מריח) all the heads of the spices, and delights in the medley of the fragrance (מתרוגת הבושם), and arranges [?] [them in order].

So too there is in him [a faculty of sight?]: he is a soul that delights [?] in every desirable thing for sight (כל דבר נחמד למראה), which [the artisans] make [?] — from cast metals (מן המתכות), [things] beautiful to behold (ויפות המראה במראה), or precious stones (אבנים טובות), in [their] appearance, [in colors] like ruby-red (כאודם) [?]; whereas the living being is not so. The living being eats it all [?]; not so the human [— who finds beauty in it]. [The artisans make these things of] cast metals and polished mirrors [?], beautiful for goodness [?] — gold and silver — [in colors] ruby-red, green, white, embroidered hues ([?] וצבע רקמתים). But the living being's soul does not desire [these] for sight [?]; for they have no advantage in [seeing] them, only [in eating?]. [Several phrases here are illegible.] For the living being [will not behold?] [?] [— "thus, you too" [?] —] the act [of craftsmanship] [does not?] [appeal to them]. The mirrors [?] of gold [?] [— there is no advantage in their making for the animal] [?]; for the living being and the human do not behold [things] in the same way [?]; for the human's eyes [?] [delight in] them, whereas the living being's [do not] [?]. ...and the music

(א) [music] — [songs and melodies] — in respect to [the sense of] hearing [שמע]; and the [living being] does not [delight in it]...

Sefer HaBris HaShalem — Part I, Ma'amar 16: The Vegetative Soul in Man

Perek 1 — "המדבר" (The Speaking One) [continued]

from the sound of songs, the melodies of music, and delight. But the animal cannot delight in any of these so as to gladden its heart [as a human does]. So now, my brother, see how exalted man is above the animal — each according to its measure — and consider how, by the power that generates [כח המוליד], a man brings into being [offspring] like himself; and how the procreative faculty [המוליד] [forms] its product anew [שמולידם מחדש], and the like. This is not so for the animals; for it is doubtful whether they could ever restore to their kind the [vital] organs — the vessels of nourishment [כלי מזון] — and the [other limbs] [?].

and likewise the power of growth that is in each. For the Blessed One causes a thing to grow day by day; "[and the one who is in such-and-such] adds days" [?], so that whatever knowledge a man acquires by way of growth and intellect [בכח] — by understanding one matter better than another — comes to him through it. Such, too, is the case with one of seventy years [?]: a man of advanced years knows more than a youth [?]. And so I will set down for you in detail and explain the matter of the speaking one [המדבר], and so the judgment regarding the procreative power [כח המוליד] and all the powers of the living being that is within the human [חי שבמדבר]. The speaking one has within it all the powers — both of the vegetative [soul] and of the living [soul]. Therefore I will explain to you all the powers of the vegetative soul that is within him, each in its place. Amen, may it be His will [?].

Perek 2 — "הזן" (The Nourishing Faculty)

[Body heading, p. 226: כחות' למדבר בו למדבר לה' — Perek 2: "The Nourishing [Faculty]' is divided in the speaking one into five powers."]

just as it is in the living being [חי] and in the vegetative being [צומח]. And here are they:

(א) [The attracting power — כח המושך]. This is the power that desires to draw in the food and the drink, the power [implanted] in its composition [שבהרכבתו],

by its nature, to receive from every one of the [bodily] foundations [מכל ביסודות] — that is, what the stomach [האילטומכא] [Italian: lo stomaco, "the stomach"] holds of the food.

(ב) [The retentive power — כח המחזיק]. This is the power that retains [the matter] fit for it until the food is fully [assimilated], retaining within it the food fit to be digested, and separating and distinguishing the waste [את הפסולת] always — sending [it] to another place [?]. This is from the foundation of its composition [מיסוד שבהרכבתו].

(ג) [The digesting power — כח המעכל]. This is the power [that acts] in the stomach [באילטומכא] of man, which cooks and digests the food. And here is a striking illustration: just as a sharp, strong fire [שרף אחד חריף] — and they are in the way of [refining] in the laboratory [באלכימיקא] [Italian: alchimia/l'alchimica, "alchemy / the alchemical art"] — and a great heat, the heat of the laboratory [חום], retains [the substance] more than [an ordinary heat]; for gold and silver lose nothing of their quantity at all [לא יפחות מכמותו כלל], even if a man swallows gold [ואם יבלע אדם זהב] [?] — so too the digesting power. Gold and silver are detained in the laboratory [באלכימיאוכא] [a time] until they dissolve into their fine parts [מהחלקים הדקים]; so the digesting power dissolves the food within its composition until the food is digested.

(ד) [The expelling power — כח הדוחה / המבדיל]. This is the power that purifies — sending each good [part] to its proper place, and the waste [הפסולת] it expels outside the body [דוחה אותה חוץ לגוף]. And likewise [the other powers] arranged by their composition [שבהרכבתם] to expel all the waste from the body. For [the expelling power] expels all the harmful parts [כל חלקי הרעות] from the body of man; for if they were retained in the body they would corrupt it. It drives them out — some by way of the throat [דרך הגרון] and the mouth, and some by way of [the lower orifices, נקבי] [?] — to a place where they can be expelled without danger [בלי סכנה].

And the expelling power purifies the blood, and the purest part of it [ויותר זך שבו] it sends to the heart, and from there it is distributed; and similarly it sends [the residue] by way of [the vessels]. [The blood] passes through the channels [ברחובות] of the city [בעיר] [?] — that is, the [vessels] of the body — and it sends, by way of the veins [אורידים] [Italian: vene / le oridi, "the veins"], to the vessels of the elements/extremities [אל כלי האלמנטעים] [Italian: elementi, "elements" — here the elemental constituents / extremities of the body], the limbs of man [כאקברי].

Perek 3 — "המוליד" (The Generative / Procreative Faculty)

[Body heading, p. 227: פרק ג' המוליד מוליד בדמותו ובצלמו לקיומו — "Perek 3: 'The Begetter' — [the power that] begets in his likeness and image, for his perpetuation."]

By means of the formative likeness within the seed [המגדל את הראות במחד] [?], the procreative power forms the embryo in the [parents'] likeness — what the early ones [הקדמונים] called [ייקראהקאפי] [?] [a transliterated Latin/Romance term, soft; possibly a corpo / "the body formed"], [or as] the physicians, masters of nature [בעלי סיעט] [?], call it. For the seed carries within it small [particles] [קטנים], minute parts [from which] the body of man is built — they are like seeds [זרעים], and they enter [the seminal fluid] [?] — all according to a man's nature [?], by the [vessels of nature]; for in this there is a great wonder [פלא גדול].

And on this matter the Gaon R. Yaakov Emden [הגאון ר' יעקב עמדין], called R. Yaakov Yaavetz [ר' יעקב יעבץ], observed that there is no escape from the dispute among the commentators [מחברים] [?]. And he wrote ז"ל: "There is nothing wanting from [the power of] repentance [אין למעט מן התשובה], for in the writings of our companions, the Tosafos [חברינו התוספות] [?]..." And so wrote the early authorities [הקדמונים] ז"ל: "These said it in the name of the early sages [החכמים הראשונים]..." — for [this] is a matter close to scripture and far from the eye [?]; that is, the philosophers [המתפלספים] of the early ones [?] did not know the vessels of nature [מכלי הטבע] [?] — why scripture says "[he] sheds blood" [דורש דמים] [?], and they have not yet found [the answer], up to the formation of the embryo and its birth [המילדת וילדה] [?].

[The author cites halachic/aggadic discussion of the embryo's formation, interweaving the Tosafos and the Talmud: "כתות שאינם מקבלים" — "[there are] groups [of opinions] that do not accept [this]..."; he distinguishes "כתות שאינם" ד' בתלמוד דידן נמצא בהפלגה מאחד — "four groups that do not see"; and "in our own Talmud, too, it is found, set apart, among one of these portions." — folio 214b = דף רי"ד ע"ב; folio 219b = דף רי"ט ע"ב — soft, but legible as printed.)] ...as the Sages said: that [emitting seed in vain] is a matter of "shedding blood" [שופך דמים]. As we learn in tractate Kallah [במסכת כלה]: "R. Eliezer ben Yaakov says: Whoever emits seed in vain [כל המוציא שכבת זרע לבטלה] is as though he kills a soul [כאלו הורג את הנפש], for it is said, 'who slay [שוחטי] the children' [Yeshayahu 57:5] — do not read 'who slay' [שוחטי] but 'who squeeze out' [סוחטי]." And so said R. Yitzchak and R. Ami concerning this matter, in [the chapter] "Kol HaYad" [כל היד], in tractate Niddah [במסכת נדה] [Niddah 13a].

Now this matter is far from my eyes [רחוק בעיני]; the philosophers [המתפלספים] of the early ones did not know the vessels of formation [ההטבעה / המכלי ההצבעה] [?]. And why does it [say] "shedding blood," and yet the embryo is not [yet] given a body [לא נתנה הדם] [?] — [the answer relates] to the formation in birth [המילדת] [?]. As the Sages said, [the embryo at that hour] is "matter without form" [חומר בלי צורה] — and they gave a parable for it [ומשל בו] [this introduces the king-parable below]. The thing [the embryo] is still matter, before it [receives] form [טרם יקבל צורה]; and if a man emits seed before [the moment of] repentance — by his deed [בעניה] — it is not reckoned at that moment as a fully [formed] life, but only as a likeness [צורה] [?]; for the thing [העץ] is still matter, prepared and ready [מוכן ומזומן], to receive form. And if a man sits [in idleness] [ואם ישבר] before [the moment of] repentance, by his deed [or with intention], the [seed], which is not fit to be [a fully formed thing] [?]....

[There is] a heavier penalty upon him [than upon other transgressions] [?], like one who draws back from receiving [his proper form]; but the matter had already been [present] before [the time], the matter being "without form" — for at that hour the body is still unformed. And the soul [comes] into the animate body [חי] in motion, the soul being aroused either by sight or by hearing [או בראיה] [או בשמיעה]. This is a great thing; therefore [one who emits seed in vain] [is grave indeed], like one who sheds blood [כשופך דמים ממש]. And [the Sages] disputed [over] this — whether it is "as though he kills a soul" [כאלו הורג את הנפש] [?], for it is impossible that there be [a soul] without a body [נפש בלא גוף] [?]; this is one [view], and another [view] is "as though he worships idols" [עובד עבודה זרה]. The first one [says] it is graver [than other sins], because it draws him toward [the way of bloodshed] [?]; the second [says] it is graver [because it is like idolatry] [?]; and a third [says] it is graver still [for both reasons] [?].

"ומלבד" — The King-Parable

[Body heading / incipit, p. 228: ומלבד — large display word opening a king-parable, the mashal promised above ("ומשל בו"). The opening line: "ומלבד זה אגיד לך אחי במה זה גדול"]

And beyond this, my brother, let me tell you how great this matter is. There was a great king who had one son [ואהד היה לו בן] [?], and it was the custom of the king to [keep] peace toward his queen [לשלום אל המלכה שלו]. So too [in our matter]: the king set firm statutes [חוקה], and [under him] all the ministers and the servants were distributed [התפלגו כל השרים והמשרתים]. And one day [the matter] came [against] the king's peace [לשלום] [?]; the matter touched [the welfare of] [his kingdom] [?].

On the day the [thing was done that was] not [according to] the king's custom [בן פלוני "so-and-so" ... מנהג המלך], the affair [touched] his honor; and "so-and-so" [עמד] — [a certain officer] [?] stood at the door [על הסף] to [come] to the house of the queen [אל המלכה], to see what was being done [in] the house of the queen [מה נעשה בבית המלכה]. And the [intruder] entered [... ויאמר] [?], and stole [גזל] from the king's treasury [מאוצר הצער] [?]; and [the matter] returned [against] him [ותשוב] [?]. He committed one [crime] [עשה לי שמים] [?] — and a second: that he stole the wealth/possession [שגזל הממון]; for he assaulted [?] [violated the peace of] the queen [על בני הבית] [?], by way of [the way they came] [?]. And what is "[he] loved a curse" [אהבה] — that he had loved [evil] [?]. And the king went to demand [redress] for the peace of his house, the building of his house [בנין בית] [?], for it had been profaned [נמכרה] [?]: "Who was it that did this? [מי היה כה]" And he asked the eunuchs [והשאל לסריסים] [Italian/Greek loanword; here "the king's officers"], who answered, "[It was] so-and-so [בן פלוני], who robbed your house [אשר גזל את שלום] and your sons [שאר בניך] the little ones [הקטנים], and they cried out before him [והמה התחנונו לפניו]." And [the king] said, "[Where are they? Did you not] cry out greatly [הרבה], yet he did not heed them [שמע אליהם]" And he [commanded] the king's [men] to seize them, and [they were] sold [נמכר אותם] to the king's enemies [לאויבי המלך] — until [they brought them in] [עד שתלם] [?].

And he said to her [the queen]: "How [is it that] he could so [betray] the small children, born [in] my [house] [?] — children [whom] they said, 'they were stolen [נגזב] from the house, from before me' [מי גזב מן הבית]" And he [the thief] stole [גזל], so that on the day this happened he came of his own accord into the whole house [בא בעצמו בא אל כל הבית] and stole. And they said, "Beware [החט] [?] of this man — why has he sinned [the great sin], turning aside [from the law] [?]" And the queen [began to] go down [חשך שותם] [?]... until they brought them in [שתלם] [?] — once [אחת] — a [hundred] coins [מלוח וסרוח] [?], and the enemies [והאויבים] hated them [שמו אותם] greatly [?] [the parable's denouement is the worst-degraded passage of the page; the dependent clauses are flagged].

[The page opens mid-narrative, completing the king-parable that closes Ma'amar 16:]...who built the treasury and broke into the queen's chamber. He acted with utter wantonness; he walked back and forth and took up his stand among [?] the wicked sons of [?] this man, the thief who robbed the king's treasury. He stole the king's children and sold them to [?] the enemies. He silenced the conscience within him, thinking: "I too am a king's son, to be in the king's house and his treasury," and he behaved in the manner of those who beget many children. Yet even so, after [?] he returned in repentance. He went before the king and fell at

his feet, weeping and [?]. If he does this, the king will pardon him without any hesitation, for two reasons [?]. [?] the pious one [?] acts out of mercy and joins himself [?]; and whoever can — let his heart return to do repentance. There are precious times [?], a great and mighty good [?]; and if he does not return, he will not see [?] [the good]. With great searchings of heart [?] they brought down tears [?] like blood, weeping [?]; and they fell [?] to the depths, and as yet no light was seen.

והנמשל [And the interpretation] is plain to everyone: for the King is HaKadosh Baruch Hu, and the queen is the *Shechinah*, who pours forth and brings down abundance and brings forth judgment and justice [?]. And the kelipos and the Sa"m [מ"מ — קליפות והס"מ] — the forces of impurity and Samael] are the thief who robs the King's [treasury] [?]. So too, at the death of a man [?], a holy supernal spark descends [?]; a wanton drop reaches up to the supernal place [?] [as] the sons of the King who are from the supernal holy souls; and the kelipos seize them [?] and were laid waste by force [?]. When the wicked man stretches out his hand against the holy place [?], he steals from it the supernal spark, like a man who breaks into the King's house and sells the King's children to the enemies, [?] giving them over by force; and the King's children [were] from the supernal holy souls. The harm to them is great [?].

ואתה [And you], my reading brother [אחי קורא] — [understand that] this is one [?] who breaks into the King's house and sells [the sparks] into the hand of the enemies; their hand [?] reaches up to the supernal place. [Scripture says,] "and tell me [?]" and "tell to me [?]" — at the time of intercourse a wanton drop [?] [reaches] the supernal place and there mingles. So too from the King's house [the glory is taken] to the dwelling of his honor, into his treasury, to the holy place; and in their wickedness [?] there is no king in it [?]. Therefore let him return in repentance to the good before him, before the wantonness burns within him; he must return to the good also through fasting upon his iniquities for this sin — a complete return [?].

[?] As R. Yehudah [ר' יהודה] said: that without [?] the time of repentance, the heart shall not fall [?]; for whatever the *Mekubalim* [the Kabbalists] have transmitted [?] in detail in the world, whether the words of Chazal [?] in the Talmud, or matters general or particular [?] — the *Mekubalim* received them and the people of Israel accepted them. There is nothing that stands in the way of repentance. [?] from all the words of the Torah [?], and his words in all his books. And the *Zohar* (*Parshas Vayakhel* [פרשת ויקהל], *Parshas Vayechi* [פרשת ויחי]) writes that one whose heart is broken in repentance fasts [?] [as in] perek 4 [?]; what [?] the eyes [?] [do] in the

fasts of the pious ones, in Masechet Chassidim [במסכת חסידים] (Masechet HaTeshuvah perek 9, mishnah 11 [מסכת התשובה פרק ט' משנה י"א]). The fasts that are written [?] apply only [?] to a man by the power of [?] knowledge in his image [?]. But this is [?]: with the master of repentance [ba'al teshuvah] — he who knows [?] — he does not hold back his repentance at all, and does not fast [?]; only [in] silence all the days of his life, and he keeps far from the like of this; he removes his thoughts from all [evil] speech, and his eyes from gazing upon women; and he trembles and does good in this matter, and so too over all the rest of his iniquities.

[Body/running header band, p. 230: "מאמר ט"ז נפש הצומח שבמדבר" — Ma'amar 16, "The Vegetative Soul in Man"]

[The text continues:]...he has many [?] in his life, and great iniquities [?]. And behold, in this manner — a little water [?] [stirs] a man, [and his evil inclination] becomes aroused in him; and his deeds with him are continual; and a little bread [?] also for this good. So too a righteous man [?] subdues his [evil] inclination for great matters; for Chazal said [?] that there is [?] there with them. In this great matter, whether from food or from the sins of [?] — in keeping the Torah in its detail — this is the argument [?] in the matter of the work [?]; but with all this it is a steady thing on a [proper] way. "And Er the firstborn of Yehudah was evil in the eyes of Hashem, and Hashem put him to death" (*Bereishis* 38 [בראשית ל"ח]); in order to know the matter of this thing [of] every soul [?]; for if a defect [comes,] death without repentance — it has a great punishment [?] in the [Kabbalistic] books [בספרים].

אם [If —] To know, my brother, what good is there in this — as HaRokeach [הרוקח, R. Eleazar of Worms], may his memory be blessed, wrote in his book: [?] in everything to which a man is accustomed — the wasting of seed in vain — and a man begotten under an evil sign [ר"ם מזל / רע מזל], an evil sign shall not [depart?] in his days; and whoever is under an evil sign — even if gold be in his pocket, it turns over [?] [against him]. And he profaned his covenant earlier [than its time?], by every deed of his hands he sets poverty against all his days [?]. And this is what is written [?]: one who wastes seed in vain [is] under an evil sign [and loses his money?]. So too those who waste seed in vain cause [it] to be sent away from its place to another place without [?] — this is the secret of the matter, that "Er was wanton" [?]; and he was called wicked before Hashem [?] (*Vayikra* 18 [ויקרא י"ח]). [?] our God revealed to us and brought us near, from above, to make known that all the holy supernal worlds which descended in [?]; so that my brother caused them to be received above without [?]; to be called in those worlds

[?]. As is said: "Return [?], whole in heart, and Hashem will be with you" [?]; [?] return [?] to the cause [?] of the worlds, in mercy [?].

פרק ד ורע [Perek 4]

[Body/running header band, p. 231: "מאמר ט"ז נפש הצומח שבמדבר" — Ma'amar 16, "The Vegetative Soul in Man"]

[The chapter continues, on the towns/villages parable:]...as they said [?]: "for there are no plowers in the towns" [?]. And now know for yourself, that "the wilderness" [המדבר] is in a man by nature, not by choice and will; for there is no [?] [choice] in it; so too by nature [it operates] in him; rather, to say [?]: a witness [?] in it. Know therefore that they too are creatures whose deeds [are like] their actions; "the wilderness," called [a wonder?] from heaven [?]; as you find at the time of conception, so too at the time of [?] there is no defect [?]; he does not [?] in this. So too when he does not [act in] this matter, rather [?]; and the bringing of the voice [?]. [?] the procreative faculty acts by choice [?] in the deed and in the cessation of the deed. [?] he did not eat [?]; and this [?] which [?]; and this not [?]. And [?] repentance; and they reach this day. And it was said: "and Yitzchak pleaded with Hashem on behalf of [his wife]" [?]; "the children strove together within her [?]... if so, why am I [thus]?" (*Bereishis* 25 [בראשית כ"ה]). [The author addresses the reader:] So that you may know that this matter [holds] of every soul, that the procreative faculty, when [?]; for it has no [choice?] without [?].

[?] To know the powers within him: for all the powers within a man beget, grow great, and beget [again]; for there is no complete man like Moshe [?] and the like above them; so too at the time of conception, he sets the begotten one in its [proper] time; also at the time [when] the begetter is within nature; so too [the powers] beget, grow great, and grow in their time; and there are no forms except one after another, and so there is no [?] choice [?], and the wasting in vain [does not occur]. [?] the form [in] their essences; the begotten one and the great one [?]; therefore the form [in] the formation of the child [is] from the begetter, from the choice. And were it not [?] that they said [?]: "and Er was wanton" [?] (*Vayikra* [?]). And now in our day [?] it was said: "if a man take a woman" [?] — this [marriage] is permitted, to draw [seed] and to beget; for the man [acts] at the time of intercourse, and by this he draws [?]; [if] he acts in vain, [it is wrong,] for that which [a man] eats [?] [nourishes the body], so too in the procreative faculty he begets from the food [in] the body; and the child which is already [latent] in the begetter shall come [?] from the food on its day; eating on its day; and the watcher [?].

[The author now closes Ma'amar 16 and opens the following essay. Near the foot:]

[Cross-reference, in parentheses: "(נכוף פרק ה' מאמר [ר] [זה])" — "(see at the end of perek 5 [?] of [this] ma'amar)" — the cross-ref perek may read (8) ה' rather than (5) ה'; soft, see anomaly (b)]...to do [good] [?].

[Body heading, foot of p. 231:]

נפש החי [Ma'amar 17, "The Animal Soul in Man" — **נפש החי שבמדבר** שבמדבר]

פרק א [Perek 1] **עוד** — [The new essay opens:] And further, what is the difference [?] in a man's body regarding the animal [soul] [נפש החי]; this is in the aspect of matter [בחינת החומר] and [?]. And behold, again, in a man's body — he [the animal soul] goes about on the day the child is born [?]; and he grasps by nature [?]; in the body, in [its composition?]; in the aspect of matter [?]; and there grew [?] also the powers, and they too from the aspect of [matter?]; also [the power of] nature in all the creatures [?]; and they [are] alike [?] in their deeds [?]; and like the Kushim, called Mohren [מאהרין] — Yiddish/German: Mohren, "Moors / Black Africans", [in] their actions [?]; "let the place determine [?]" and an opening [פתח] in their eyes [בעיניהם] [?]; [?] there is also...

Sefer HaBris — Part I, Ma'amar 17 ("The Animate Soul of the Living Creature That Speaks")

[conclusion of Perek 1]

their faces greenish [?]. There are likewise some human beings [?] — for there are some children of man whose color is white as snow [?], and there are some whose [color of?] days is more [?] than [?]. Their eyes are red, and their left side [is?] light, and ... and a hunter [?] who fears nothing [?].

And behold, this [matter] does not go [?] ... their soul, in the order of the gradation, in the foundations [?] ... the living creature in soul, according to my soul [?], and their begettings [?] ... differing one from another in this [?]. And why are some men [so?] ... in the order of the foundations [yesodot] ... therefore [?] ... their begettings emerge in them with all the powers and operations of the living [?] ... in him, for what reason this [is so?] [?].

The vegetative [soul] [?] ... the animate [soul of the] living creature that speaks is drawn [from?] ... and the soul of the speaking creature is drawn from [?] ... the

soul [of?] ... and what the speaking man has over [?] the beasts: the resolving [hakavanah] of speech [?] — and therefore they cannot see [?] only at night [?] ... this does not rise within [him] (as [stated] in Ma'amar 14, Perek 1 [?]) ... the drawing of spirit by way of the foundations [?] ... and therefore [?] ... their begettings issue in them, [there being] in [them?] all the powers and operations of the living [?] ... in their [bodies?]. Therefore, by these tokens this is recognized [?] — the vegetative soul.

[Several line-ends cut at gutter, multiple words [?]]

and the soul of the beast [is drawn?] from the [other?] beasts [?] ... And the surplus that man has over the beast [?] ... I have seen, my brother [the reader?], that which is good [?], fair and worthy [?] ... the powers of the living soul of the speaking creature, which is called [?] ... chosen of all the children [?] ... is the choicest [?] of all, and the makeup [chativ] of man is fashioned [?] ... and they are inscribed [?], the secret of the [proper] measure of the stature [komah] of a man, formed in the beginning [?] ... the limbs [?] are not separated [?]. The verse [?] also wrote [?] ... bone [?], and liver [?], and lung [?], and heart [?], and the spleen [?], and the [?] ... of man, by his hands [?], according to the wisdom of dissection [netichot?] of the masters of anatomy, which is called [*Latin: anatomia*] *mashtimiyah* [?] ... And in the *Zohar* [?] ... (and I have written [in] *Tiferes Adam* [?]) ... and a book [sefer?] [?] ... And I have seen [?] written [?] concerning the soul of man — and were the man not [?] ... there would be [no] knowledge [?] established in the world [?] at all [?] ... and what one wishes [?] ... and the beginning of the formation of his body, [while still] in the womb [?] — its nursing draws short and long [?] ... the days of its standing [duration] [?] ... and yet good [?] ... the body [?], and the dust [?] returns ... unto the wheels [galgalim] of [?] ... and afterward [as it is stated] in the verse [?]: this [?] ... on it [?]. And after this, as in Ma'amar [?], this [?] ... "the Lord will command His blessing for me, that I be saved" [cf. Tehillim 133:3] [?].

פֶּרֶק ב' — אִמְרוּ

Perek 2. Our Sages of blessed memory said, in the chapter "HaMapeles" [Talmud, *Niddah*, ch. "HaMapeles" — "She Who Miscarries"; printed here בפרק המפלת, the correct spelling], that there are three partners in [the formation of] a person — the Holy One, blessed be He, and a person's father and mother [are partners in the formation of a child] [?] ... the man who emerges [is?] ... He gives into him spirit [ruach] [?] ... and the form of his face [?], and the form of [?] ... [a parable of?] a king who, [in anger?] [?] ...

[Several line-ends [?]]

drink [?], and grain [?], and meat [?] — by which a man's [body is built up?] by his own hands, according to the wisdom of anatomy [hanatomia], which is called *anatomia mashtimiyah* [?]. And [?] ... In the *Zohar* [HaKadosh] [?] (and [as?] R. Eleazar said [?]) [the matter] is explained [?] ... a child without a teacher [as the saying goes, (*Yiddish/German gloss*: קלי"ר — *read uncertainly*) "[born] knowing"?] [?] ... a parable of a man who walks [in?] darkness [?] — through the *Beit* [the womb] [?] ... as the embryo walks by candlelight [in the womb] [a Talmudic image, *Niddah* 30b — the lamp lit above the unborn child's head] [?] ... of bone [?] from the smith [?] ... and [?].

the seed [that] emerges from the father, and the spirit [that] emerges [from] his mother — these are [?] ... from the makeup [?] ... the chooser [?], and clear to you [?] ... according to the begettings, whether they be twins or more [?] ... as matter in the begettings, like dust [?] with water [?], and the [?] ... mingle [?] with the matter [?], like dust, water [?] ... combined with [?], matter [chomer] of the earth — that is, the [?], creator of all [?] living [?] ... the child and its attributes [middot]. Therefore the nature [?] inclines mostly [?]. And the attributes of [?] ... the attributes of man [?] by his choice [bechirah] [?], and the attributes of the [animal?] in him [?], and his habits [?] he is able to alter [?]. The attributes of [?] ... in particular at the time of conception [be'et bi'ah] [?], at first [?], when [?] him [?] ... [its body?] [?] ...

the embryo [?], it being [?] in the wheel [galgal] [?], in the *Zohar* [?], and I have written [?] ... falls upon them — each one of them — a portion of the holy spirit [marom HaKadosh] [?] ... And when this [?] is completed [?], the spirits of generations [issue?], most of the children [?] ... the begettings come [?] ... from the surplus [mochar] of [?] ... the spirit emerges by [her?] conception [?] ... and a great spirit comes [?], and is suckled and weaned [?] ... as the *Ari* [R. Isaac Luria], of blessed memory, wrote [?] ... And every son and the daughters that are born [?] ... this holy spirit [?] and clothes itself in him [?], and through this he is [?] ... of the children [?], and there was not in it [?] yet the spirit of [?].

the child is born [?], by reason of the lack of clothing [chesron levush] [?]. And all the holy ones [?] ... its operation [?], and the secret of the matter [?] ... its troubles and its travails [?] in childbirth [?], and youthful [?] ... and old age [?], and good fortune [?] ... [for the merit of?] knowledge of action [?]: the Lord [Elokim] forms it in [the womb?] and reveals [?]. And [the matter is] that all the powers of [the?] [child?] ... to be a righteous man [tzaddik], the right hand of [?], or [a wicked

man?] [?] — for these [are?] formed [?] [a measure of the proper stature?] [?] ... as my heart [knows?] [?].

in particular at first [?]: the very same drop [tipah] [?], the begettings come from man [?], and the [?] ... And after death, [whether] to nullify [it?] and accuse [it before?] ... the second [?] ... the righteous one repels [it?] [doches] [?], from before [?] [the?] ... and the first [?]. And the drop [?] when it is sorted [nizrok] [?] — the entire [drop?], and the spirit of the woman emerges, this [?] from the woman's thought [?]; and therefore the *Talmud* [?] ... And after the decree of the Holy One, blessed be He, upon that drop, [whether] it is to be a righteous one or a wicked one [?] — "and the rest is by the man, by his own hands [?]" [cf. *Niddah* 16b — "All is in the hands of Heaven except the fear of Heaven"] [?] ... And this [?] is what the *Ari*, of blessed memory, said: the [?].

[Several lines, several [?]]

[the parable of] a king who, in anger [bechaas] toward his son, sought to throw upon him a great stone [?] — he gathered against his face, and at once [?] ... and by [the king's] hands, to grind down the [?]: with the fine, good stone [be-even ha-dak ha-tov] [?] he threw upon him [?], with all the strength [?] ... and his decree stands firm and is fulfilled [u-gezerato mitkayemet] [?], and the stone is without injury [ve-ha-even bilti nizzok] [?]. Therefore it is fitting [lakhen ra'ui] [?] ... not, then [?] ... by his own [?] hand the moment [?] is brought to the world [?], and he preceded [?] ... by his choices and his turnings [tefanot], like the operation of the dogs and the beasts [?] — for they [?] ... the borrowed [drop?] is from [?], and a great [thing?] [?] until one [?] — to beget sons and daughters [livnot binyamim ve-vanot] [?] in the world, for [?] ... by reason of the error [be-derech ha-shegagah] [?], upon them [?], whether [?] upon the [?] of his children [?]: [Heaven forbid?] [?].

חז — *[display incipit of running text, not a numbered chapter — see anomaly (b)]*

And this is the cause [?], and the secret [is good?] [?], and at times [?] for [?] ... and the contrary [ve-hefech] [?]. As the *Rav*, our Rabbi [the *Ari*?] [?], wrote [?] ... the wheel [galgal] and the conception, the operation of one [?], a defect [pesul] in the [?] thought [machshavah] [?]. And [?] ... to fulfill the commandment of "be fruitful and multiply" [pru u-revu, *Bereishis* 1:28], and to desire it alone — there is no [?] ... the sin [?], and the operation of the coupling — there comes out no

wicked child [?]. And [?] ... them [?], and they prevailed [?] upon the cause [?] of it — they will not [?] increase a fence [?] ... precious to them [?], for they [are?] at fixed times [?], like the *Shabbos* [?] ... their begettings [?] are reckoned [?] to attain the [?] cause [?], the more permitted to them [?] ... those whose thoughts [are turned?] to the name of [?] the commandment of [?], and they desired it [?] ... the thought [is one] of the union [from?] the *vav* [?] ... and a wicked child comes out [?] ... the holy ones [?], the angels [?], the cause [is?] for the [defect?] of the formation [?] ...

and they did not cleave [?] in them, in their wives [?], to [?] ... the holy angels [?], over them [?] ... to fulfill the commandment of "be fruitful and multiply," and to desire it in order that not [?] ... come into being by way of [?] ... therefore [the child] emerges from the coupling [?], it being the precious one [?], a wicked and evil child [?]. And the contrary: the holy ones [?] ... And although the wicked one is [?] [?] ... [as it is stated] in the chapter "HaMapeles" [*Niddah*] [?] ... the *Ari* the holy one [?], a wicked and evil child [?] ... And in particular [?] ... because [the matter is?] light in their eyes, and they do not [add?] ... [are reckoned?] to fulfill the commandment of "be fruitful and multiply," and to desire it [?] in order that [?] ... it requires that there be [also?] this token [?]: the union [*zivvug*] [be set] at the proper time [?].

known at the time of his union, in the thought of [his?] parents [?] ... the choice [hashash] of his parents [?]. **And this** is the secret of [?] ... "Though my father and my mother forsake me, [the Lord will gather me up]" [*Tehillim* 27:10] [?] — that is to say [?] ... and this [?] — a [wicked?] child [?]: from one [parent?] [?] ... the wicked one [?], and the holy ones [?] ... from the lust [*ha-ta'avah*] — for [?] ... And when this is [?], the spirit of [?] ... the wicked [?], and his iniquities [?] ... to fulfill the commandment of "be fruitful and multiply," and to desire it [?], in order [?] ... there falls upon them [?] the form [*tzurah*] of the [?] ... begotten [?] ... as it is written, "and my mother conceived me [in iniquity]" [cf. *Tehillim* 51:7] [?] ... [as it is stated] in *Parshat Emor*, "[for] anyone in whom is a blemish [*mum*] he shall not draw near" [cf. *Vayikra* 21:18] [?] ... [the verb] *yikrevu*, "they shall draw near," for they are not [?] ... the operation [?] at fixed times, like the *Shabbos* [?].

And this is what is brought [?] in the *Zohar HaKadosh* [?] ... [as it is stated] in *Parshat [Emor?]* [?], "[for] anyone in whom is a blemish he shall not draw near" [?]: at the time of conception [?]. The thought [*machshavah*] [?] ... in [reverence?] [?]. (*The text now turns to anatomy and the formation of the child's body* —)

And the husk [*kelipah*] [Kabbalistic: *kelipah*, "shell/husk"] which is [?] ... receives a measure [?], strong [?] [?] ... to beget a son in his image and likeness [?]. And in

the chapter "HaMapeles" [*Niddah*] [the form is fashioned] [?] ... And were it not for the *Rav*, our Rabbi [?] ... many things, to show [?] ... differently [?], a thing also [?] ... and the Lord [*Elokim*] inherited [?] ... And as our Rabbi [?] said in this [?]: thus far [the matter] reaches [?].

The lusts [*ta'avot*], in the beginning, by way of the [?] vegetative [*tiv'ulah*] [?] of the foundations [?], they [are?] natural [?] — that is to say [?] ... its [conception?], natural [?], is brought forth by them [?]. And the [?] ... the *sefardim* [?], the *kelipah* [?] ... toward the [child?] [?], according to the [arrangement of?] their [?] ... And [as for?] the spirit of mercy [*ruach ha-rachamim*] [?], within the womb [*be-toch ha-rechem*] [?], and this is what our Sages of blessed memory said [?]: as it is written [?], "by the hands of [?]" [?] ... and this [?] — the choicest [*mivchar*] of the [?]. The body [is?] already [completed?] in the body [?], for it is [?] ... the operations [?] of the [?] body [?]: the other [?].

And the veins [*vridin*], full of sinew [*gidin*] and veins [*vridin*], which is by the hand of [?] ... And the husk [*kelipah*] of it, by its nature, is formed [?]: it receives [?] from the [?] ... as it is called [?] water [?]. And it receives a covering, strong [*chazak*] [?], and afterward [?] ... (and is born a child in his image [*be-tzalmo*], the [?] within the [?], in his completion [?]) [?] ... And he completes it [?]. And to this [matter], inasmuch as R. Eleazar said it [?], (in the chapter [*be-perek*] ספסלת [recte: המפלת — source misprint]): "Why does [the drop] resemble [the form] in its mother's womb?" [?] ... This thing [*davar zeh*], as some of the natural scientists [*chachmei ha-teva'im*] also wrote it [?]: that every Sanhedr[in] [?] ... all of them [?].

its blood, its sinews, and its fine vessels are filled with hidden inwardness — and all of it can be seen by the eye only with difficulty, because it is so fine. In the opinion of the natural scientists [*chachmei ha-teva*], these became visible only by means of the microscope [*מיקרוסקופי*, microscope]. The seed of a man, once it is sown, grows whole immediately...

the fine vessels [are stirred and] become full [*נמלאים*], in their inwardness [*pnimiyut*]. As the natural scientists have written, the embryo, while still small, [develops] from one [stage] to the next, for it is sown in the seed of man — drawn into the body in proportion to its measures, the small image of a man [*tzelem adam katan*] — immediately...

[the seed] is sown like every seed, and when it acts upon its waters it becomes complete [*b'rivyut*], drawn upward [as it is] drawn out [*Ma'amar 17, Perek 3*]. And know this matter in its truth...

the seed [substance] is drawn to the right side and the woman's [seed] to the left, just as it is drawn out... [?]

and the navel [tzomet], and the sinew that is drawn to the right side, and the drawing [power]. As Chazal said [in the chapter "HaGozer"]: and blood is a sign of greatness... in this way it is drawn out, as it is drawn... And by means of these the inwardnesses became visible by the microscope.

And as for the embryo, they said: whether it is one [boy] or two, if [the woman] miscarries [the matter] does not enter inside [the womb]. From this you may know: this grows and increases and is doubled [yutach]. For [the embryo's] thought [machshavah] is the seed [?] — as the verse is full [מקרא מלא] of this matter, as Chazal said (Vayikra 12 [ויקרא י"ב]) — and the seed of the woman [זרעה ...] [?]....

there is none who knows the matter in the truth of its essence [b'amitat atzmuto] except one scholar after the next. For just as the embryo is sown in the seed of man — small — and is thereby drawn into [the form of] a man, small, by which means his measures are filled out to full proportion [b'rivyut]; so too...

it is drawn upward: behold, [?]. They said: whether one [boy] or sons [twins], they enter the upper [side], not the lower. And as for the seed [substance] that is drawn to the right side and that drawn to the left — namely, the [seed] of the female is drawn to the left side [tzad smol]. Esteeming a man is a sign of his worthiness, and they said: in the chapter "HaGozer" [בפרק הגוזר]...

the one that is sown first determines the matter: for if the seed of the male is the first sown, the child is in his likeness [b'tzalmo]; and as for the female — just as one is doubled, the embryo is sown: a female drawn to the left side, a male drawn [to the right]... and [otherwise] he is not in his image [b'tzalmo].

And as for the opinion of the natural scientists, [it is] by the power of the substance that is drawn [b'koach ha-mushach]; for the male's [substance], since it is already [formed], both of them, the substance is from the power of the drawn [substance]...

in the drawing, and in the food eaten, and in the drink, and in the matter. The fine vessels [arteries, ארטעריות] and the round ones [the round vessels — veins, עגולים], the limb that says [?], in the truth of the matter, by the wise men of the nations [chachmei ha-goyim]. And the meaning of the one who said it...

the upper limb of the body [aiver guf gevoha], entering into the house [chamber] of [?] in the limb that is called [Bnid Calmber — בעניד קאלמבר] — and they [the

physicians, [ברופאים] [examine] all the limbs of its body, and its arteries [ארטעריות] and its round vessels [עגולים] and its layers, all the parts of [the embryo]; and by means of the microscope [מיקרא־סקאפּי]...

opening into the eggs [betzim, ova], the physicians [רופאים] have determined that for every limb of the male, the seed is the male... so that there should be no seed drawn to the left side at all...

by his act in the matter; and this is the opinion. He is the cultivator [horesh], it was in his act. And they showed me sides matching one another over this; concerning this... [In London — (לונדון) בעציר (?) I have hinted [רמיהי]...

[?] from the hen [tarnegolet] [in] the eggs [betzim], [the eggs] incubated, [as told in] the book "HaAretz" [בספר הארץ] without [a rooster]; they do not differ [yiflu] in greatness from one another; for among the hens [tarnegolim] there is a male and a female — [?] — for the eggs: behold, this is the matter of the hen and the chicks...

the rooster [tarnegol] is absent [empty], just as in the matter of all the eggs, so [they incubate] over the waters [?]; for the egg [beitzah] [requires] five days [חמש ימים] — many days [ימים רבים]...

—

many days. From the fine vessels [מפני הקרון], the seed of the male — by which [the cultivator] is able to make all his sons male [zecharim]...

[so that] the cultivator [oger], the man, is able to make all his sons male [zecharim], by setting himself opposite [the matter] so that no seed is drawn to the left side at all [b'tzad smol kelal]...

that one delays himself over the building [conception] in accordance with the words of Rav Ketina [כדברי רב קטינא] — namely, [the seed] that is sown first [she-zara techilah] increases by means of this the power [?]; if he does not, there is no seed for males. Meanwhile [whether thus or thus] — fortunate is he who knew the stratagems of wisdom [tachbulot ha-chochmah]: the lying-with [mishkav] and the male [child]...

[for] the beginning is hers, so that the sons [banim] are in her power [b'yado], as it is said: "Behold, children are a heritage of the Lord... the fruit of the womb a reward" (Tehillim 127[:3]) [the source prints "(תהלים קכ"ו)" = Psalm 126; the verse is in Psalm 127 — see anomaly a]...

And know, my brother, that in truth there is wisdom [chochmah] here, and there is no flaw — wisdom, and no [good] reason. So [I have explained] the way of the male.

[Gloss / parenthetical:] [in the chapter "HaTinoket" — בפרק תינוקת] — And there is nothing standing against the Lord. But your face, may God be with you [יהי אלקים עמך]. And [know] the matter [of] her body, and how she does [conceives], whether one [boy] or two... for he is at [some] place exceedingly [?]....

the embryo is curled [galul] in [the womb] as Chazal said [in the chapter "HaMapeles" — בפלק המפלת]...

like a nut [k'egoz], as Rav Simlai expounded: To what is the embryo in its mother's womb comparable? — namely, to a folded writing-tablet [k'mo pinkas] [Niddah 30b]...

To what is the embryo comparable [?] — its two hands [ידיו] upon its two [knees, ב' ארכובותיו], its two [elbows? עקביו] upon its two [thighs, ב' עגבותיו], and its head [ראשו] upon...

sealed up [ha-satum] and its navel [tabur] open, and it eats from what its mother eats and drinks from what its mother drinks; and a candle [ner] is lit over its head [נר דלוק על ראשו], and it gazes and sees from one end of the world to the other [Niddah 30b], as it is said: "When His lamp shone over my head" (Iyov 29[:3]) [the verse reads בָּהֲלוּ נֹרְאֵי רָאשֵׁי Iyov 29:3]...

and the cycle [tekufah] of the year brings, from the end of the world to its end, as it is written there. As the natural scientists say, [the embryo] sleeps here and sees the dreams of the air [refraction] in the [?]....

as it is said: "Oh that I were as in the months of old [מי יתנני כירחי קדם]" (Iyov 29[:2]). "And there are days [ki yamim]" — there are days within which there are good days and bad days...

these are days within which there are [embedded] many months; for the embryo [does not see new things in a new form, ל א יתקיים]...

And all the whole Torah [כל התורה כלה] is taught to it [the embryo], as it is said: "and they teach it [the child]"... and a man [an angel] comes to bring it forth to the air of the world, and a slap is given. And it forgets all the whole Torah, as it is said: "Sin crouches at the door [לפתח חטאת רובץ]" (Bereishis 4:7) [?]....

and it does not come out by force until they [bring it forth]: [it gazes] continually... and forgets...

[Bold rubric — sub-unit:] **And it forgets** [ושכח] —

all of it — namely, in the chapter "HaGozer" [בפרק הגוזר]: an angel comes and slaps it on its mouth and makes it forget all... until they slap it [עד שמסבטין אותו] [Niddah 30b]...

[the natural scientists, chachmei ha-teva, have written] this concerning all the nations [הגוים]; and the truth of the matter [emet ha-davar] is that the child is in the mother's womb... is cured in the ninth [month] [ומתרפא בתשיעי] [Niddah 30b]...

And as for "the righteous one sits..." [נר דלוק] — a lamp of light [ועל הצדיק יושב] as it is said, "and the number of the dust of Israel [את רובע ישראל]" [Bamidbar 23:10]...

is sown in the ground of the world; and he is the cultivator [horesh], it was in his nature [tiv'ol]; [the embryo] grows in the mother's womb without [a defect, בלי עללתיים]...

[in the chapter "HaMapeles" — בסרק המפלת] — and immediately upon [the moment of] receiving [conception], the womb [sends forth and] expels [the diseased one, להוציא המוהרוס החולה], so that the embryo should come out clean [ולד נקי]...

[?] from the hen [tarnegolet], the incubation in the book "HaAretz" [בספר הארץ] without [a rooster]...

they do not differ [yiflu] in greatness, the embryo, from the others; and they would not [incubate] over the waters...

—

and a covenant [u'vrit]; the sea [ים]. The eater eats and drinks what pleases [תאווה] [the mother]; thereby the embryo grows. And as for white [matter], it is white...

the embryo — for it is drawn [נמשך]. The natural scientists [chachmei ha-teva], so they cause [the blood] to come [to it] at the beginning of conception [techilat ha-herayon]; there is the beginning of conception [תחלת הריון]...

[the embryo] is sown [in the navel], so [the blood] is drawn whole into the navel [tzomet], and thereby it grows at its time [bo'et hahu'a]...

[the embryo], while still small, [has] the power of the intellect [ha-musakal] in the anatomy [b'anatomia, anatomy] of its own; for it is depicted [?]

[the embryo], at the beginning, brings forth blood [את הדם, brings forth the blood] by means of **ha-Storkis** [ע"י הסטורקיס — Latin/garbled anatomist name, likely Nicolaus Steno (Stensen) — ?]...

[it] makes [its] food clean [zach], and clear, and complete, by means of **Spuferb [ha]-nek-** [על ידי שפופרב הנק... — garbled anatomist name, likely Kurt Sprengel — ?]...

that is, [the cord] is fixed [kavua] within the cord of the navel [chut ha-tabur], to the embryo. The fine vessels [ארטעריות] that are joined [ha-me'ubarot] are made by one [act] of intellect [machshavah] — sometimes more, sometimes less. The cord runs whole within the navel [b'toch chut ha-tabur] to the embryo

the power of likeness [koach ha-dimyon] and of appearance, until sometimes [the child] is depicted [מתצוורת — depicted] in the likeness of a foreign [object, תאווה זרה], such as anything the [mother] desires [?]....

for it is exceedingly troubling [tarod], one [act] of intellect, to provide [the proper] kind of this nourishment; from the place [it is drawn] there remains no blemish at all [רושם מבוער כלל]...

[the duct/vessels run] within the liver of the womb [keved ha-rechem], drawn to it, ascending; and there is [the limb] called the deferent...

the duct [פרב — perek/duct] that is called in their tongue ["ductus lymphaticus" — דוקטוס לימפאטיקוס] [Latin: ductus lymphaticus, "lymphatic duct"] — to the embryo, so that it may be nourished [yizon] and grow.

[Bold rubric — sub-unit:] **And behold** [VeHineh — ונהנה — the men [ha-anashim] [have] the power of the substance [?];

and the like; and there is no [remedy] at the time [the woman] comes to give birth [ללייד — to give birth]...

to say the matter [?], that he found out [?] — that something startles them [she-hisni'ah ba-hem], at the time [the woman] gives birth [she-yoldah]...

and there came an expert physician [rofeh mumcheh] who attained understanding [השיגה]; and the reasoning [טען], and he debated [the matter]...

and he took counsel from it; the embryo [matter] began to coagulate [linok] in the way [?]....

it had an image [d'mut] or a likeness [chiyuv]...

[the embryo] still small in its wisdom [b'chochmato]; the remedy [refuah] to remove the blemish [stain]; and he [acted], and they sense [it] in their senses [bahargashim]...

they go in their tongue [in the language of the gentiles]...

and there was already a great Rav [a great physician] in the province of [England — מגנילאנד / מענילאנד ?] [the source-form reads מ-ג-נ-י-ל-א-נ-ד; best read "England" (ענגילאנד), but the second/third letters are uncertain — see anomaly c]...

[for] there is nothing the physicians [ha-rofim] are unable [to do], to fill the cure [למלא תרופה]...

there was a matter — when [a woman] [miscarried / her conception did not come to term] — at the time, the physician [ha-rofeh] [acted] not... and the physician immediately [opened] the womb [לפתח הוולד ? ?]...

he found [it]; and immediately afterward [ויתכף אחרי כן]...

and he extracted [vayikach] the embryo [ha-yeled] to the air [la'ir] — joined [ha-me'ubarot] to the air; and he returned afterward... to the embryo...

and he showed me a sign of it [she-hitbonen ba tziyun — a sign by which to contemplate it]. But a person must take care [tzarich l'hishamer] in this; and he made this matter known to every person — let him take heed [yishmar lo].

[Bold rubric — sub-unit:] **And I will tell the world a tested remedy** [refuah b'dukah — ואני אגיד לעולם רפואה בדוקה], that one...

[apply it] on the skin-flesh of the embryo [b'or basar ha-vlad] — whether male or whether female...

every day, like ten days [k'mo asarah yamim], or less or more [pachot v'yoter], until [it works]...

then he removes from the embryo [the diseased matter] together with its formations [b'malbushotaiah], from the place [where it is]...

so that there remains no blemish [roshem] at all [m'vutar kelal]. And already...

as the cultivator of the soil [horesh ha-adamah] — and one shakes loose [the embryo] to remove [it], detaching one [side] matching it [l'fardo mimenu] — and immediately...

and at his coming, a moment [it] begins [the womb] to sit [to settle]; a great spirit [ruach gedolah] entering, and they bring in [the instruments]...

to push it [to settle] and to remove the womb's sand [matters]; and they would know at the time...

[one applies it] over the face, in the heart, red [adom], in the image [likeness] [of the embryo]...

[apply it] like thirteen days [k'mo yag (י"ג) yamim], so many times each day until...

[the womb] brings the embryo [ha-vlad] out in her hand [b'yadah], extracting it from the place where it was...

so that there remains no blemish [roshem] at all.

[Gloss / citation block:] [In the chapter "HaMapeles" — בפרק המפלת]: Rav Chanina bar Pappa [רב חנינא בר פפא] expounded [the verse], "[He] does great things past finding out [חקר], and wonders without number [עד אין מספר]" (Iyov 9[:10]). Come and see [bo u'reh] that [it is] not like the measure of HaKadosh Baruch Hu [שלא כמדת הקב"ה]...

flesh and blood [basar va-dam] places an object into a cauldron [b'chamat], its mouth open and turned downward, and it [is not] preserved [u'mishtamer], a doubt [safek]; there is not [preservation]...

HaKadosh Baruch Hu forms the embryo [גר העובר] in the woman's innards [b'me'ei ishah], her mouth open and turned upward, and yet it is preserved [u'mishtamer] [Niddah 31a]. And further there [ועוד שם] [Niddah]...

[In the chapter "HaMapeles"]: "flesh and blood places an object into the cauldron [b'chamat]" — its mouth open and turned downward, [doubt whether] it is preserved [mishtamer]; and the new ones are the first ones [ha-chadashim ha-rishonim]...

and were it not that HaKadosh Baruch Hu [places] a lamp [ner] [over] the navel [tabur], a woman would not be able to be preserved [conceive]; the first ones [ha-rishonim], and an embryo dwells [vlad dar] in the lower chamber [b'medor ha-tachton] [Niddah 31a–b]...

[whereas the firstborn] embryo dwells in the upper chamber [b'medor ha-elyon]. And since its time arrives, [its formation] overturns [mit'hapech] and it comes out [v'yotzei]; and this is [the matter] without flaw [b'li tag]...

I was embroidered [rukamti] in the depths of the earth — namely, in [my] formations [b'tachtiyot aretz] (Tehillim 139[:15]); its [the embryo's] formation was not [merely] said [nikra] but "rukamti" [embroidered]...

the beginning [reishit] of its formation; and it is written following [it]: "for I was made in secret [כי רַקְמָתִי = כי הרקס?], formed below [mi-l'matah], and Rahab below [mi-l'matah]"...

the natural scientists [chachmei ha-teva] [hold] that this is a small [thing] indeed, exceedingly; an embryo dwells in the lower chamber [b'medor ha-tachton], in the place where it is born [mekom yelidato]. And the [matter] continues...

— and the place that the world had set aside for him in the depths of the earth, from which, beneath his feet, he ascends and rises, mounting in natural fashion to the place prepared for him, until he reaches the gate of the womb. So too at the time of his formation and birth: when the time comes for the completed embryo to be born and to come forth into the lower world, his birth-pangs arrive, and then the gate of the womb opens and tears wide — by the loving-kindness of the One who brings forth the embryo from the depths. In all his movements within the womb the embryo turns his image about, so that "the whole world and its fullness" is in his hands — as if to say, "the whole earth is under my hand and authority." This is why the newborn's hands are clenched and closed, as if to say, "all the world and its fullness is mine — take of it whatever you wish." And when a person dies, his hands are open and spread, as if to say, "I am taking nothing of all my labor."

This is what our Sages, may their memory be a blessing, taught: that the embryo lies folded like a scribe's writing-tablet — even folded within itself like Rabbi Yose the Babylonian (in the chapter "Mefanin") [Niddah 30b], its head set between its knees, its two hands resting on its two temples, its two elbows on its two thighs, and its two heels against its two buttocks, its mouth shut and its navel open, as is brought there. So too they taught in the name of Rabbi Eliezer ben Azaryah (in the chapter "Rabbi Eliezer"), even further than the like of this.

דע Know that the heart, within a prepared house, [is set] to [give life to the body]. Its flesh is of red, hard flesh; it hangs in the middle of the chest between the lobes (the "wings") of the lung, and it hangs within a small, thin membranous sac called (**pericardium**) [פריקרדיום]. The upper part of the heart is broad, and its lower part is narrow [and pointed].

There are two chambers within it, one on the right side of the heart and one on the [left] side; these are called the *chambers* of the heart, and also the *openings* of

the heart, and in the foreign tongue (**cor / cardia**) [Latin: cor / cardia, "the heart"], the cardia. The right chamber is broader, while the left chamber is deeper but narrower. This is what the Sages, may their memory be a blessing, said in *Tikkunei Zohar* [(Tikkun 67)]: [Aramaic: "a spirit (ruach) issues, drawn out and gripped from the cavity that sustains [it]"], and so on. And there are within [the heart] two chambers — one beside the right chamber and one beside the left.

[Between] the two chambers a fleshy partition divides; and there is within it, as said in the Zohar, in **Ra'aya Mehemna** (parshas Behar) [(בר"מ פרשת בהר)]. There is a place in each one of the chambers to receive [blood] within it; the right [chamber] receives the blood through its dilation, drawing it in, while the left chamber expels the blood throughout the whole body. This is the manner of the pulsing vessels — the **arteries** [גידין הדופקים = arteries] — and [the heart] pulses continually.

The heart inclines a little toward the person's **right** side; the heart beats continually, day and night, and never rests, not for a single moment. By its dilation the right [chamber] draws and receives [the blood], conveying it to the **left** chamber through small holes that run from the right [side]; and the breathing-vapors issue and travel toward the left. By its contraction [the heart] expels vapors and smoke — and the vital spirit [ruach ha-chiyut] [is driven] throughout the whole body, until it reaches the very last extremity. They [the vessels] were set into the simple (straight) vessels [גידין הפשוטים = veins], the neighboring ones, [each] in its place [running] to the heart, to the one chamber on the **right** side. And there the pulsing vessels (arteries) were fixed, joining throughout the whole body, to set [the blood] in motion.

[New sub-unit:] **כה יעשה האיש** **Thus does the man act** — this circuit returns the blood by way of the simple (straight) vessels to its place in the heart; it gives [the blood] to the left, and from the left it comes to the pulsing vessels (arteries) into all parts of the body, and so they do always.

And this circuit is called in the foreign tongue (circulation), as it is termed in England [the foreign tongue: "circulation" (סירקולאציע), noted as the English term]. So [the Sages] taught: "There is no nourishment except by means of a meal" [i.e., something that draws and circulates]. The simple (straight) vessels were [made] able to receive [the blood] and to pour it out, [not] all at once [in a sudden gush], but in moderate measure, so that it does not pour out all at once toward the heart. There is a place in each chamber to receive [the blood]; the right [chamber] receives [it] through dilation, drawing the blood in and retaining it, and there is a passage beside the left chamber to generate from it the vital

spirit. And the left [chamber] expels the blood throughout the whole body — this is the manner of the pulsing vessels (arteries) — and so they pulse always; [thus] the circuit closes in twenty-four hours [כ"ד] or thirty [—].

[There is] a vessel in the body called (**vena subclavia**) [ניד / גיד הנקרא (ווינא) (טובקלאוויס), the subclavian vein]; it is known that it is hidden in front and at the back of the body. From there [a passage] travels along [—] into a vessel called (**vena subclavia**), and so the blood [is borne] throughout the whole body. This kind [of vessel] within the blood goes downward, so that it does not fall back downward, and the openings of its valves open — but they do not open downward. And the breasts of the man and the woman [(Genesis 2)] [—].

[There are also] the **lacteal (chyle) vessels** [(מילך אדרען)] German: Milchadern, "milk-veins," the lacteals], drawn out of the chest. These go from the heart toward one chamber, and from there they travel by way and channel and conduit upward, until [they reach] beneath [the upper region]; and toward the west [side] its image is set with the bloods [the chyle], and from this the embryo grows. [The chyle] goes from below upward in concealment, and one [portion] ascends from the earth [the body] and [one] descends below — [as] the Creator wisely created this manner, that there should be this circuit. From there [it ascends], and its inner valves [doors] open and shut. These [are] the cherubim — these [are] the wings of the lung. The voice issues from between them when a person speaks or sings or shouts, and the voice comes forth from between the cherubim — these are the **lobes (wings) of the lung**.

The "windpipe-passages" [the bronchi] reach into the lung, by way of the windpipe, straight, so that [the air] travels straight as it goes; and the lung is excellent, full and filling the whole chest. The throat [windpipe] is fixed like a kind of pipe, joined at its upper end and called (**epiglottis**) [(עפיגלאטיס)]; and it falls from above at the time of eating and drinking, so that [food and drink] not descend and fall into [the windpipe], for it is the straight passage by which [air] travels. The valves at its upper end open in such fashion as to fall downward — and so does the man act.

[The lung continues to draw breath] by way of the openings [valves], which open and shut; [thereby] the heart is sustained, all of them acting together as one, in truth. [The air] travels in the windpipe — there is a [valve] within, like a valve [door]; it rises upon the chamber from above [downward], and [the blood] returns to its course. Each one travels by way of [—], so that it does not fall back, and "all flesh" [is sustained]; and all the cavities are made active at every hour, [and the body is warmed and purified]. So too they fashioned the valves [doors]

within the body in their inner workings, and [each valve] does not allow [the blood] to return.

To return to the intestine called (**ileum**) [(אילעום)] — the standing column [the windpipe?] brings [the air] back, in order to come out [—]. By its return backward [—] every [valve] opens and shuts, so that each portion does not lack its [breath].

"How manifold are Thy works, O Lord! You made them all in wisdom" [(Tehillim 104:24)] — for the [arrangement of the] lung is set with two rows above, [each] composed [of vessels], by which it accomplishes its work. And by way of the breathing-passages, the openings — for the windpipe [the throat] is the principal vessel, full and filling the whole chest. There are within it more than [several] valves, [each one] holding its portion, so that the blood does not lack [—].

By the contraction of the heart, the spirit (ruach) is expelled by the agency of wisdom, and within it are holes, [the openings of] valves, [each] composed of soft flesh, like a sponge. [The vessels are] drawn within toward the heart in their inner workings — as said in the Zohar, in **Ra'aya Mehemna** (parshas Pinchas) [(בר"מ פרשת פנחס)] — to bind [it] to its body. And the inner vital spirit [ruach ha-chiyuni] [travels] by way of the windpipe, straight, [bringing] new air, the voice that brings forth [sound] to the heart, and in its inner workings the precious vessel was investigated [—]. So that whatever the spirit (ruach) shall be, [the lung] receives within it the new air; and to succeed [in producing] the healthy voice, [the air] is drawn out from the left [chamber] of the heart, and by its dilation the air is replenished, as it were. This is the matter of the vessels in their fullness, [so that] the temperament not be lacking, nor the balance of the natural force fail. "And the rain came down" — [the air] descends, and so too: it expels the round opening of the windpipe; and so on, until the whole chest raises its image, and afterward it falls again. So too in this [Ezekiel 1] [(יחזקאל א)]: the intestines and the limbs [of the body] move and grind, and grind the blood, and the blood is warmed and the limbs are warmed — and this is the principal source of the man's life. Moreover [—].

By the agency of the openings, the orifices of its limbs are opened, [each made] for the action of the circuit of the blood by way of [the vessels]; and the lung [breathes] at rest, and afterward [is at work]. And this is good [healthy]. By way of the windpipe the breath [travels]; and so it is good — and there [—].

[The orifice] that is healthy [—] begins [its work] within. The orifice [—] is called in the foreign tongue (**valves**) [—]. The right [—] is the chamber of blood; and the right chamber [—] every one of [—] toward the [—]; and the left chamber, to

generate in it the breathing wind [the vital breath] — [the left chamber expels the blood throughout the whole body]. This is the manner of the pulsing vessels (arteries), the blood and the moistures of the heart, fine and full.

[New sub-unit (mid-page):] **דע Know** that the heart has two chambers: each one is further divided into [two] parts; it is divided in two by means of [a partition] called (**mediastinum**) [(מעדיאסטינום)], composed of soft flesh, like a sponge; and it is drawn within toward the heart in its inner workings, as said in the Zohar, in **Ra'aya Mehemna** (parshas Pinchas) [(בר"מ פרשת פנחס)], to bind [it] to its body, and so on.

A hole [foramen] in the partition of the heart that divides chamber from chamber — the partition between the two chambers — is a passage of the blood: from the **right** chamber toward the **left**. By way of the air and the breathing-motions of the lung, [it is] to regulate **the circulation of the blood** [סיבוב הדם], to refine [the blood] within them in their fullness; this is the matter I have described.

After [the child's] birth, [a change occurs]: and from the day a son is born, the milk begins to flow from the heart [—] toward the mother's breasts [—]. **The nipple of the breast, called (papilla)** [(פאפילא)], is full of fine holes; for at the time of nursing, the milk comes from the breasts at once and naturally [—] from the chamber of the whole body of the child. So too they begin, immediately after birth, [to regulate the circulation], and lest the child **choke** at nursing — for it comes all at once — by way of the first openings [—], welling up from the heart, fine, and ample [—].

called in their tongue (**Klystros**) [קלאסטרס — i.e. a *Klistier* / clyster, a purgative enema]. And this is its nature within the body: it works to cleanse the great [accumulation] of the fetus [הולד], [yet] its substance is coarse and foul, and it would generate a great illness in the fetus. So too those who purge [המשלשל] the blood that is in it: this would generate a great illness in the fetus — to purge the fetus [לשלשל את הולד] at once at its birth (may the Blessed Creator heal it, the coarse physician [?]).

A purgative for the fetus [דבר המשלשל לולד], such as a little (**syrupus de...**) [סירופו] — an apothecary syrup; the second word is uncertain] [Latin: *syrupus*, "syrup"], in order to bring about the completion of the foundation [בשלמות היסוד] of this evil [matter] from it [?] — for when one weighs [it] in quantity [?] ... And this is the cause [הרבה], the purgative of the fetus [?]. There is much [הרבה] in this matter [?] without rest [באין מנוח] [?]; a person can, by this means [?] ...

It is well known [?] to the physicians [?] that it is fitting to administer purgatives to the second-born [?] of children [?]; and so too the great and the small [הגדל והו] [?] ... and again the second-born begin to be purged [מתחילים לשלשל] until they finish the second [purgation] [?], and again [the purgation] is set [נשתקע] [?] ... the second-born begin to interchange [להתחלף] later [באחרים] [?] ... no harm reaches [אין הזיק מגיע] [?] from this poison [מן הסם] [?] ... in proportion to the natures [הטבעיות] [?], to their health [לבריאותם]. And [when] reckoned [ובשנת], whether [the matter is] of measure [?] ... [it] mentions [?] the matter of bones [מהמתוה] [?] ... [the matter of] the heart [לבבות] [?] (the first chapter of *Kiddushin*) [פרק קמא דקדושין — Kiddushin ch. 1] [?] ... it is not [?] ... [as] our Sages, of blessed memory, said [כאשר אמרו חז"ל] [?] ... [Aramaic: *gira be-eina* — אמר גירא, "an arrow in the eye," a Talmudic idiom] [?] ... [there] begins blood, and it ceases [ללבת עוד] [?]; the protective power [כח המגן] is hidden [מתעלם] and its might [וגבורתו] [?] ... And so too [וכשהוא] the second-born of a person [בן ב"ה] [?] begin [מתחיל] in the substance [בהדבר] [?]: at the time of the need [בעת הצורך], in particular [?] in the lands of the country of (**Poland** [פולין]) [?]. And so too [the matter of] the worms [התולעים] [?] ...

And in this matter [וזה הוא] [?], a kindness from on high [חסד עליון מ טוב] [?]: a great cure [רפואה גדולה] for the worms that are near [לחיים ארובים] [?]. And the physicians [והרופאים] in many [cases] [לרובים] ... there were [people] [?] in whom there opened [נפתח] [?] this matter [?] by means of the worms called [נקרא] [?] in their tongue [בלשון] (**die Askariden** [אסקאריס — *die Askariden*, Ascarides / intestinal worms]) and (**die Maden** [מדידן — *die Maden*, maggots / pinworms]) [?]; and they begin to eat at [מתחילים לכלות] [?] the inwards of the body [?], somewhat, by way of the [bowels?] [בטבול] [?].

And [for] the memory [והזכרון] [?] ... and the young man [והבחור] [?] [becomes] one made [נעשה] [?] [a man] of [קומים] [?] from the protective power [מכני המגן] [?] ... therefore Solomon said [ע"כ אמר שלמה], "And remember your Creator in the days of [your youth]" [נעורירך] — Kohelet 12:1 ... before the days of evil come [עד עת לא תבא] [?], in your youth [בחרותיך] [?], until [you say], "I have no pleasure in them" [עד אשר תאמר אין לי בהם חפץ] — cf. Kohelet 12:1 ... (the received tradition [קבלת] [?]).

And the disease called [והמחלה הנקרא] (**Pocken** [פאקן — German *Pocken*, smallpox]) or (**Blattern** [בלאטערין — German *Blattern*, eruptions / pox]) [?] ... the [marks of?] blood [גם] [?] [are] dark-red [אדומים] [?] ... And every illness [וסבר כל חלי] [?] which is dark-red [המזוהר] [?] [is] thin [דק], such as

[those] in the inward parts of the blood [שְׁבוּרֵבֶמֶת דָּם] [?] ... And it is fitting [ראוי] to be careful [?] to write [it] down [ואוי לכתוב] [?] — it is a proven remedy [טהה] [?] in portions [חלקים] for the disease [למחלה] called [הנקרא] (**Pocken** [פאקן]) or (**Blattern** [בלאטערן]) [?]. And this is a known thing [והוא מודעת זאת] [?], tried [בנסיון] and proven [סיימי] [?] in every era [בכל עת] [?], wherever [אשר] the diseases [התחלואי] [?], the pustules [האבעעות] [?] called [הנקראלים] (**Pocken** [פאקן]) or (**Blattern** [בלאטערן]) [?], go about [אם טובים הם] among children [בין הילדים]; whether the good ones [הם] — they are angels of death [מלאך המות] — [whether they take] [נוטל] [?] ... in peace [בשלים] [?], or sometimes [ולפעמים] [bring] disease [מהלה] and sometimes [death]; [the matter] goes on after a multitude [תולך אחר הרוב] [?].

And in another country [ובמדינה אחר] the people who dwell there [העם היושב] [?] are called [מקראים] (**Kalmücken** [קאלמוקן — the Kalmyks]) [?]: [it is] all a fixed reckoning [וכל אדם שגדק] [?], and to every person who is in the right [?] there is in him [בו] disease [מחלה] — "for he shall surely die" [כי מות ימות] [?], in his death [במותו] [by] disease [מחלה] [?]. But [אך] [as for] mortal man [ארטה] [?], a person there [בני אדם שם] [?] does not lack [?] [?] (**Pocken** [פאקן]) [?] — he is not free of it [לוי יסיר] [?] — all his days [כל ימיהם]; and so too those who travel [ולכן] [בשליחות מלכם] (it is the [crown / kingdom] [לְהוֹא מַלְכוּת] [?]) [?]: when they go [הָאָדָם הֵם] [?] to make war and battle in [some] country [במדינה] [קרוב] [?], coming home [להם] [?] — there is for them [אין] [?] — [there] eat / consume [אכל בעלי] [?] ...

[Display running header at the head of p. 242:] **מאמר י"ז • נפש החי שבמדבר**
[Ma'amar 17 — "The Animal Soul of the Wild," the standing running header rendered in display type; not a new section opening — Ma'amar 17 is already in progress]

like the setting [of the sun] in life [?], a small child [?] ... a whole household [בית] [?] — [this] [?] — some by **inoculation** [בעטיגים — German *impfen*, to inoculate?] [?], and some by [the treatment of] the rest of the limbs [בשאר חברים]. **The ravage** [המשחית] [?] — fair faces, the form [תבנית] of a male [?] like its splendor [?], the face [?] ... darkness [?] in place of the joy of pleasantness [?], and his face [ופניהם] [?] full of pockmarks [נקבים] [?] ... in proportion [?] he resembles [דומה] the first splendor [?] until it remains [?]. Therefore I said in my heart: in order [?] — my brothers and my people — full [?] ...

Our generation [?]: who is it [?] that has done this — except for these [?], the [physicians] of the generations of old [דורות הקדמונים] [?]. ... One does well [?] by [?] ... And know that already [?] ...

Already mankind has been renewed [נחדש] anew, by a kindness [בחסד] from on high [עליון]: a **new medicine** [רפואה חדשה], wondrous [?] in the matter [המנין] [?], and it preserves [ומליל] [?] ... (**Kuhpocken** [קוה פאקן — German *Kuhpocken*, cowpox] [?]) all the days of one's life — and it is called (**Pocken** [פאקן] [?]) — so that they may go forth in peace, and not one of them should die [ולא מת אפילו אחד] [?], even in all [?] ... and on every [?] day there is no fear [?] ... and it is not heard [?] and not found [ולא נמצא] [?] ... so that no harm should come to us forever [מזיק לעולם].

Moreover, the elders of Israel [זקני ישראל] stood up [?], and according to the Torah [על פי התורה] they enjoined it upon their sons and their daughters [?] ... and there are many [רבים] who proclaim [מכריזים] and urge [ומזרזים] [people] over the matter, saying to them [?] ... [to inoculate] his sons and his small daughters [בנותיו הקטנים] before the [pox] takes form [?] (**Pocken** [?]) ... so that every person who has already had it [?] (**Kuhpocken** [קוה פאקן] [?]) [is protected] ... forever [עד עולם]. "And now hear me, my people" [ועתה שמעה עמי] — cf. Iyov 33:31 [?], and the matter [והדברה] [?] ...

and from this [ומזאת] [?] — the pustules [אבעבועות] are small [קטנים], the complete one [?] ... and at first their color [?] is like the moon [?], the day [?] ... the second [child] [?] in the appearance of red [במראה אודם] [?]. Afterwards [it is] done [נעשה] [?] ... they begin to grow weak [מתחלשים] [?], and they eat a little, and one also gives milk [נותני חלב] [?] ... from the milk [?] one sets it [?] in place [?], and the line [והשורה] of his hand [של ידו] is opened [פתוח] in a certain place [?] ... then a salve [?] [מספין] [?] — but it is not yet healed [נתרפא עדיין] [?] ... the pustules [אבעבועות] in place [?], where the skin is open [העור פתוח], and they too [?] ... in the **Materie** [מאטריא — German *Materie*, vaccine matter?] [?] of (**Kuhpocken** [קוה פאקן] [?]), and the pustules [?] (the Pocken [?]) shall not [?] sprout [יצמחו] (the Pocken [?]); not at all [?].

Afterwards, the skin [העור] [?] [one] takes the **Materie** [המאטריא — German *Materie*, "matter (vaccine matter)"] of (the Pocken [קוה פאקן] [?]) ... the skin [העור] is open [פתוח] [?]. There are for them [?] (**Kuhpocken** [קוה פאקן] [?]) — and not pustules [אבעבועות] (the Pocken [?]) [?] ... they sprout [יצמחו] and bloom [נפרחו] (**the Pocken** [קוה פאקן] [?]) — at all [?]. ... In every country [?], and the matter, [in] the world [?] [is in] a good state [יפה] [?] by the hand of [?]. And now incline [your ears] [ושמעו בני יעקב], and hear, sons of Yaakov [?]:

the act of **grafting** [הנטיעה] [i.e. inoculation] in a person, whether great or small
[?] ... a line [?] [from] thin to the finest [דקה מן הדקה] [?], on his skin [בעורו] [?], on
the arm [על זרוע] [?] ...

from on high [?] — a new medicine, wondrous [?] in the matter [?], and it
preserves [?] ... (**Kuhpocken** [קוה פאקן] [?]) [?] ... And they too do likewise [ועושים] [?] ... And
they do likewise [?] [for] the weak ones, somewhat [חלשים מעט] [?]. And from that
time [?] [?] they will be wounded [פצעו וגגעו] [?], **the Pocken** [?] [?] one with
another [?] in a single act [במעשה אחת] with the sons of men [?] ... (the Pocken [?])
[?].

(**the Pocken** [פאקן]) the smallpox [?] (**the Materie** [המאטריא]) [German: *Materie*,
"matter"]. And so, from this matter [מהדבר זה] [?] (**the cowpox** [קוה פאקן] —
German *Kuhpocken*, "cowpox") ... and the planting [ולנטעת] in a person, this and
that [?], and by means of this it is renewed [?] ... this matter [מהדבר זה] one is able
[יכולים] to take [for] the blood, this and that [?], and quickly [ומהרה] ... the
smallpox [פאקן] from the smallpox [?] forever [עד עולם].

It was made known [נקראתיה] [?] to him, the matter — thus, and how it is
revealed [נתגלה] [?] ...

איש — There was a man in the land of (**England** [ענגלאנד = England]), and his
name was (**Jenner** [יעננער = Edward Jenner]) [Edward Jenner, 1749–1823]. And as
the man traveled from town to town and from village to village [משיר ומכפר] [?],
year by year [מידי שנה בשנה] [?], as is the practice of the physicians of the
country [כמנהג רופאי המדינה] [?], something [?] befell [him] [?]. And it came about
that, on his coming [וייה בבאו] [?] (in England [?]) to a town [?] and a village [?], the
matter [?] was great [?] in the land — [the disease of] the smallpox [?] [was]
frequent [הרבה] [?], and not slight [ולא נקלה] (**the Materie** [המאטריא]) [German
Materie] ... so as to bring [?] the place [?] ... There was for them [?] (**the cowpox**
[קוה פאקן] ... good [?]; and it is not good [?] to set [?] in their midst [?] ... it was a
grave matter [שהיה רעוב] [?]. Afterwards, when they buried [קוברים] him [?] ... but
he did not [?] know [?] (the cowpox [?]) ... in a grave matter [?] ... and on the day
[?] [there were] the milkmaids [חולבי הפרות, "those who milk the cows"] [?]. And
on the fifth day [וביום החמישי] [?] [there appears] a point [נקודה] in a dark-red
appearance [כמראה אדמדם] [?]. And on the [?] day [?] in the appearance of light
blue [?], or near to it [?] — the appearance of pale blue [למראה תכלת] [?] ... the
pustule [האבעבועות] [is] larger [יותר גדולה] [?], and so [it appears] in the redness of
the skin [אדום בעור] [?] ... take [?] from the compound source [המורכב מקור] [?],
and it is called (**Fieber** [פיבער = German *Fieber*, "fever"]) ... there is for them [?]

(**Fieber** [פיבער]) at all [כלל]. And it dissolves a little [וחלל קלת] [?], near [?] to the **Drüsen** [glands] [?]. The glands [?] (**Drüsen** [דריזען] = German *Drüsen*, "glands") — when one is near [?] them [?]. Afterwards, when the pustule [האבעבועה] falls off [?] ...

It is established and proven [בדוק ומנוסה] [?], and so too [with the] sons of men [?] [?]. And this — sometimes there is in the blood [יש לדם] [?] ... the small glands [?] [or: the small pustules, [האבעבועות] [?]] ... (**Jenner** [יעננער] [?]): and there was in this matter an expert physician [רופא מומחה] [?], wondrous [?] ... and he recounted [ומספר] [?], expounding [לכפר] to people [לבני אדם] [about] the smallpox [פאקן] [?], the [?] ... And he came [ובבאו] to a certain village [לכפר אחד] of (**Gloucester** [גלוסטסטער] = Gloucester(shire)) [Gloucestershire, England], a land that raises many cows [מגדלת פרות רבות], and he came [ויטע] there [?], [where] there was the smallpox [פאקן] [?] of the blood [כבוס דם] [?]. And he did not put [ולא לפתו] [?] the smallpox [הפאקן] in bloodletting [בכוס דם] [?]. And he was astonished [ויתמה] [?] ... the matter [?]. And they answered him [והשיבו לו] [?] [that] there was already a known [protection] [?] against it [?]; and so it was that **the cowpox** [?] had settled in him forever [נתישבה זאת בו פאקן הטבעיית לעולם] — the natural pox [הפאקן הטבעיית]. And it came to pass [ויהי] as before [כבמוש] [?] ...

and it was already [שכבר] a matter [?] over the [?] of the females [?], whether the pustules [האבעבועים] [?] or the people who placed [?] there [?] ... so it was not received [לא נקלט] (**the Materie** [המאטריא] [German *Materie*] — neither the smallpox [פאקן] [?] ... Afterwards, the skin [העור] [?] [one is] to take and **graft** [אבעבועות] from the **Materie** [המאטריא] [German *Materie*] ... the pustules [אבעבועות] [are] to be in them [?] (**the cowpox** [קוה פאקן] ...) there are for them [?] (the cowpox [?]) — and not pustules [אבעבועים] [?] ... they sprout [יצמחו] and bloom [ופרחו] (**the cowpox** [קוה פאקן]) at all [כלל].

And now incline your ears [ושמעו בני] [ועתה הטו אזניכם], and hear, sons of Yaakov [?] [the act of grafting [מעשה הנטיעה] [i.e. inoculation] in a person, whether great or small [?] ... [a line] thin to the finest [דקה מן הדקה] [?], on his skin [בעורו], on the arm [?] ... it is called (a [Lanzette]-scarification [מלטענאבגין] [?]) [?] [— a scarification term, likely a German *Lanzette* compound; reading uncertain] ... the **Elokim** [Divine name] graced [?] ... the matter [?] of the smallpox/pustules [?] [German *Materie*?], and it is good, and it is not [?] ... (**the cowpox** [קוה פאקן] [?]), and they put it into the **incision** [לתוך החריץ] ...

It is established [?]: only a thin line [רק נגלר] [?], in which they graft [נעבל] [the matter] (the **Materie** [מאטריא] [German *Materie*] ... one grafts it [?] in the place [המקום] [?], in the cut [בהתיכת] [?], against [נגד] the smallpox [פאקן] [?] ... on the

[fourth] day [ברביעי] [?] it sprouts [יצמח] [?]. And he too will be cured [ויתרפא] [?]. And on the fifth or sixth day [?] there is a swelling [יתרחב] [?] in that place [?] ... And on the eighth or ninth day [?], or this [?] ... And sometimes [ולפעמים] there is in the blood [יש לדם] [?] ... and they grow weaker [ונוחמעט] [?] in the night [בלילה] (**Fieber** [פיבער]). And a little [וקלת] sound [?] [from] the people who have been inoculated [ההלקים] — the small ones [הקטנים] [?] — between skin and flesh [בין עור ובשר] [?] ... and they begin to be set well [?], [to be made] well [?]. And it is established [?] in the redness [?] of the swelling [בכובב] [?]; the appearance [is] the dark-red color [המרוא האדמדמת], so too the [appearance of the] pustule [האבעבועה] [is] like those in them, like the appearance of the limb [?] called (**[der]** ...) [?] ... this [matter] of the glands [?] [is] likewise [?], and within him for his fellow [?]. And sometimes there are [those whom it] harms [מפסיד] in this — not at all [?]. Truly, it is fitting [ראוי] to be careful [לשמור] [?] ...

The glands [?] (**Drüsen** [דריזען = German *Drüsen*, "glands"]) [?], close to the glands [?] [are] done [נעשים] [?] ... at all [?]. Afterwards, when the pustule [האבעבועה] falls off [נפתה] [?] ... it dries up [התיבש] on the **eighteenth day** [ביום י"ח] or until the twenty-fourth day [עד יום כ"ד], sometimes [ולפעמים]. And so the [?] ... until they vanish from the eye [עד שנעלם מן העין] [?]. And a swelling [וכצבה] from the pustule [מן האבעבועה] [?] (**brown** [ברוין = German *braun*, "brown"]) [?]. And afterwards, after a few days [איזה ימים], this falls [נפל] [?] ... there are in it [?] a few more days [?], and it is not [?] a harm [מזיק], and it does no damage [ומפסיד] [?] ... the child [?] should not [?] be rubbed [יחכר] in its place — for he has shown [כי הוכיח] [it is] not good [לא טוב] [?] ...

it [the cowpox, קוה פאקן = Kuhpocken] runs its course in its place, just as the natural pustules [פאקן הטבעיים] dry up. In every case this is for the greater good. Likewise these spots, too — each spot in turn — and the pustule that began where it began will be the last to dry up [or fall away], and the matter is carried off, and afterward it dries up [?]. Know further that there are people whose flesh is such that the matter does not penetrate it at all [?]; in such cases there is no benefit in it, since it will not enter their flesh.

There are also people whose flesh is pure, and into whom it does penetrate — moving from place to place. And the inoculation [is done] only by the hand of a person, by means of grafting/inoculation [נטיעה], and not by chance; and on the eighth day or the ninth day [ביום ח' או ביום ט] [?] the physicians take it. Every person should take care; yet in truth there is no need to be strict in this matter at all [?].

The natural pustules sometimes erupt and are countable, and sometimes do not erupt at all, and no harm comes to the person; whereas with the cowpox [קוֹחַ פֶּאֶקוֹן], by contrast, the physicians [?] are needed; the scab falls off [נִפְלֵה הַקְּלִיפָּה] in the proper way [?], and there is reason to be strict in this matter [?] — for what is taken is the [pure] matter; and through the grafting it does no harm.

There is good reason, therefore, for the physician to be strict about the matter [?].

Furthermore [עוֹד], here is a matter I wish to make known to you concerning the benefit of the procedure [הַתּוֹעֵלָה] of the cowpox [קוֹחַ פֶּאֶקוֹן]: I have set my heart, and have seen and recounted how many great benefits there are in this — far more than [in the natural disease] [?]. The cowpox does no harm in any case, when administered at the right time [?]. (1) [א'] For [?] [?] there is no danger in it whatever [?].

The physicians administer it at any time and at any place; whether [?] eruptions arose [?] [?]; for there was never any case in which a person was endangered by it, [though] there were [some in whom] it did not take [?]; but there was no danger [?] in any case [?].

The point is this: sometimes there are people in whom the inoculation is administered and yet does not take, but only causes a scab to form where the incision was [?]. Sometimes too [?] [the procedure] is administered to the person [?], and this is [a thing] called by name in their own tongue [?] [Bratlettikos? פֶּרֶלֶטִּיקוֹס — a transliterated medical term, identification uncertain]. And further [?]: the physicians say [the term] [פֶּרֶלֶטִּיקוֹס] [?] — the benefits that come from the cowpox [קוֹחַ פֶּאֶקוֹן], how good they are [?].

[The author now distinguishes the cowpox from the natural smallpox, point by point:]

(2) [ב'] The natural pustules cannot be brought into a person by number [i.e., in a controlled, countable way] — only the cowpox can; [the cowpox], when administered to a person, has no [?] in his nature [?] [?].

(3) [ג'] The natural pustules [הַטְּבַעִיִּים] are wiped out by the thousands and by the tens of thousands without number, in such a way that one cannot count [?] [?].

(4) [ד'] The natural pustules sometimes bring death to a person, God forbid — to make [?] grey [?] before its time [?].

a dedicated attendant [שׁוֹמֵר מִיּוֹחַד] to watch over [the patient], remaining with him all the days [of the illness]; and at night [the patient] should not lie down

[carelessly] [?]. And so too at the time when [?] the children [are inoculated], at the start of the eruption of the second [crop] [למחת השניים] [?]; and although [the procedure does not always succeed] in the same way, those who become swollen on the gums [?]; just like every person, when [?] it comes [?] — to make things better in every respect, this is not [?] [Margin: line runs into the gutter] [?]. Be familiar, then, with this matter, for it is the [?].

An evil thing [וְרָעָה] befell me [or: it grieves me] [?] regarding [the fact] that, despite all this, license was not given to every person to perform this [procedure], only by the hand of an expert physician [רק על ידי רופא מומחה] — skilled in this matter, [whose] incision is fine, and who brings about [the procedure] correctly.

For after the cowpox [קוֹחַ פֶּאֶקוֹן] is [introduced] [?], it erupts and blooms [יליז ופרח] in the place where it is, and then dries up by the eighth day or the ninth day [?]. There is reason to be strict about the matter [?].

[The author addresses how the disease is distinguished:] The natural pustules [הטבעיים], taking their root of themselves, [spread] from one [crop] [?]; whereas [the cowpox] is administered through grafting. [?] In particular, [for] ordinary people [בני אדם] — if there was [a question whether it was] the cowpox at all [?]; no [?].

It is something [diagnostic], called [?] [פרלעטיקוס — transliterated medical term, identification uncertain], by which to distinguish between the deadly [smallpox] [הממיתית] and [the milder kind], to recognize which is which [?].

[?] the physicians [?]; sometimes there is a person whose [eruption] comes out downward [?] [?]; and sometimes there is a person in whom it [does not erupt at all] [?] [?].

This matter — the [cow]pox [פֶּאֶקוֹן] versus the natural pustules [הטבעיים]: the cowpox [פֶּאֶקוֹן], administered by hand, does not wipe out [the body] and does not [endanger] [?]; [people] are obligated to do [this] [?].

Furthermore [עוד], here is a matter I wish to make known to you, and I make it known to all the physicians who are with me concerning the cowpox [פֶּאֶקוֹן]: [I have written this] for all the sages of medicine [כל חכמי הרפואה] [?].

[?] in the body [?]; from the body [?] resembling [?] the cowpox [קוֹחַ פֶּאֶקוֹן] [?]. And the disease of the natural pustules [מחלת הפֶּאֶקוֹן הטבעיים] [lasts] up to [a certain number of] days, [?] their root in his blood [נברשו בדמו] [?] until the fourteenth day [י"ד יום], before the fruit [הפרי] is fully recognized [?], many times over [?].

For they [the natural pustules] are wiped out [?] [?]; the roots of the natural pustules [שרשי פאקן הטבעיים] are uprooted in his blood [?].

In particular, [the contagion] approaches [?] among them [?], for those who walk about freely among people [?]; the natural pustules [הטבעיים] in that place [?] [?].

And so too it is fitting; on the contrary, it is more proper that their root not be wiped out from his blood [?] — the roots of the natural pustules [שרשי פאקן הטבעיים]; for in their nature [?] [there is] harm to a person [?].

To make known to people [?] that the cowpox [קוה פאקן] [brings no] death [?] — unless [אם כי] [the patient] has already [?] [for] more than fourteen days [יותר מי"ד יום] [?].

by means of grafting [על ידי נטיעה], the cowpox [קוה פאקן] is administered [?]. [Both] are alike in this matter [?], the right [hand] [?] [?].

After the [seed] is grafted, it rises [?]; in this matter [?]. And after it is grafted in its place, it stays settled there [?], at the second eruption [למחת השניים] or at the time when [?].

[A general principle:] In every place [?] do this, for [it] is a fine [thing] [?]. And so too every person — youth and old man, young and old [נער וזקן] [?]; apart from days that are [?] in the dead of winter [?]; for any person — youth, old man, infant, the elderly and grey-haired [?], one inoculates [the cowpox] in [his] blood [?].

[The lasting harm of the natural disease, by contrast:] A great [scar] remains [?]; how many [people] it has marred and disfigured the appearance [נשחת הדרת פנים] [?], so that beautiful faces become [?] — [their whole] face [?] becomes, in short, all blemish [כלו מלה]. They [who take the cowpox], by contrast, are not marred at all by even a single [scar], whether one [pock] or two, and no more [?].

[?] death, God forbid — to leave [?] [a person] grey [?] before his time [?].

[The natural smallpox is a worldwide plague:] For the smallpox that has arisen [שנתחדש] in the world [is] a plague and a contagion [מכת דבר ומגפה] [?]; the natural pustules [הטבעיים] [?]; and in recent days [it has spread] to the nations [לאומות] [?].

And the word will run swiftly [ועד מהרה ירוץ דבר], and [the contagion] spreads through the provinces [ומתפשט במדינות] in many places, [reaching] cities and towns [?]; an old man, a young man [זקן וינק], the elderly, the grey-haired [?]; [in some] lands [there are those whose] root of the matter [is] [?] and [some who

suffer] tearing [טרף] [?]; and they cease [only] at death [פסקו למות] [?]; [there is] the disease of danger [מחלת הסכנה] [?]; the falling of the blow [נפול המכה] [?]; near to [death] [?]; for [he] was torn [?], for it is a wonder [כי נס] [?] to revive [him] [להחיות] [?] [?].

There is a kind of matter [?] resembling [?], in accord with the words of our teacher Yeshaya z"l in the SheLaH [ה' בשל"ה] — R. Yeshaya HaLevi Horowitz, author of the *Shnei Luchos HaBris*, the SheLaH]. And it is a true [matter], [concerning] a particular individual [?].

[The author closes the section, addressing the reader:] And so, then, settle your mind upon it, my brother [אחי], and see to it that [the matter is] thus [?] — and do not be overly strict [ולא תקפיד].

[Margin: a damaged ink-blot intrudes at the column edge of p.246 (r2 region) and at p.245 (r2 region) — a few interior glyphs lost.]

Furthermore [גם], blessed be He [ברוך] who works new wonders [עושה חדשות], revealing things [?] not seen [?] [?] — things not told of [?] in earlier times [?]; the disease was not found at all [?]; it is not found in the books of the ancients [?] — no mention of it [?]; for it was not in the world in their days. So too in the book of medicine [בספר רפואה] [?] [פאקבלאטם? Pockenblattern?]; nor [is it] in the Tanakh, nor in the Gemara [בגמרא] [נ', nor in [the writings of] the Rambam z"l [רמב"ם — printed רמב"ם with a samech; recte: רמב"ם = the Rambam]] [?].

[?] the matter of medicine, [as in] a certain book of medicine [בספר רפואה] [?] by Dr. [?] [מן דאקטר (עיבוט)] — Doctor (Eibut?); the surname reads שבוט / עיבוט, identification uncertain] [שבוט] [?] Aharon [אהרן] [?] [?].

[A cited eyewitness:] I saw with my own eyes, in my own house, in the hand of the eminent rabbi, R. Elyakim son of R. Yehuda Leib [הרבני המופלא כ' אליקים בר'] [איהודא ליב], [a document] [?] [?].

[?] this disease [זאת המחלה], for it is as in the days of old [כי בימי קדם] [?].

Just as [the world] is filled [כאשר נמלא] [?]: the children of mankind [בני אדם], many of them, day [by day] [?]; eruptions and ruin [פרסחות ומשחית] [?] — the disease of the [cow]pox [מחלת הפאקן] in the world [?]; for they were [?] in the world, since they are recent [כי הם בעתים] [?]; and tearing [טרף], and they cease at death [פסקו למות] [?]; for the disease of the [cow]pox, too [כי גם מחלת הפאקן], the falling of the blow [נפול המכה] [?]; the cure [is] near at hand [רפואתה קרובה] [?]; in all the possible [outcomes] [בכל האופנים האפשרים] [?].

[The closing doxology of Ma'amar 17:] And by this you will understand and know [ובזה תבין ותדע] that, for the benefit [of mankind] in general, [it is the One who] gives life [כי למחיה] — God sent it [שלחו אלקים] to revive [להחיות] — that is to say, by [an incision of] a needle and a small scratch and a tiny scab [במחט ונגף קטן], He heals a great blow [ירפא מכה גדולה] [?]; [from the] tearing [טרף], they are cured by this, of [their] חוס [?]. How great a wonder it is in this generation, that for this [there is] a cure [זה רפואה], near at hand [?], to roll [a person] away from the danger of death [מסכנת מות] [?].

May He be blessed [יתברך], who heals freely [מוחן] and adds healing to the body [וכופא בגוף] and a cure [ורפוא]; for apart from this [remedy] none is able to heal — for it is truly [a wonder] [כי הוא ודאין] — [that He] caused to reach, in this generation, this cure [זה רפואה], to roll [a person] away from the danger of death [מסכנת מות] [?]; [He] remembers His creatures for life with mercy [זוכר יצוריו לחיים] [ברחמים], forever [לעד]. Amen [עד אמן].

Sefer HaBris — Part I (חלק א)

(continuation — end of the preceding chapter, Ma'amar 17, on the faculty of healing / medicine)

The text continues a discussion of a child or a grown person [ילד או אדם גדול] who might be harmed [להזיק], warning against [?] letting them touch [?] something burning [נכוה] — lest a great fear fall upon them, frightening them, and harming [?] their offspring [זרע]. As it is written [?], for affliction is grievous [כי יקרה אסון]... [several clauses here are legible only in fragments].

A drink that warms [משקה המחמם], such as wine or brandy [יין שרף] or the like, and one who guards [his health] [ושומר]....And those near and dear who love him [וקרובים ואוהבים אליו]...

* And it was told [והגד] / "and he said": "for it is a covenant [כי ברית] I have made [שמתי] for the [physician/healer]..." — [the wording here is uncertain across the column seam; rendered tentatively]. [?]

[Several lines of this column register only partially on the tiles — fragments such as: "...in all the impure things [כל הטמאות], to be careful [להזהר]..."; "...no harm shall come of it... not through a bad messenger [על ידי שליח רע]..."; "...the death of his children, God forbid [ח"ס], by his own hand..."; "...and how much more so by another's hand [על ידי אחר]..." — the connective sense is clear (a warning against

careless self-treatment and against entrusting healing to a careless or malicious agent), but individual clauses are abraded. [?]

And every place [בכל המקום] or province [מדינה] whose inhabitants do not know [אשר עליין לא יודעים] of this matter — let our brethren, the Children of Israel, make it known [ידעו אחינו בני ישראל], so that to every soul/person [לכל נפש... ?]...

A great person [אדם גדול] who is not careful [ינהוג / ? שלא יגחו] — let him keep himself in his chamber [אותו בחדר], God forbid [ח"ס], lest [?]... [a string of clauses on caution and on not relying on chance].

The early generations [הקדמונים] — because they trusted in this [/ ?]... But it is good [טוב לזה], they brought death [וגרמו המות] upon themselves [?].... [אבל טוב] to be careful [להזהר] of every [?]... *

And He shall guard Israel [ושומר ישראל ישמרהו] from every evil thing [מכל דבר רע], and He [Hashem] is [?].....let them pray to Him and entreat Him [יתחנו ויתפללו], for He is the King, a faithful Physician [כי אל מלך רופא נאמן]... [the closing clauses of this chapter run on into the chapter heading below].

בלשון מנפש החי שבמדבר... [recte: printed הבח] פרק ג' — הכח

(Perek 3 — [on the faculties] of the soul of the living [speaking] creature)

[Body heading at the foot of p. 247, large type: **פרק ג'** followed by a smaller-type rubric. The first word after **פרק ג'** is printed הבח — almost certainly a compositor's setting of הכח ("the faculty/power"); flagged. The rubric continues onto the chapter opening on p. 248.]

The faculties [of the animal soul] are enumerated, beginning with a parenthesized list:

- צמ[יח]...ית(א') [recte: reading uncertain — "self-contracting"?] [?]
- דלוחות... (ב') [recte? — reading uncertain] [?]
- בחדריית... (ג') [recte? — reading uncertain] [?]

[These three parenthesized items at the very foot of p. 247 are large-display gematria markers introducing a list, but the words attached to (א')(ב')(ג') are abraded and broken at the page foot; I cannot read them with confidence and will not supply a standard scheme. [?] They are picked up and clarified at the top of p. 248, where the enumeration is restated. — Catchword foot of p. 247.]

(continued) מאמר י"ז — נפש החי שבמדבר

(Ma'amar 17 — "The Soul of the Living Creature that Speaks")

The chapter opens by defining the animal-soul faculties. The first is **self-motion** [תנועה / מתנועע]:

That which moves its body [מה שמתנדל גופו] from one of its parts [בג' (?)]... — that is to say [ר"ל], whatever moves itself locally [מתנועע ממקום למקום] is called *natural* [טבעיים]... A creature [חי] moves by means of its hand or its foot [או] בנוט ידו או רגלו, and its motion [תנועתה] is called *local motion* [רצונית / מקומית?]... *

For so it is [כי כך הוא] [the animal] [החי] — ג"כ חלל החי — uncertain] moves by means of the sinews [ע"י הגידין], and the movement of the sinews is by means of the blood [recte: הדם]. *

For everything that moves [כל מתנועע] has something that moves it [יש לו מניע] [המניע]... and in the perception/recognition [בהכרת] of the prime mover [המניע הראשון]... [several intervening clauses partly abraded]. *

And by this they recognized [נכרת] the distinction [?] [ההפרש] between the soul [נפש] and the [body]... *

The author then turns to **the five senses** [ה' חושים]. The text states that of the five senses, **four have dedicated bodily organs** [אשר לד' מהם יש אברים מיוחדים] — dedicated [מיוחדים] to **seeing, hearing, smelling, and tasting** [לראות ולשמוע ולריח] — [the fifth, touch, having no single dedicated organ; this is stated just below]. *

He continues:...There is in the whole body [בכל הגוף]... in all the parts of the body [בכל חלקי הגוף]... And now [ועתה]...as the verse [says] [כפי פסל] [recte: פסוק] — uncertain]... *

HaKadosh Baruch Hu created eyes [ברא הקב"ה עינים], and every eye [וכל עין]... is **built and composed of seven coats** [ומורכב משבע עורות בנוי] [recte: בטוי]:

three of them are large [ג' מהם גדולים], **and three others are smaller than these** [וג' האחרים הם קטנים מאלה], **and the seventh is small** [והשביעי קטן]... so that [?] the wise physicians did not reckon it on its own / by itself [לכן לא חשבוהו חכמי הרופאים בפני עצמו].

The seven coats (עורות) of the eye

[The coats are enumerated with parenthesized gematria markers (א')...(ז'); each is given a Hebrew descriptive name and, in parentheses, a vernacular name — partly "in the Latin tongue" (בלשון לטיין) and partly German/Yiddish (בלשונם). I transcribe the parenthesized loan-names as printed and gloss them; several are broken at the line-ends and are flagged.]

- (א') Called the coat [עור נקרא...] — the outer/encompassing one that surrounds the eye [העליונה המסובבת את העין]; **the hard coat** [הקשה / האדין] **(קארנא[ה])** [German: *die harte Haut*?] [?], in the Latin tongue **(קארנא[ה])** [Latin: *cornea*] [?]. [The first parenthesized name includes לבן — "white" — applied to the white of the eye; the seam is abraded.] [?]
- (ב') Called the coat **הקרנית** [recte? — "the horny / corneal"]; in the Latin tongue **(אלבונינא)** [Latin: *albuginea*]. It is [described as] the [lower/inner] one [התחתונה]... [?]
- (ג') Called the "grape-like" coat [reading of the Hebrew name uncertain]; described as resembling grapes / grape-skin [כעצבי הגפן... ירוק, "green, like grape-stalks," i.e. the *uvea*]; in the Latin/German tongue **(טרובין הויט)** [German: *Traubenhaut*, "grape-skin / uvea"] and **(קארטא[ה])** [Latin reading uncertain] [?].
- (ד') Called the **net coat / web coat** [עור רשתית — "the net-like coat"]; **נעצין** () **הויט** [recte: *Netzhaut*] [German: *Netzhaut*, "retina"] and in the [Latin] tongue **(רטינא)** [Latin: *retina*]. Described as a coat of fine sinews [עור ... כמעשה [דק... ונשזר], thin and woven [מגידים דקים], like a net spread out [רשת, "like a spider's web"]]. *
- (ה') Called the **crystalline coat** [עור הבדולחי — "the crystal/bedolach coat"]; in their tongue **(קריסטא[ה] לינוס)** [Latinate: *crystallinus*, "crystalline"].
- (ו') Called the **glassy coat** [עור זכוכית — "the glass coat"]; in their tongue **(וויטרעאלום)** [Latinate: *vitreum / vitrealis*, "vitreous"].
- (ז') The seventh, small coat [עור נקראת... — the Hebrew name at the seam is abraded] [?]; [the small seventh coat that the physicians do not count separately, as stated above]. Described as resting / placed [מונחת] adjacent [סמוך] to [the others], thin [דק]... [the (ז') item is partly abraded at the column edges]. [?]

The three humors (ליחות) of the eye

The text then states: **there are also in each eye, likewise, three humors** [גם יש [ואלו הם], **and they are** [בכל עין ג"כ ג' ליחות]:

- (א') A humor [ליחה] like water [כמו מים] — (וועסעריגע פייטיגקייט) [German/Yiddish: *wässerige Feuchtigkeit*, "watery humor" — the aqueous humor]. *
- (ב') A humor that fills [the coat], like crystal [כעין הבדולח], **for its substance is hard, like white [glass]** [קשה כמו לובן] — (קריסטאל ליגוט) [recte: *Kristall-Licht?*] [German: *Kristall...*, "crystalline humor"] [?]. [The crystalline (lens) humor.]
- (ג') Called the **glassy humor** [ליחה הזכוכית] — (גלאז פייכטיגקייט) [German: *Glasfeuchtigkeit*, "glassy/vitreous humor"]. Described as filling the glass coat [ממלאת... עור הזכוכית]... [?]

(continued, folio 123/קכג)

The discussion of the coats and humors continues, restating and amplifying:

But [the eye has] a great wonder [פלא גדול]: it is fashioned [להיות מתוקן] with the coats arranged [בצורת עורות]... * The whole [structure] [כלל] [forms] the rounded shape of the eye [תמונתו העיגולית]... A person... makes his eyes shine [מבהיק את] one [eye] and [the other]... [several clauses partly abraded]. *...A great light [אור גדול] in place of darkness [במקום החשך], and the reverse [ובהפך] of this — this matter [בזה זה]... *

He then re-lists the coats by their vernacular names, now grouping them:

- the **net coat** [עור רשתית] — (*Netzhaut*) [נעצין הויט] [retina], a coat of fine sinews [עור מגידים דקים], thin and woven [דק ונשזר], like a net [רשת] [כמעשה רשת]; *
- the **crystalline coat** [עור הבדולחי] — (*crystallinus*) [קריסטאלינוס]; *
- the **glassy coat** [עור הזכוכית] — (*vitrealis*) [וויטרעאלום]; *
- a coat [נקראת ליחה] [כמו מים] — (*watery*) [?]; *
- the coat called **הקרנית** [?]; *
- a coat [קשה כמו] [hard like white glass] (*Kristall-Licht?*) [קריסטאל ליגוט] [?]; [לובן... זכוכית]; *
- the **glassy coat** [עור הזכוכית] — (*Glasfeuchtigkeit*) [גלאז פייכטיגקייט] [vitreous]. *

[This second listing on p. 249 partly repeats the first; where the printer set a name twice I render both occurrences. The seams between columns truncate some entries; flagged [?].]

The text describes the **sinews of sight** [גידי הראות], the optic nerves: there are sinews [מגידים]... a coat full of [the substance] [ממלאת], clothing [ומלבשת] all [the inner parts]... * The eye [העין] is the most [transparent / refined] [הוא יותר...] * [מזדקק / מזוכך], thin [דק]... *

The two openings/cavities [שני חללים / שני נקבים]...the eye has [a structure] like a tube [כמו שפופרת], dark and continuous [ומחשך וחושך והולך] running into the cavity [לתוך החלל]... and from its substance [it proceeds] by means of the blood [על ידי הדם], at the time a person [is born]. *

The **tear-duct system**: [there are] two small veins [שני ורידים קטנים] called *eye-sinews* [הדמעות יוצאים]... by means of which the tears flow [הנקראים גידי העינים]... so that [the eye] not become dry [כדי שלא יתיבשו], lest [?] [there be a defect]... a wellspring of tears [מקור... כמו מבוע]... the eyes toward the nose [העינים אל החוטם] * [העינים אל החוטם]

[Section break: a blank line, then a new display word —]

However, [as to] the nature of the quality of sight — איכות חום הראות

(New paragraph: the ancients' debate over the nature of vision — extramission vs. intromission optics.)

However [אמנם], [concerning] the nature [איכות] of the heat/power of sight [חום הראות], **the ancients were divided** [הקדמונים נחלקו] in this matter. Some of them said [מהם אמרו]: [vision works] by something issuing [שדמות... יוצא] from the eye [מן העין]... The later authorities [האחרונים], the sages of **(אבפיק) [Latin: optica, "optics"]** [?] [the "opticians"], [held] more correctly in this matter [העמיקו יותר] [namely] that [vision is] received [נתקבל] [into the eye]... *

[The optics paragraph runs to the foot of the page with a worked illustration of image-formation by reflection — clauses such as: "...like the exchange of a house משיגי [כמו חלוף בית], and they are like those who strike [a ball against a] wall [ויסוג [יכפל] it rebounds [בפגעו... כנגדו]"; "...by the power [בכח] of the stone thrown [האבן הנזרק]"; "...the rays [קרני] passing [יעבור] and crossing [יוצא] in the eye [בעין]..." — the analogy is a ball thrown against a wall, modeling how

light-rays reflect into the eye. Many of these clauses register only in fragments across the column seams and are flagged. [?]

The rays of light [קרני האור] according to the angle [הזוית ... האור...]... reflected back [ה...הנכפלים מן ה...]... opposite [כנגדם] in every place [בכל המקום], between dark and light [בין חושך ... בין אור], wherever the darkness is — their image is seen [דמות במקום]... an image in place [דמות במקום]... *

[Final lines, p. 249, partly abraded:]...the rays go and spread out [ילכו ויתפשטו] and come [ויבאו] into the interior [בתוך]... between light and darkness [בין אור וחושך] they meet [יפגשו] and fall upon the eye [ויפלו על עין]... in a place [where there is] light [במקום אורה]... [?] * **What [?] [מש / ש"ש]** when they are present [כשהן]... [בהיות]... [final word at foot:]

[the object] rests in a place of darkness, with no light at all reaching it, so that nothing whatever falls upon it. By this means one sees, whether the place is bright or dark. Let this serve you as a sign: if you direct your gaze in a place of darkness, nothing will be seen by the eye. And consider, too, the polished surface called *spiegel* [German: *Spiegel*, "mirror"], or water — for when a person looks into them, he sees himself in them, because the rays of light strike upon them and are turned back, and so they return to him by reflection. Likewise the rays of light strike upon every rock and stone, and the polished surface turns the light back and reflects it; the visible images, too, are reflected by the light that is cast back from them.

For just as the rays of the sun strike upon the body of the sun itself, and the polished glass set facing them returns the image, so it is with everything. And here is the truth of the matter, of how the visible images come to be seen: the form, the very shape of a globe like the body of the sun itself, is seen by reflection from the surface of the water — the stone of the polished glass set facing the sun upon the earth. And so it is with everything seen by the eye. Therefore the parts of the eye are arranged so as to be like a globe set over against it. But the apertures [literally "the holes," הנקבים] of the eye — see above, *Ma'amar* 11, *Perek* 7 — turn the matter about, so that the form is reversed.

For when the rays of the sun strike upon the body of the sun itself, and the matter is seen by way of the transparent glass [lens] set beneath it, or by way of water, then the form of the image of the sun is seen by reflection from the surface of the water, just as it would be seen directly, in that very manner — so that it does not pass beneath the ground. By this they understood about the visible images: that by the rays of light that fall upon them, the form upon the wall opposite them is

seen by all human beings, the observers, and they call it *Spiegel* [the mirror]. And the whole apparatus is reversed [inverted], yet the form, when it falls upon the glass — there is a compounding of it according to the angle. So too with the polished surface of water set against the sun upon the earth, and likewise with everything.

The form of the image of the sun is seen by reflection from the surface of the water, just as it would be seen directly. And in this there is a compounding of the polished glass set facing the sun — for these rays are reflected, by way of the polished glass set before them as if to face them, *prima* [Latin/Italian: *prima*, "the first," i.e. the primary image]. The transparent glass [lens] returns the visible image, and the form is divided into several gradations [colors] according to the measure of the rays, by way of the polished surface; and the second [image] is seen reversed, going its way upright.

By this account, then, the form is one, and it is divided into several gradations [colors] according to the measure — beneath the sunlight and against it. By this method, a known color is set upon white paper, where it adheres; and the *optici* [the opticians, the students of optics] derive, by an arrangement upon a piece of wood, that one [aperture] darkens the visible images. The image is seen upon the white paper because of an arrangement of colored rays mixed together, and they are reflected and superimposed one upon another. And there is in this a compounding — a compounding of the arrangement of the magnitudes of the colors — the *graduales* [Latin: *graduales*, "the graded ones"]; and the geometric point that is called *prima*, and the polished glass called *musica* [?] [Italian/Latin loanword for a measuring instrument; the reading is uncertain]. The transparent glass [lens] returns the image upon the white [paper] just as a thing is set upright, returning the image, like the polished surface of the gradations [colors] themselves.

[Gloss, opening with display capitals וְהִנֵּה, "And behold":] The rays of light — the *Tauris*[?] ones [an unidentified loanword; reads (הַתּוֹרִיסִים), the bodily rays, the narrow ones — pass through several channels and loops in every body; when they strike against each and every one of them, they are constantly intertwined, and the obstructions through which they travel hold them back, until all of this comes to rest, gathering within the foundation of the clay [?] of the paper [the substrate]. And whatever passes by their way is held back.

in order to demonstrate. And likewise, everything that one wishes to show: nothing comes within it except what comes through the aperture [נִקְבֹּ] in the whole wall, so that the whole wall opposite it [receives the image]. All human

beings — the observers — look, and the image is reversed downward. And this is the proof: it is just as with one who looks into a transparent glass [lens] reversed, when a thing is turned about.

By this, the two appearances of the visible images upon the air: this one, too, is reversed, conversely — just as one completes the thing uprightly. And the intellect reverses it [the inverted image] — that which is downward, and that which is upward, so that to our brain it [is set right]. It [the lens] is called *Kristallinse* [German: *Kristallinse*, "the crystalline lens"]. [Parenthetical gloss in the source reads קריסטאל לינזע.] But its image, within the eye, is more [distinct]. The transparent [lens] makes the visible images near, even though they are far off. And there are human beings whose eyes are diffuse — eyes for which a nearby thing is more visible than a distant one; for them a near body is seen well. [The source again gives the gloss קריסטאל לינזע, "crystalline lens."]

[Paragraph, opening with display capitals וְתִקֵּן, "And the rectification":] ... for which the *bril* [Dutch/Yiddish: *bril*, "eyeglasses, spectacles"] is the remedy: the two cavities [lenses] of the eyeglasses are of polished glass, each one concave or convex like a globe, so that the two cavities of the eyeglasses are of polished glass, full of the gradations [colors] of the light of vision. And behold, the cavities of the eyes receive the gradations of the light of vision. These rays go forth from the brain and reach into the eyes; they are bound together within the eye, mingled, and they are all joined as one. The whole eye is called by its proper name, and it is one whole. And when they go in their arrangement, a great light [arises]; and likewise by their arrangement, one is able to receive the light by way of the pupil of our eye.

[Paragraph, opening with display capitals וְהִנֵּה, "And behold":] ...the place is deep within them [the eyes], and they are hidden, set deep in their sockets, so that when an injury befalls a place, it does not quickly tear or harm them, nor do the eyes weaken — yet it is set upright. And He created the eye straightway, by the very form of the eye [He fashioned].

[Paragraph, opening with display capitals וְרָאָה, "And see":] And see how great is the work of the Creator, blessed be He, who [set in order] the harmful things and ill accidents that continually befall a man, and how he is protected from them. Even by way of the eyes — for harmful things issuing from the eyes can injure a person: a man's eye can harm another by way of the intellect, when it is prepared to receive harm and injury in the body. For the eye runs swiftly to every appearance of all the kinds of grasses and bodies. And so it is: even by way of a man's eye it can do harm...

but sometimes a man's eye looks upon what is good with envy, so that his eye makes the matter worse — and he himself does not know or perceive it. Why so? Because the harm was already in his nature, and he is not aware. Therefore, when he sets his intention to wrong, then his eye is evil, and the evil that is hidden within him goes forth. And he strikes and lights upon [the object], harming it — because it is already prepared to receive harm.

He stands by his eye in everything, for his eye is evil and does harm and injures. Therefore let a man guard his soul, and let him be careful not to be touched in all his doings, and let him distance the matter — for this is the thing, since the proof is great. As Yaakov said to his sons, "Why do you show yourselves?" (Bereishis 42) — the matter of the entering [of the brothers into Egypt] in the first instance. And he did this, judging the measure against [the danger]. (Ibid.) And in *Perek Kol Sha'ah* [Talmud, Pesachim, "Kol Sha'ah"], and in *Perek Makom SheNahagu* [Pesachim, "Makom SheNahagu"]: our Sages, of blessed memory, said [their teaching], and Rashi, of blessed memory, explained it; and one must be cautious. And in the Zohar, *Parshas Acharei Mot*, of blessed memory, [it is taught]: a thing can befall a person even by harm from another — let a man take care in this. By way of the eye, evil reaches; the eye that is harmed harms in turn, by an evil and injurious power.

Indeed, it is known that the matter [the harm] can come about even from a man's own self — even of his own household. By way of the eye, evil reaches and acts, more than from any other [member]; the harm comes by way of the transparent glass [lens] of the gradations [colors] within them. Therefore, when the form falls upon the point [the focal point], the rays gather upon it within, as it is said: "And the LORD shall *withhold*" [reading ויכמר, "withhold/kindle"], so that it is not seen [?].

[New chapter heading, in display type:]

פרק ד החוש — Perek 4: The Sense [of Hearing]

[Body sub-heading, in display type:] הב' היא השמע — "The Second [Sense] Is Hearing"

[The ear] is composed of cartilage rolled round like a globe, according to its nature. And this is to distinguish between the parts of the perception of hearing. See how the Creator divided the parts of the channel into inner and outer, so that the rays [vibrations] of sound that go forth do not pass except by way of several channels and loops, and reach to this place.

[Marginal gloss in the source reads נערוי מודיאלרי [Latin: *modiolus*, the central pillar of the cochlea — here the "modiolus nerve"] —] those that begin [their course] in the inner part [of the ear]; [marginal gloss reads (קריבראום) [Latin: *cribrum*, "the sieve," the cribriform area of the cochlea]]; and they reach to this place, the brain, to understand and to distinguish between [the sounds]. The small forms within the inner ear are good [for this purpose]. [Marginal gloss reads (מושקלום) [Latin: *musculus*, "muscle"], the muscles] that are able, by their means, to raise and to set in motion, upon the bony pillar of the ear that is called [marginal gloss] (טימפאניטים) [Greek/Latin: *tympanum*, the eardrum / tympanic membrane]. According to the strength of the sound — whether it is strong or weak — and by this means the sound is conveyed.

[Paragraph, opening with display capitals וְהֵן, "And these":] ...and the hammer [המקבת = malleus] joined to the membrane of the ear. And the vibration of this round chamber [the cochlea / labyrinth] is in his two ears, and they are set in motion according to the strength of the sound, until it reaches the brain; and one is able to distinguish between one sound and another, and to grasp the magnitudes of the sounds. And from this the membrane goes forth in its way, and conveys [the sound] to its proper place — the chamber of the ear. Therefore, sometimes a man becomes deaf when [the path] is blocked, so that the sounds do not enter the inner chamber of the ear.

By this same means the apparatus is turned, so as to bring [the sound] to the air enclosed within the ear, when the form is composed upon the membrane of the ear. See how the gradations [degrees] of the membrane [vibrate] in his two ears, and convey [the sound] by way of all the channels of hearing, by which the sound reaches the brain. There it is received by the imagination, and tremors and vibrations [arise] in the body; and the mouth is renewed by them at times. And from this [the apparatus] reaches up to the mouth's opening: by this road [the sound] is able to come into the enclosed air of the ear, when the membrane vibrates, so that it goes forth and comes into the air. And he who is deaf — to bring forth from him a hidden sound: as when one opens his mouth and hears, so that all the sound enters within the cavity of his interior chambers.

א חלק (Sefer HaBris — Part I)

[Independent adversarial re-reading at high magnification. The page is soft, with worn square type and frequent ink-loss at the line-ends nearest the gutter and at the

outer margins. Many transliterated Latin/German/Greek anatomical terms are only partly legible; I reconstruct where a term is unambiguous and flag [?] where letters are genuinely lost. The numeral-bearing anatomy (ventricle counts, weights) was read digit-by-digit under magnification.]

[p. 253 / folio (125) קכ"ה]

Hearing (continuation of the sense of hearing / acoustics)

[The top of the page continues a discussion of sound and air already in progress.] However [אמנם], ... the sound [קול] from the resonating air [האוויר] that is set into vibration ... and they thinned and rarefied the air [האוויר] which they ... and [the science?] ... because the air [האוויר] ... And this [וזה] beats in its motion here and there until it reaches [עד הגיעו] ... the air, in its inner parts [פנימיותו], where the strands [מיתרי] of the ... And by the magnitude of the undulations [התגלגלות] of the air, by means of the successive [התחלפות] ... and the strands that are drawn [הנגון הערב], it is possible to ... the matter of the ... the pleasant melody [הננון הערב] which is called [Italian/Latin: מוזיקא — *musica*, "music"]. And because the air ... [is set] into motion that carries a sound [נושא] ... so that [a tone?] arises ... its [two] sounds will be the spirits [רוחות] of the heart [ללבה], and this [וזה] ...

[?] two sounds [קולות] ... [ב'] ... so even the cavity [מחילה] ... by the bores of the small holes [הנקבים הקטנים] ... echoes/reverberation [עיקוס] until it reaches [גינה] ... by way of a cavity [מחילה] and a partition [מסך] ... a body [גוף] hard like iron [כברזל] and [as said] in (Ma'amar 4, Perek 5) [(מאמר ד' פרק ה)] ... in the upright way [בדרך ישרה], for so ... [men/players?] ... therefore [על כן] ...

it travels [הולכים] ... and air [ואוויר], because of ... hearing [שמיעה], until now [עד כה] we have made clear ... and so on [וכ"ב]. And the sense [החוש] ... is able to do a thing [לעשות דבר] ... and its predecessors [וקדמיון], and its parts [וחלקיו] according to ... the brain [המוח] is not ...

THE HEAD — cranial anatomy

הראש [HA-ROSH — "THE HEAD"] [large display initial opening a new section] ...

The inner parts of the head [פנימיות הראש]: [there is] yet [a covering / skin] [עור] ... a thin, soft skin [עור דק ורך] from it, and ... very pressed/compressed [דבוק מאד] upon the brain [על המוח] ... empty cavities/folds [ריקים קמטים] ... the brain [המוח], like the form of [כדמיון] ... the head, so that ... they would weigh more than fitting [יכבידו יותר מדאי] ... to the brain [למוח] in order to thicken/compress it [לדחוק אותו], for ... the diseases of the body [חולי הגוף] that fall [הנופל] ... And the

parts of the brain [וחלקי המוח] themselves reach [מגיעים] ... [Latin: קראניוס — *cranium*] (קראניוס), and there is between ... and the *Keros* [והקרוס] is called *Karos* [ונקרא קרו] ... its form [צלמו], its parts [חלקיו], it is ...

The skull [הגלגלת] is called — in the prior language [ובלשון הקודם] "galgolet" [גלגלת], and in Latin [ובלשון לאטיין] — ... there is yet a hard, thick [bone] [עב] (פיא מאטער) ... and this [זוה] ... [Latin: *pia mater*] ... from a cavity [מן מחילה] ... And the membrane [הקרום] is called — *Karoma da-Avira* [קרומא דעוירא, the "membrane of the air"], as is known [וכידוע], in the holy writings [בכתבי הקודש] ... And the parts of the brain [וחלקי המוח] themselves reach [מגיעים] near to the ... the skull [הגלגלת], which is called — a little pure air [מעט אויר זך], and in this [there is] a place called [נקרא] *Avira Dachya* [אוירא דכיא, "the pure air"], as in the writings of the holy Arizal of blessed memory [ובעיהר] — [the *Sefer*] *Ba'ei Hechalei?* [בכתבי הקודש להאר"י ז"ל] — uncertain reading]. And the brain [והמוח] ... the seed [הזרע], and it is the source [מקור] and balsam [ובסם] for the animating spirit [לרוח הנפשיות] [the *ruach ha-nafshiyut*] ...

[On the membranes I can read across the bottom row: a hard membrane called *cranium* (קראניוס); a *Karoma da-Avira* (קרומא דעוירא); and "*Avira Dachya*" (אוירא דכיא, "the pure air") explicitly tied to "the holy writings of the Arizal of blessed memory" (בכתבי הקודש להאר"י ז"ל). This is the Lurianic/Zoharic motif of the pure air surrounding the skull — NOT a sefirotic brain-mapping at this point.]

THE HEART

לב [LEV — "HEART"] [large display initial at the foot of the page, opening the heart-section that runs on into the next page-opening] ...

[p. 254 / folio verso of קכ"ה]

מאמר י"ז — נפש החי שבמדבר (Ma'amar 17 — The Living Soul that Speaks)

[This is the BODY HEADING that opens the page: a large display line "מאמר י"ז נפש" — "Essay 17: The living soul that is in the speaker," i.e. the rational/speaking soul. The text immediately below resumes the anatomy of the brain, now enumerating its parts (א)(ב)(ג).]

concerning [על אודות] the senses [החושים] and the motion [והתנועה], and it [the brain] is divided into three parts [נחלק לג' חלקים] ... the ... is called in their language [ונקרא בלשונם] [printed: "לערעברום"] [Latin: *cerebrum*], and it is ...

- (א) It is the front of the brain [פני המוח] ... and it is the larger part [החלק גדול].
- (ב) ... it is the rear [the ... part] ... called in their language [Latin: לערעבעלום — *cerebellum*], and it is the smaller part [החלק היותר קטן].
- (ג) [The long brain / brainstem]: that which begins beneath the front of the brain [תחת פני המוח] descending from it [למטה ממנו] down to the rear of the head [עד לאחור הראש] ... which on the head is called in their language [Latin: מעדולא אבלאנגאטא — *medulla oblongata*; printed "מעדולא א..."]; and [its continuation along] the spine [השדרה] is called in their language [Latin: מדולא שפינאליס — *medulla spinalis*; printed "מדולא שפינאליס"].

[The "long brain" then travels [הולך] and is exposed/rounded [ונגלא] ... coming out of the rear of the head [מאחור הראש] toward [למעיה] called *moach ha-shedrah* [דרך הנקב] that is hollowed [שבועצם] ... the holes that are in the vertebrae of the spine [הנקבים] ... [עד קצה התחתון] reaching down to the lowest [שבחוליות השדרה].]

And the two [parts] are called [ונקראים] [reading uncertain] (נחעם) [?] ... The two that stand to the side of the front [העומדים לצד הפנים] have a bore [יש נקב] like ... of the spine [השדרה], which [interrupts?] [שמפסיק] — this is the long brain [מוח] [divided] into two parts [לב' חלקים] ... And ... from each in a single distinct aspect [בחינה אחרת] in its nature [בטבעו] ... as is explained at length in the writings of the holy Arizal of blessed memory [מפורש בכתבי האר"י ז"ל], that the *moychin* [the "brains/mentalities"] are three [שהמוחין הם ג'], **Chochmah, Binah, Da'as** [חכמה בינה דעת]. And each [part] is divided into two — into *Chasadim* and *Gevurot* [נחלק לשתיים לחסדים וגבורות]. So too is understood [גם יובן] ...

[This is the Chochmah-Binah-Da'at brain-mapping. It IS printed on the page, twice-anchored: (1) "the *moychin* are three, Chochmah Binah Da'as"; (2) attributed to "the writings of the holy Arizal of blessed memory" (בכתבי (האר"י ז"ל); with the further Lurianic note that each is split into Chasadim and Gevurot. See verdict.] ... two aspects [ב' בחינות], from its right side [מצד ימינו] in the aspect of [מצד] ... so that the *moychin* are filled in general [נמלא המוחין] — they are three [הם ג'], and in detail [ובפרטות] they are four [הם ד'] ... And they are three [ג'], twenty-four [כ"ד] — reading uncertain] for the sake of [בעבור] ... for this is well understood [כי יובן הטיב] by means of this matter of *Da'as* [ענין] which stands [דעת המתפשט] ... *Da'as, Da'as* that spreads forth [העומד] ... And within the parts of the brain [ובתוך חלקי המוח] of ...

[Ventricles, read directly:] ... there are four hollow cavities [ד' חללים] of the parts of the brain [מחלקי המוח], and they are called [ונקראים] the four [ד'] *rahatei mocha*

[["channels/runnels of the brain"] ... which leave [a hollow / hollows] empty within them [פנוי ביניהם] [Greek/Latin: *pharynx*? — uncertain] ... [for] when the cerebrum joins [כי בהתחבר (הלערעברום)] ... this part [המחלק זה] ...

[Lower on the page, the three-then-four cavity scheme continues and the chambers are numbered:]

the channels [*okalin* — הנקרא] called ... upon the long brain [על מוח הארוך] and it is called [ונקרא] ... from the third cavity [מחלל הג'] the spirits pass [עוברים] to the fourth cavity [לחלל הד'] ... from the third cavity [מחלל הג'] the spirits descend [יורדים] outside the spine [לחוץ השדרה] ... from the rear of the head [מהראש] [whose bone is] called [Latin: *cranium* — קראניום] ... bored like a hole [פירת הנקב כמו שהוא] in the great ones [בגדולים] and the holes [הנ...] ...

opened from one cavity [פתוח מחד חללא] ... And the brain is not [ואין המוח] ... is called in their language [נקרא בלשונם] [uncertain] and it moves [סתום], as when it ... in the two [aspects of] *Da'as* [דעות], sealed [סתום], and there is brain [ומוחיה], and there [ושם] ... the brain [מוח], for the man [האדם] is great [גדול] twice [פעמים] ... as the quantity of brain [כמות המוח] ... the spirits [רוחות] always to *Chochmah, Binah, and Da'as* [תמיד לחכמה בינה ודעת]. And the place [והמקום] ...

[The chambers numbered explicitly:] ... And they join further [ומתחברים עוד] the cavity [הלל] ... called from the third chamber [נקרא מהחדר הג'] ... and it is called the fourth chamber [ונקרא חדר הד'], and this cavity is the smaller [זה החלל הוא] ... from the fourth cavity [מחלל הד'] the spirits descend [יורדים] ... from the rear of the head [מהראש], whose bone is called [Latin: *cranium* — קראניום] ... bored [פירת] like the ... bores [נקבים] in the great ones [בגדולים] ...

the third chamber [החדר הג'] ... the fourth [הרביעי] ... smaller than the others [קטן] ... [עדין לא דבוק] ... not yet attached [לחוץ השדרה] ... to outside the spine [מהאחרים] ... the bones that grow large in [advancing] days [הגדלים בימים] ... one thin [אחד דק] ... called [הנקרא] ... (as in the *Idra*, [parshas] *Naso*) — i.e. *Idra Rabbah*, parshas *Naso*] of blessed memory [ז"ל] ... in *Aspaklarya*? [באספין] — uncertain]. End of quote [עכ"ל]. ...

[Ventricle count, read digit-by-digit: I confirm the numerals are physically present and consistent. The text states the *moychin* are "three in general, four in detail" (בכלל הם ג' ובפרטות הם ד); it names **ד' חללים / ד' רהטי מוחא** (four cavities / four "runnels of the brain"); and it discusses motion of the spirits **from**

the third cavity (הג' מחלל) to the fourth cavity (הד' חלל/חדר הד'), the fourth being "smaller than the others." I read both ג' (gimel = 3) and ד' (dalet = 4) clearly; they are distinguished here by the bottom-right corner and both are legible. So the prior pass's reported "ד' → ג'" drift" is NOT a transcription error or numbering anomaly — it is the text's own deliberate "three-in-general / four-in-detail" doctrine plus a real third-cavity-to-fourth-cavity description. See verdict.]**

Brain weight

[r2/r3, read on the tiles:] ... For it is small [כי קטן הוא] ... the brain of a man [מוח אדם] ... its weight is eight [משקלם ח] ... and the heart sends [והלב שולח] to the brain the animating spirit [רוח הנפשיות], and there [are] thin strands [נתשים?] ... the [animating spirits] [הנפשיי] that within the bones are mixed [שבועצמות] in the brain [במוח], and it divides into three [לג] ... [לערעברום] (*cerebrum*) is the matter of imagination [הוא חומר הדמיון]. And that which [ואשר] ... in its rear, called [הוא תומך] ... [לערעבעלום] (*cerebellum*) [באחריתו הנקרא] ... called [ונקרא] [German: גנעסקס — uncertain] for the worm-like part [לתולעת?] ... in the language ... —

it is small [קטן הוא] ... in the measure of [מסכיל סך] much [רב] ... of the parts of the brain [חלקי מוח] ... the brain of an average man, by my estimate [מוח אדם בינוני], whose weight is one hundred and fifty [אשר משקלו ק"ן] (*litrot* [ליטרות], "pounds/litra" [reading 150 = ק"ן — see numerical note] ... the weight is eight hundred *litrot* [מאות ליטרות ח' משקלם ח]; the weight of the brain only [משקל מוחא] is [a smaller number of] *litrot* [ליטרות] ... And the heart sends to the brain the animating spirit [רוח הנפשיות] [והלב שולח למוח רוח הנפשיות], and there [are] thin strands [ושם נתשים דקות] ...

[Brain weight — flagged numerical reading: The page DOES discuss brain weight in *litrot* (a weight unit). I read two figures: "ק"ן ליטרות" (150 *litrot*) tied to "the brain of an average man by my estimate," and "ח' מאות ליטרות" (800 *litrot*) in a neighbouring clause that appears to concern the whole head/body, with the brain alone being a smaller figure. The exact assignment of each number is partly clipped at the column seam and I am NOT certain which figure belongs to which referent; the digits themselves (800 = ח' מאות, 150 = ק"ן) are legible. I commit the numerals and flag the attribution as uncertain. See Numerical impossibles.]**

[Closing the brain section:] ... It divides into three parts [לג' חלקים]: the *cerebrum* [לערעברום] is the matter of imagination [חומר הדמיון]; and that in its rear [ואשר באחריתו], called the *cerebellum* [לערעבעלום], is the support [תומך] ... the *gnesks*? [הגנעסקס] [?] for the worm-like [לתולעת], called in the

language ... [German: uncertain] [?]. ... And the place where the brain is set
 [וכמעט] ... it does not hold it [אינו מחזיק אותו] ... and a little [עומד תומך מחזיק] ... by my estimate ... And the rear
 brain [ומוח האחור] ... bored to the cavity [לחללא] like an entrance from above
 [כמובא מלמעלה] (Ma'amar 17, [Perek] ...) [printed mark partly clipped; reads like
 "מ"ז" or "מאמר י"א"] [?] ... thin [דקות] and animating [ונפשיות], and it is the cause
 [והוא גורם] of all the senses [כל החושים] ... divided into three parts [נחלק לג] in it
 [בו] ...

[The functional triad and the heart-link:] ... in the middle of the *moychin* [באמצעות] ... the matter [המוחין] ... the support of memory [תומך הזכרון]; and the
 rule of the [other] [המוח הנקרא] ... the brain called [המוח הנקרא] ... the
 matter of thought [חומר המחשבה]; and the ... [Latin: לערבעלום — *cerebellum*] ...
 and in the matter that is forgotten [ובדבר הנשכח] [it] forgets [ושכח] ...

[Functional brain-mapping — read directly: the three parts are mapped to the
 classical inner-sense triad: cerebrum = matter of **imagination** (חומר הדמיון); the
 middle = matter of **thought/cogitation** (חומר המחשבה); the rear/cerebellum =
support of memory (תומך הזכרון). This is the medieval imagination–cogitation–
 memory ventricle psychology, here laid over the cerebrum/middle/cerebellum
 division. It is distinct from the CHaBaD mapping (the *Lurianic* overlay read
 above), though both are on this opening.])**

[קכ"ו (126) / folio 255 p.]

The brain and memory (transition)

[Opened by a display word:] ... the head [הראש], made [העשויה] like a ... And it will
 be seen [ויראה], so that he may remember [לזכרו], it opens [יפתח] ... and when it
 hastens to open [וכשימהר להפתח] it is called memory [יקרא זכרון], and when it is
 delayed [וכשיאחר] it is called forgetting [נקרא ש[כחה]] ...

ועתה [VE-ATAH — "And now"] [display initial] I will tell you [אגיד לך] above
 [מענין החוש] concerning the matter of the sense [למעלה] ...

The sense of SMELL (חוש הריח)

The sense of smell [חוש הריח], by which one ascends [בו העולה] to the brain up to
 ... [עד המוח] ... called the partition of the nose [גדר החוטם], and in Latin [ובלשון]
 [Latin: סטטעטס נחזי — *septum nasi*, "septum of the nose"; printed "סטטעטס נחזי"]
 ... the heat [החום] and the sensation of smell [הרגש הריח] ... also is
 filled [גם נמלא] ... besides this there comes yet a thick humor [עוד ליחה עבה] to the

nose [אל החוטם], upon the ... the bores of the nose [נקבי החוטם] from above [מלמעלה] or it falls [או נופל] downward upon it [עליה], to the ... [Latin: נטרוי "olfactory nerves"; printed "אלפאקטעייס" — *nervi olfactorii*, "olfactory nerves"; printed "נטרוי אלפאקטעייס" — they are the strands (=מיתרים) ... הם] and the ...

[Smell continues:] ... And by means of the saliva [על ידי רוק], it comes out [יוצא] ... perforated [מפולסים] to soften [לחוך] in order to ... draw in the air, the sound [לשאוב] for the entering [להכניס] ... And by means of the right side [על] ... from the rear [הקטן] the small one [בלשון] the rear of the tongue [ידי הימיני], and to the nose [ואל החוטם], and its name in Latin [ושמו] by way of the [ולהעלות הנשימה] the air, and to bring up the breathing [?] ... [it] is the matter, a thin material [הוא חומר דק]. And if [the] parts of smell [ואם חלקי הריח] ...

[On good and bad smell:] ... in a good way [על אופן נאה], and it is received [ריח טוב ויפה] ... And if the parts of smell [מיתרי הריח] are against the nature [באופן שוה בכל אדם] and are not [ולא] ... in a manner equal in all men [וכאשר אין הטבע שוה בכל נפש] ... And just as there is no equal nature in any soul [ריח טוב ונחמד] one [good and pleasant and desirable] ... there are men [והשני רע] who make light of it [בני אדם אשר יקילו בו] and cannot stand it [הבדל דקות] ... and the spirits of the air carry [ומביא] ... of the body that is immersed in the air near it [גוף הטובל אל האויר הסמוך לו] ...

[Smell concluding, and TASTE introduced:] ... to stand because of its smell [לעמוד] ... bringing the smell [גם לא כל החושים שווים] to the nose [אל החוטם], for the air [כי האויר] ... the near and the far [תובל] ... immersed by reaching [וכן זה וזה] ... [על ידי] by way of [צעריו אלפאקטעיוס — *nervi olfactorii*; printed "אלפאקטעיוס"] the cavities within it [הסמוך ... הרחוק] ... the way [דרך] ... [it carries] its goodness or its dross [טוב או ... מד] to the two first cavities [לשני החללים הראשונים מד] ...

The sense of TASTE (חוש הטעם)

The sense of taste [חוש הטעם] is the heat of the fourth [הוא חום הד] ... good or bad [טוב או רע] ... and for this it was examined [ולזה בחנה] in a distinct aspect, the tongue together with the palate [הלשון עם החיך] ... [it] tastes [the food] which one eats [מאכל אשר יאכל] or anything one drinks [או כל משקה] ... And how it is

precious in nature, more honored than [מ] ... this discernment of the food [הנה המאכל] comes [בא], and there is in it [ויש בו] taste ... the soul of man [נפש האדם], and what is the brain [ומי המוח], and what is the nature [ומה טבעם] of the five powers [של ה' כחות] ... digesting [מעכל], separating [וזכרנו] in the ... For I said [כי אמרתי] to set you [להעמידך] upon the matter [על ענין] ...

[Taste continues:] ... For I said [כי אמרתי] to establish you [להעמידך] upon the circle of these matters [על חוג הדברים האלה] according to the loftiness [כפי הגאות] of ... the belly [בטן], and how its actions [ואיך פעולתה] are wondrous [נפלאות] to be [ברוב] ... the Creator be blessed [הבורא יתברך] by most of His wisdom in man [אשר המה הקמה] ... which is the *kammah/maw* [מ"ז] (Ma'amar 17, Perek 2) ... and they travel [והולכים] ... the brain [המוח] which is called [הנקרא] ... the matter of thought [חומר המחשבה] ... and the ... desirable [והנחמד] ... in the matter of forgetting ... and forgetting [ושכח] ... the tastes [הטעמים] from the good [מן הטובים] and the refuse [והפסולת] from the chosen [מן המובחר] ... For I said in my heart [כי אמרתי אני בלבי] ... [created] by the Creator be blessed [נברא הבורא יתברך] ... little [קלות] of the wonders of the Creator be blessed [מנפלאות הבורא יתברך] ... And it is good and fitting [וטוב ראוי] to be in a high place [למען יבקבל] ... This is what God revealed to the ear of man [אדם] to hear from the two [לשמוע משני] ... the *moychin* in it [המוחין בו] to acquire wisdom and a heart [ולב], and so it is correct [נכון] ... And so, do not separate [ובכן לא תבדל] ... now [עתה] ... in the matter [בענין] ... His ways unto [דרכי אל] and His might [ועוז] and His great wisdom [והטחול] ... which are hidden in them [ומה הקמה] the *kammah/maw* [הקיבה], and the spleen [והטחול] ...

and the liver, the gall [המרה], the kidneys, the bladder, and the bowels — and all of this in accordance with the science of anatomy and its language. For I have titled my work *Sefer HaBris*, and may the Almighty help, He who enlightens my eyes with His grace.

Know, my friend, that within the human being are three compartments, one beneath the other. The upper compartment is the head, in which is the brain — of which I have already explained the nature to you in this chapter. The middle compartment is the chest, in which are the heart and the lungs — of which I have already explained the nature to you (in chapter 2). And the lower compartment is the belly, for the belly lies between the chest and the place beneath the chest, where the chest ends.

A single membrane is spread across the middle of the body, from one edge to the other. It is not flat but arched, like a shield, hanging downward; and it serves as a partition that divides the chest, in which are the heart and the lung, from the belly and what is in it. This membrane is called in the language of Chazal *parsa*, and in the language of the kabbalists and the Zohar it is likewise called *parsa*, and in Latin it is called *diaphragma* [Latin: *diaphragma*, the diaphragm]. It is the membrane that is connected to all the light organs of the body...

There is yet another membrane, the omentum, connected and surrounding all the organs; a little of it hangs down, somewhat round, below, and it too is a partition.

הכבד — The Liver [incipit, opening the topic-section on the liver]

The liver is like a round bowl, adhering [?] — it is called in the vernacular *Leber* [?] and in Latin *hepar* [?]. It draws to itself the blood that passes through the veins. And know that in every breath there is in the liver [a kind of motion], and in every breath the liver draws chyle from the food out of the stomach, of a bright-red appearance, and turns it [into blood]. And R. [?] explained well the parts of the liver: that the blood passing through it divides into two kinds of branches, and the vein that stands above, toward the upper organs, is called the *vena cava* [?] ([Latin: *ductus hepaticus*]).

And in the liver the parts of the bile are separated out from the blood from which it is formed. The blood which the liver yields divides into two kinds of branches. The bile, in small portion, goes out from it little by little, descending downward by way of a duct called ([Latin: *ductus*]). And it returns from the bile by another duct ([Latin: *ductus*]). The principal labor of the liver and its function is to draw the chyle from the food out of the stomach, which is of a bright-red appearance, and to turn it, by cooking and transformation, into blood. And R. [?] explained this well, one matter following upon another.

המרה — The Gall / Bile [incipit, opening the topic-section on the gall bladder]

The gall — it is a sac suspended in the liver, between its lobes [בין אחרין]. It has a channel, and this sac has two orifices. The liver, as the physicians have taught us, [conveys to it] by way of [a passage] the parts of the bile ([Latin: *ductus hepaticus*]). And it is known that the matter taken from this sac, [the bile] in the liver, is dispersed in order to receive [?]; and so it is with the liver and the sac of the gall.

The form of the gall is like that of the liver. It has two orifices: by one it draws bile to itself [ליונקת ליהוה המרה], and by the other ([Latin: *ductus*]) it discharges. The

gall, which is within the liver, receives bile [?]. And here, the two orifices, by which it [the gall] receives the bile [?], toward the upper side. And it has a name, as the physicians [call it]: [Latin: *musculus*] [מושקלוס].

by which it [the liver/gall] can close its mouth or open it. And here, the second [orifice] toward the lower bowel mentioned [above] is below it. For the liver, all of its [bile] is conveyed more properly downward, by way of the duct that reaches it [?], called in the vernacular ([Latin: *ductus*]). The liver itself, when its [bile] increases, [?] [a run on the directionality of the bile-ducts] ([Latin: *ductus*]) at a distance, to a place beneath the stomach [?], beneath the liver. And [the sac] fills up [?].

הקיבה — The Stomach [incipit, opening the topic-section on the stomach]

The stomach is set beneath the liver and the gall, [serving] to wash the belly [לרחוץ הבטן]. In the language of the men of the world it is called ([Latin: *anatomia* / Greek anatomy term]) *intoma* [אינטומא]. And [it has] muscular fibers [חויילים, *fibrae*]; and the form of its [inner] organs is like the sea. By means of these fibers and the contraction of [the stomach] [?] [the matter is held] from the place beneath the liver up to the stomach, up to the pylorus ([Latin: *pylorus*] [פילורא]). It has two orifices: one [the cardia], by whose action the food enters [the stomach] to be received [?] — [the two orifices of the stomach, cardia and pylorus]. And the matter passes from the upper [orifice] [?] up to the two chambers of the belly [?], on the left side [בלדה השמאלית]. And it passes from the [left] side ([Latin: *ductus*]) — the [orifice] mentioned [serving] to raise up [the food] [?], to close and to open [?] — up to the time when [the stomach] is filled and overflows. The first [digestion] of the food [?] is into a bright-red appearance (in Ma'amar 15, chapter 2 [ב' במאמר ט"ו פרק ב]).

ודע — And Know [incipit, opening a new topic-paragraph]

And know in truth that the man, [in respect of] desire [?] [?] [a fine opening clause partly illegible]. The matter [must] be brought to the right side, downward toward the bowel, by way of the right orifice, downward — for the gall, by its nature, [?] is more proper. The matter is brought downward, for the good and the better, to the liver, which is above. The pylorus opens itself [?] in order to receive the food; the liver always [receives it] [?]. As long as [the food] is lacking, it is poured out [?] in order to receive, [for] the second cooking [שם בישול שני] [?]. The fibers [?] are [suited] to receive and to enlarge, in order to receive the chyle. And if there should be a void [?], then the pylorus contracts and closes [?] — these are the fibers — until the chyle of a man's food comes into it.

And if the food of the man's belly increases [?], these are the fibers of [?], [?] and [?], producing [?] the chyle of [?] [?] hunger [רעב] of every kind of food [?] in the cavity [בחלל].

[?: the closing clauses of the "ודע" paragraph treat saliva and the digestive process: that in truth both the spittle and the saliva assist digestion, by way of known passages, like a kind of gland ([Latin: *glandula*] [בלאנדיעס]); and they reach into the mouth and the cavity [וגוזלים מתוך] by their orifices, [conveying it] to the heart of the man [?]. And this too is for the good, in order to assist [?]. For the saliva is full of little bubbles [מלא לבעבויות], like the waters of *borit* (soap-water). The saliva of the Creator's [making] — only there is a taste in the spittle, that they convey saliva [ריר] into the food within the stomach [?]. This is called [?].]

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as the physicians explain regarding the speaking being. And among the worlds there is to the saliva [?] something [serviceable] for cleansing within the stomach [?]. Also: there is nothing good for the man, outwardly and inwardly, [other than] his mouth [?]. The matter begins from the spittle [ברוק מתחיל] [?] to do [its work]. Into the [stomach] is drawn the grass-green substance called ([Latin: *ptyalin* / *ptyalon*] [פטיאן]) [?], by means of [?] one [orifice] before swallowing and one [orifice] after [it] [?]. This grass-green substance of the man is much saliva [רוק] from his mouth, when sick [בהולה] and so on [?]; the distinctions [?], God forbid [?]. And now I will explain to you the substance [of the spleen] and its function.

הסחול — The Spleen [incipit, opening the topic-section on the spleen]

The spleen is called in the vernacular ([Latin: *lien*] [ליטן]), and its place is on the left side, a little beneath the stomach. Its appearance is red tending to darkness — black-red ([German: *schwarz-rot*, "black-red"] [שוואַרץ רוט]) — and it is round at its two ends. The temperament of the spleen is like the temperament of the liver, [though] not [exactly] [?], for in it are many vessels [גידיים] and pulsing arteries [דופקין]; and there are simple vessels [נידים פשוטים] in the spleen, two [ב'] vessels of a kind called ([Latin: *lymph*a] [לימפא]). And the principal labor of the spleen is [in] the known vessels [connecting it] to the liver, by means of which it receives and conveys [?]. The Milt [German: *Milz*, "spleen"] [?], as is written in *Tikkunei Zohar* (Tikkun 21 [תיקון כ"א]), of blessed memory: [Aramaic] "the spleen is none other than the substance of the black blood [דמא אוכמא]," and so on, of blessed memory — [namely] from the black [bile] and the dregs of the blood from the liver. As the physicians explain, [it is] by means of these [vessels] [?] from the

black [?], from its substance [?]. And now I will explain to you the substance of [the spleen] and its function.

הכליות — The Kidneys [incipit, opening the topic-section on the kidneys]

The kidneys are called in the vernacular ([German: *Nieren*] [רענען]), and their place is in the back of the man; and as for the two kidneys [?], the right kidney is somewhat lower [than the left], [?] adhering [?]. The two kidneys are nearer one to the other [?] and they serve [?] one another. Afterward, [?] vessels [?] separate [the matter] from the blood and send the waters [the urine] upon the surface [?]. The connection is by all the many sinews and veins, spread out, which separate the waters [the urine] — they are called in the vernacular ([Latin: *vena originaria* / *vasa originaria*] [אורינאריס]). And here, in [the kidneys] is found the place [?], into the kidneys [?]. They bring forth downward the urine [השתן] called [?]; and afterward they are given [?], from this [?] into the cavity below, and its waters flow to the right [?] up to the kidneys.

And now I will explain to you the substance of [the kidneys] [?]. [?: a run of small-type clauses on the renal vessels and the formation of urine; the transliterated terms in the run are: *arteriae* [ארטעריעס], *urinaria* [אורינאריס], *pelvis* [פעללויס], and *musculus* [מושקלוס]; the passage describes how the renal vessels filter the waters [the urine] and the blood, gathering it into a vessel, and convey it downward by the urinary passages.] And the kidneys are placed, adhering, below the loins [המתניים], and beneath [them] on the left [?]. — (parshas Pinchas [פרשת פנחס]) — This is what is said in the Zohar [זה שמר בזוהר], (parshas Pinchas): [Aramaic] "the kidneys take counsel; the [renal] passages [רסיקין] draw near, right and left." Thus far in the [Zohar's] language. And [the kidneys] serve the liver, for [the kidneys] add the waters [?]. The principal part of their function is to [filter] upon the surface of sickness [?]; for by means of [the kidneys], the waters [the urine] are separated [נחרטים] from the blood and gathered into a vessel; and in it [comes] the bile [?]. Afterward they are given [?], so that the waters gather there, and [there is] a place for the waters, called in the vernacular ([Latin: *ureter* / *arteria*] [ארטערטעם]). The urine, which is called [?], whose blood [?] [?] — [it goes] to the bladder [אל השלחופית], and the waters drain from the substance [?], and [the receptacle of] the waters is the bladder, toward which the waters [flow].

השלחופית — The Bladder [incipit, opening the topic-section on the urinary bladder]

The bladder is called in the vernacular ([Latin: *vesica* / German: *Blase*] [בלאז]). It is a kind of sack [Aramaic: *sarkesta*, "bladder/sack" [סברכסתא]], and it has two

orifices. It is set low, for [the orifices] are pierced downward [כי נוחרו למטה]; but [this is] so that [the urine] not flow out before the proper time — that the waters not go out from it before the time of need [?]. When there is need, by means of [a muscle] the man can contract and close [the orifice], so that the waters do not pass, as in the [closure of the] sac of the waters. And behold, the waters that descend from these [organs] into the [bladder], by way of [the passages] [?], and the [substance] which [?]. [?: A run of small-type clauses on the bladder closes the leaf: the bladder is a void [void] within the body of the man, hanging like a sack; it has two openings, one above the other; and it is suspended [?] so that the urine not flow downward of itself by way of the [upper] orifice, downward, without the man's will — for by the upper orifice's [muscle] ([Latin: *musculus*] [מוֹשְׁקוּלוֹס]) the waters do not pass except as a thread [?]; and there are red waters, by way of [?] of the liver and the dregs of the blood from the liver, by means of the kidneys, and by means of [?]; truly [?] [in] the anatomy mentioned, of the kidneys — recall this [?]; and [the chapter] is concluded. **And now....**]

Sefer HaBris HaShalem — Part I, Ma'amar 17 ("Nefesh HaChai sheba-Midbar")

[Continuation of the urinary-bladder section:]

the urine, by a clever arrangement, so that it cannot flow backward, by way of the [valve] against the heart, but only forward and downward. So it enters the bladder [שלחופית] in such a way that not a drop of water can leak back, by means of the magnets [מגניטיס — magnetic/attractive forces], drawing toward the lightness of the upper part of the bladder. And so they draw it in and pour it inward, drop by drop, downward; for when drops of water collect from above, they descend.

By this attractive power [the urine] is drawn into the bladder, drop by drop, and the magnets [מגניטיס] draw it toward the lightness of the upper part of the bladder. And when the bladder fills with water, the muscle [המוסקולוס — Latin: *musculus*] opens, and the urine is expelled, and the water flows down by way of the orifices [נקבִי]. Heavy is the weight of the urine that opens [the outlet], by means of the muscle [המוסקולוס], like a [device?].

The gate of the urine — the mouth of the bladder — opens of itself when [the bladder] is full, and when the water rises to fill it. And when one feels [the need], and is roused by the urine, the muscle opens by means of [the will], and the urine

flows out by way of the channels [נקבי] of the bladder, until it reaches outside. And in this let a man feel it, and it will be clear to you, and it is proven [ותוכיח] by experience [במכאוב — recte: במבחן]. By this means [the urine] flows out daily, and rises [as vapor] from the watered surface [of the body], in such a measure that no drop of water remains within, by a clever arrangement, lest the feet of the urine [מי רגלים — i.e. urine] putrefy by night.

May He be blessed — He who formed man, and all His creatures, in their innermost recesses and their wonders, all of them in great wisdom, deeds of the intestines [מעשיות המעים] of food. He has set them up in a fitting place, [as is proper] for the body of man.

המעיים [The Intestines]

[Display-capital incipit — opens a new topic-section, not a numbered chapter.]

There is in truth no single member, [but] a long [structure] arranged in seventeen [parts] [י"ז — possibly "seventeen"; the intestine of this person] [?]; and the physicians have divided it into how many parts. In general, they have divided it into two kinds: a good intestine, and there is also [a part] for the order [סטור] of the food, and likewise [?]. From here onward, [coming] from the small intestine [מעיים דקים] — which is called the small intestine — the [part] that receives the food from the stomach [הקיבה], and rejects [פוסטר], is the small intestine [מעי דק], called the colon [קילון — Latin/Greek: colon, the large intestine]; one part of which is called [ileum] [?], and another part [?].

This first part — the part that receives the food and rejects [it] — is the small intestine [מעי דק], called [?], full of good air [קיא טובא], and the [?] fills it.

[Then] begins the part called [the great gut?]: the colon [קילון], and one part, and the first part of the great gut [מעי העב], is called the colon [קילון]; and as its name [implies], so [it functions], full of the doorways of the wastes [דלתות שזוברים], as I mentioned above. And afterward begins the third part [חלק הג] [?] — a part which [?]. (פרק ב' מזה המאמר) — Chapter 2 of this Ma'amar [cross-reference].

And after it begins (חלק הג — Part 3), a part which [?]; it is [the part] that reaches as far as the food-receiving member [?] of the small intestine. The flesh [בשר] of it is full of vessels [גידים] and veins [ורידים — the venae]; and [a part] is called in the language of the scholars [כנתא — Aramaic: kanta, "wing/flap"] [?], and in another tongue [מולך אדערין — German: Milchadern, "milk-veins" = the lacteals]. (פרק ב' — Chapter 2) [cross-reference].

The food-receiving intestine [מעֵי הִסָּר] is called "the rosette" [כַּרְכַּבְתָּא — Aramaic: karkavta, the rectum/ring], because it gathers [the waste]; for the food enters it and is bound at the mouth of the bladder [פִּי הַנִּבְעֵת], and tied to the outside by means of (the muscle) [מוֹסְקוּלוּס — Latin: musculus].

This part of the intestine [is the part] from which a man digests, always, the parts [חֵלְקֵי] of the body, and [processes] the food. And in this let the wise consider, to understand the source of the matter (Ma'amar 16, Chapter 2) [cross-reference], for there [is found] the power of attraction [הַמּוֹשֵׁךְ]; and it is [?].

And there remains much of it in the body, between the flesh of man [?]: there are the small and the thin [parts], and the channels [הַקִּיבוּרִים] — the ducts [?] going out from man, by way of the right side [?], [reaching] outside. And the [intestine] reaches above into the [?] [region], so that the small filaments [הַרְסִיסִים הַקְּטָנִים — the fine ducts/capillaries] join together, [in a single] order. Such, too, is [its arrangement], and it is fitting.

Slowly, slowly, by the contractions [בְּרִטִּים — the peristalsis] of the intestines [מַעִים], it reaches [its destination]; and all this for the benefit of man [לְתוֹעֵלַת הָאָדָם]. May He be blessed.

A physician of any kind would be astonished and amazed at how [the body] is made, and at the deeds and wonders of the design. And now I will tell how the body is nourished from the food, drink, and breath, [supplying] all the limbs [לְכָל] — the source and root of the matter, the chief point being the work of the Lord [פְּעוּלַת ה']. Observe how the body's powers [כֹּחוֹת] are bound up: these are the powers — the drawing [power] [הַמּוֹשֵׁךְ], the retaining [power] [וְהַמְּחִיזֵק], the digesting [power] [וְהַמַּעֲכֵל], the separating [power] [וְהַמְּבָרֵר], and the rejecting [power] [וְהַדּוֹחֶה].

Know, my brother, and see [דַּע אַחֵי וְרֵא] that the circulation of the blood and its cause — that is the very essence of man's existence and the soundness of his body [פֶּן] — for the blood, [when] it moves in its nature [?], and in the whole body [stirs], like the channels [הַצְנֵרוֹת] [?]. This [is brought about] by means of a physics [סְדֵסִיקָה — i.e. physica / mechanics], a hidden device within it [הַמְתַּמְרָס בְּטִמּוֹן שְׁבוֹ], and it continually rouses [?] the parts that pour out [הַמְגוּלִים] and water all the surface of the soil [פְּנֵי הָאֲדָמָה] — the body likened to watered ground]. Indeed, so too [?] [are] the elements [יְסוּדוֹת] that were created for the universal good of the world [לְטוֹב הַכִּלְלִי אֶל הָעוֹלָם].

And the thunders, the lightnings, and their like — just as such [is generated] by a [natural cause], so too is generated, by means of the circulation of the blood, by

the strong revolution and by abundance, this generation [נולד] of [it]. By means of the circulation of the blood [מרוצת הדם], the strong revolution [הסיבוב] and the abundance [ורוב] [drive] many things [רבים], like [?]. The foundation of the gas [גסריי — gas] and of [ושעי]. The heat [החמימות], in much, [serves] the foundation of [?]; the [?] of the error [הטעות] [serves] the foundation of salt [ליסוד מלח], like a settling [שיקרה] of a heavy humor [ליחה עבה]. And the part of the water within it pours out and is reversed [נהפך], by means of [?].

[The text introduces the technical term for circulation:]

and they are surrounded by the food [במאכל], which is called (צירקולאליט) — Latin: *circulatio sanguinis*, "the circulation of the blood"), for [when] the blood [moves], the gases [הגאסם — the gases/vapors] are roused in their nature [בטבעו] [?], like the stories [הספרות] of the goodness [הטובות]; thus too is generated [?] within it [its] nature, evil [רעות], like [?]. So too [is] generated within it, [from] the goodness [מן הטוב], that which is by its nature evil [רעות], like the thunders [הרעמים]; this generation [נולד] [is brought about] by the circulation of the blood [מרוצת הדם].

Many German [scientists] [רבים הגרמנים — the German physicians] [?] [hold that] by the strong revolution and the abundance, the warmth [serves] the foundation of the gas [גסריי] and of [ושעי]. The error [?] [serves] the foundation of salt [ליסוד מלח], like a settling [?], just as [there settles?] a heavy humor [ליחה עבה]. And the part of the water [וחלק המים] within it pours out [?].

[Catalogue of the organs and what each discharges:]

In sum: the foundation of the heat, the urine and the water [מי רגלים — i.e. urine] — within it [are found] the parts of the wastes [רסרט]; [they] go out by way of the bladder [השלחופית], and are adhered [to it], by means of the kidneys [הכליות]; and the thin parts [וחלקי הדקים] of them are separated [נפרסים] [from them], and flow out [ויולאים] by means of the bladder [השתן]; the sweat [הזיעה] of it is fine [רסי]. It rises [עולה] above, within [the body], so that the small filaments [הרסיסים] join together, except that all of them [come out] in one [order], in one fine [channel].

And there remains much of it in the flesh of man, between the [?]: the thin [parts] and the small ones, by the order [בטור] [?], the sweat [שחן — recte הזיעה] within them [?], and the channels [הקיבורים] of the skin [העור], the goodness [הטוב] of man, and the rest of the humors [ושאר הליחות], like the humors of the nose and the air [כמו ליחות האף והאוויר]. And the physicians said in their inquiries [במחקרים] that the intestines [הקדים — recte הדקים, the thin parts] [?].

For from every food a man eats, and every drink he drinks, [a portion remains], called in the [language] (פאדרום — the pores?) [?], which is the power that drives [the body] to expel [the wastes] [?]. And it [the body] feels [מרגיש] [the need], roused by them, and many of them [?]. Even by way of the orifices [נקבי] of the skin [העור], called (פאדרום — the pores?), they go out continually [יוצאים תמיד] [?]; and a part [נחלק] [?].

[a pouch] like the sack of bitterness [המרה] כיס — the gall-bladder, "the bitter sack", in which the bitterness [המרה] [is held], within the sons of [?]; and it is roused [נדרה], by the power of [?], outside the body [חוץ לגוף], by the discharges of the [intestines], [in] one [order]. And the parts of the blood [תלקי הדם], in the [members], the veins [העטבים? — recte] the vessels, the gases [והגסים], from them [are roused] [?], at fixed [times] [בעתם], and at their times [ובזמנם], to go out by way of the orifices [נקבי] of the skin.

In sum: the foundation of the heat, and the urine and the water [ומי רגלים], within the bladder [השלחופית]; and they adhere, and the thin parts [נחלקי הדקים] of them are separated [נפרסים], and flow out [ויולאים] by means of the bladder. The sweat [והזיעה] of it is fine [?], so that not a [drop is lost] [?], [rising] above into the air [באוויר], a rising and a going-out [עולה ופולה] from the heart [מן האחר? — recte] מן [הלב]. So the small filaments [הרסיסים הקטנים] join together — except [that] all is in one [order], and in one fine [channel].

And there remains much of it, between the flesh of man [בין בשר אדם]: the thin [parts] and the small ones, by the order [בטור] — the sweat [שחן? — recte] הזיעה within them [?], and the channels [והקיבורים] of the skin, the goodness of man, and the rest of the humors [ושאר הליחות], like the humors of the nose and the air. They go out [יוצאים] from man by way of the food [?], from the goodness [מן הטוב] within him.

The Lord [ה'] grants man [יהב] **five liters** [ה' ליטרירות] each day, and the discharges [וגללי — the feces] from [the food] [?]. For the limbs [לאידים], the humors [וליחות], the fat [והשמנה], the Lord set [נסכן] **five liters** [ה' ליטרירות]. And after [this], because the issue of the sweat [יציאת הזיעה] from his body — this too is for the good of man [לטובה לאדם], for [?].

For from every food a man [digests], and the issue of the sweat [ויציאת הזיעה] [is] in great measure [הרבה], and yet more [יותר] than from the [?]; nevertheless, all goes out [יוצא] by way of [?]. The salt [המלח], and the rest of the humors, like the foundation of the humors of the nose and the air. The blood [הדם], in moderation [ביוני], [is granted] by the Lord [ליטרירות] [?]. And the

discharges [וגללי — the feces], to go out [לצאת] outside the body [חוץ לגוף], are likewise granted by the Lord [a measure of] liters [ליטרירות].

And after this, [?] the sweat [הזיעה] [comes] by way of the parts of evil [מחלקי], to expel the bad [things] of the body [רעות שבאדם]; but in the end it [too] goes out [יוצא] in a fitting way [בצורך], for the good of man [למובנה לאדם]. So too every measure that the Lord grants [מוליך] — for it is good, not evil — He set within them, [in measured] portions: humors [ליחות], (and the heat [?]).

Therefore, every food a man eats, and every drink he drinks, [yields] a measure [?], called in the [language] [פאטיגום — recte דואדענום / oesophagus?] [?]: this is the power that drives [the body] to expel [the wastes]. And the issue of the sweat [הזיעה] is from the parts of evil [מחלקי הרעות], to expel the bad [things] of man [רעות שבאדם]. Nevertheless, all of it goes out in a fitting way, for the good of man.

The blood [הדם], in moderation [בינוני], [is granted] by the Lord [a measure of] **two liters** [ב' ליטרירות]; a man rejects [דוחה] [it]. The discharges [וגללי — the feces], to go out outside the body [לצאת חוץ לגוף] [?]; the Lord grants [a measure of] **three liters** [ג' ליטרירות] of the blood [?]. The discharges [וגללי], they mingle [ומתערב] within the surplus [פלגי] of the intestines [מעים], with the parts of the food [?].

ומותרות [And the Excretions/Wastes]

[Display-capital incipit — opens a new topic-section.]

The bad humors [ליחות הרעות] are driven off [נדחים], expelled by way of the veins [על ידי הוורידים]: by the vessels [הגידים], the intestines [מעים]; for they mingle [מתערבים] with [?]. And the excretions [ומותרות] of the humors [הליחות] [issue out] by way of the veins [על ידי הוורידים]. The vessels [הגידים], called [?], drive off [נדחים] all the wastes [התועים] from it, [out] of it [וממנו]. And the hemorrhoidal vein [הדס] [?], as it mingles [כשמתחרבה], many times, more [than the others] [?], by means of the vessel [על ידי גידין] called [אמערדין — German: Ämmern/Mastdarm? = the hemorrhoidal vein (?)] — or "the golden vein" [גילדון אדער — German: gülden Ader, "golden vein" = the hemorrhoidal vein].

[Continuation of "The Excretions":]

(גילדון אדער — German: gülden Ader, "golden vein" = the hemorrhoidal vein), and it [serves] to digest the blood and [send it] downward [ולמטה], [draining] the bad

humors [ליחות] of the mixture [?] which come at times [לעתים], at fixed seasons [מזמנים] — it is the discharge of bad blood [דם הרע] and gall [ומרה].

[That] which the [hemorrhoidal vein] touches [הנוגע בו] is purged [יעמא] [of waste]. The body [הגוף] is [served by what] is called (לימפה — Latin: lymph, "lymph"), by means of much heat [רוב החום]. And behold, this is the power that nourishes [כח הזן] the body [את הגוף], whose place [is found] [?].

[The vessels run] to fullness [למלאות], a place [מקום] of [?]; in the place [מקום] of [?]. And behold, this comes [בא] from all food [מכל מאכל]. Therefore the Holy One, blessed be He [הקב"ה], apportioned to man [as] his due, from the food [ממאכל], [the power] called (לימפה — lymph), and it is [?].

the great [vessels?], for [carrying] the abundance of the humors [לרוב ליחות], the heat of the mixture [מזגו] [?]; and by the warmth of the body, the excretions [המותרות] are driven off [נדחים] (place [מקום] of [?]). The heat [החום] [stirs] in man, on account of the circulation of the blood [סיבוב הדם], [in] the place of its [?]. And behold, this comes from all food.

The Holy One, blessed be He [הקב"ה], apportioned to man the power of attraction [כח המושך], which is called (לימפה — lymph) [?].

And there mingle [ומתערב] gases [גס — vapor] with the blood [?], [reaching] the right side [הימנית] [of the heart?] [?], by way of the orifices [נקבי] of the skin [העור], which are called (פאדרום — the pores?). For the lymph [לימפה] [serves] the warmth of the body [חום הגוף], more than [?], in the whole body and the limbs [וממלא מותרות] [בכל הגוף והאברים].

To the bones [העצמות] it rises [עולה], [carrying] from them the parts of dust [חלקי] and the humors [וליחות], dust [ועפר] and a little water [ומעט מים]. And to the breath [הנשב] it rises, [carrying] humor [ליחה], fat [ושומן], dust [ועפר], and excretions [וכמותרות]. And the rough parts [עבות], after the absorption [מליאת] of the milky juice [מיץ החלב — the chyle] mentioned [הנזכר], go to [the part] of the veins [ורדים] of the intestine called the colon [קילון]; and from it [וממנו].

[On the chyle and the lacteal channels:]

(לימפה — lymph) [?]; (כילוס — Latin: chylus, "chyle") [?], by way of the orifices [נקבי] of the rosette [כרכבתא] [?]. The milky juice [מיץ החלב — the chyle] mentioned [הנזכר] rises [עולה] upward, [the part] of the [?]; the thread of the duct [הספרה? — the thoracic duct?], by means of the assistance [עזר] [?] of the food [המאכל]. And afterward [it goes] into the channel called (וואלה לאקטעאה — Latin: vasa lactea, "the lacteal vessels").

And [it goes] by way of a vessel [גיד] called (וויסא קאטו — Latin: vasa ... [?]), with the blood [עם הדם], [reaching] the right side [הימנית]; and it turns [סובב] and goes [והולך] with the blood. From this kind [מין], the milky [fluid] [החלב] of this kind [?] — it is the milky absorption [המליאת] [?], more fine [דק], called a kind of (לימפא — lymph); it is [?].

[This is] the source [שורש] that sends nourishment [מזון] to all the parts [חלקי] of the [body] — dust [ועפר] and a little [?], fat [וישומן] and a little [ומעט] [?], and the [?] of the body [התור].

The excretions [מותרות] mentioned [הנזכר] go downward [הולכים למטה] to the intestines [אל המעים] — the gases [הגסים] and the [?] — and from them [וממנו] to the food-receiving intestine [מעיי היסר], called (כרכבתא — Aramaic: karkavta, the rectum/cloaca). And these are driven [נדחים] outside the body [חוץ לגוף] by means of the power that rejects [כח הדוחה], and they go out by the opening of the orifices [נקבים]; and they are not driven [out] [?].

By this power that rejects [בכח הדוחה] — that is to say [ר"ל], from the stomach [מהקיבה] toward the intestine [אל מעיי] (דואדענום — Latin: duodenum) — [the food passes] by way of [the gate] [דרך פיה] of the right side [הימנית], at the proper [time] [?]. Also the stomach [גם הקיבה] rejects [דוחה] the choice [food] [את הנבחר] for the good [?], just as we mentioned above [כאשר זכרנו לעיל] (see the chapter [ע.ה.] [cross-reference] — [the stomach] cooking [לבשל] there the food [המאכל]).

the food. So too, understand and grasp the matter as it is reckoned. And just as the digestion casts off many residues, so too with the rest of the bodily processes: whatever is fit to be received and retained, the retaining power carries and raises up and elevates, according to what is required for the maintenance of the body. Now consider the rejecting power [כח הדוחה]: within the body it is appointed to expel — its action is to repel and thrust off from every part of the body whatever is rejected, just as the digestion casts off its residue. So too the rejecting power thrusts off both downward and upward; it casts off, and it casts down whatever is fit to be cast off from the body.

But the discerning power [כח המברר] and the separating power [המפריס]: at every moment the discerning power separates the bad portions from the good. Therefore the regular circuit never rests — it neither slumbers nor sleeps and does not cease — and the separating powers work constantly, day and night without rest, sorting the portions of the body continually. By means of this, the bad portions are born continually, and only [by ceaseless work are they expelled]; there is no moment free of this activity.

And so a person should reckon and think within his heart how not to let the bad accumulate within him: whether through a fixed defective measure, or through a corrupt conduct, or through negligence — lest over time he be mastered by it and grow accustomed to it. For the discerning power knows in what the matter is tainted and to what degree, since it is the power that always rejects the refuse from the nourishment. And just as the discerning power within the body keeps watch at all times against the bad, so too — through reckoning and self-accounting over whatever is bad — a person should keep watch over his soul. For this is the way of the righteous men of conscience: they always set themselves apart, separating the bad from their soul by reckoning and accounting, just as the discerning power within the body separates [the bad] continually and never wearies. So too should a person guard and watch his soul, taking great care to do likewise — and then it will go well with you.

* And he said, concerning the essence of **the sense of taste** [חוש הטעם]: it is the tongue, and the great organ designed for the discerning of the portions of taste. The sense of taste resides within it, as it is said, "and the palate tastes its food" (Iyov 26 [as printed; the verse is Iyov 12:11 in the Tanakh — see anomaly note]). For just as [the body discerns its nourishment], so here too the sense of taste is in it.

Now, concerning the cause of the differences in the kinds of taste: the investigators have said that the cause is that the structure of the bases of the tastes differs. From the liquids — the sweet and the salt mingled within them, by which the taste arises — therefore the physicians named the taste in their tongue [nervi gustatorii, Latin: "nervus gustatorius" ("the gustatory nerve")]. And by means of the instrument called [מיקראסקאפּי, Greek: μικροσκόπιον (mikroskopion, "microscope")] the wise men investigated, in their search after the structure of the portions of taste and their bases — like coins [or: metals] and stones, in which one does not perceive [a taste]. The wise men investigated [these] and made the bases of the tastes recognizable by means of the instrument, [examining] their structures and forms, and how the differing portions appear within them. Therefore [the taste] differs by way of the fluid within his mouth, so that the portions may be separated; for the coarse matters cannot [be tasted] except by way of a fluid, and accordingly there arises a kind of taste recognizable in the tongue. The bases differ, and so the portions of bitterness, the portions of their salt [are] mixed, [and likewise] the acidic and the piquant; and concerning the portions of the sour and the sharp things — the hidden ones one does not perceive.

and likewise their salt, [their] disorders [are] one [thing], and the sharp ones [another]. And we have copied this matter concerning the differing portions of the tastes, that each be distinguished, so that there be a recognizable taste in the tongue — [a taste] recognizable in the tongue.

* **The fifth [sense]** [חוש המישוש] is the sense of touch [חוש המישוש], and it has no organ dedicated to it alone in the body. Rather, the flesh is covered [with it], and the sense of touch is spread over all the parts of the body. And within them there are two kinds [of vessels]: one is the sinews/vessels [הגידים].

* The pulsing vessels [הדופקים], called [German: *Pulsadern* ("pulse-veins/arteries"), Heb. transliteration פולס אדערין], are also called in Arabic by a name [transliterated], and in the Latin tongue [ארטעריא, Latin: *arteria* ("artery")]; and the veins [וינס, Latin: *venae*] [the other kind]. The pulses are stronger in the arteries than in the simple vessels, and their walls [are thicker], because the blood in them is more red than [in the others]; at a blue [pale] point they originate from the heart, dividing into many branches throughout all the parts of the body. They begin in the heart, then [become] fine and narrow, terminating in all the parts of the body. So too the sinews, the pulses, and the simple vessels [הפשוטים] are spread throughout all the body; for there too they are rooted in small roots. And the whole of this is fixed by your hand: by means of the pulses the blood goes out, and the blood returns from all the parts of the body and enters the heart.

(א') The first is called the **artery of the lung** [עורק הריאה], called [ארטעריא, Latin: *arteria*], and it carries the blood to the lung, dividing into two within the portions of the lung [as] mentioned (in chapter 2 of this Ma'amar).

(ב') The second is called the **great artery** [עורק הגדול, the aorta], called [Latin: *arteria magna*]; and it goes to the left chamber of the heart, bringing and raising and lowering [the blood], for it divides itself into two [ל' ב] roots — one ascending upward and one descending downward.

[Of the aortic branches,] two of them go to the arms and the hands [אבר ב' מהם], and to the beginning of the head, each of them dividing further; one goes toward the face, called [Latin: *vena facialis* ("facial vein")], and another is called the inner branch [ענף הפנימי].

* **And the simple vessels** [והגידים הפשוטים] (א') The root, the vein of the lung [גיד טרונקא וינא פלומאנאלא] [Latin: *truncus venae pulmonalis* ("the trunk of the pulmonary vein")]. (ב') The root [called] [טרונקא וינא] [Latin: *truncus venae cavae*] [the vena cava]: a vein that gathers the blood

from all the parts of the body and brings it back to the heart, to the left chamber of the heart. For when the blood goes out from the heart, it travels by way of the whole body through the pulses, and there [in the body] they are sustained, and it returns by way of the veins. (ג') The root called (טרונקא וינא קאבא) [it brings the blood] from itself, a little distant from the heart, dividing into two [ל' ב] roots — one ascending up above to the head and one descending down below — like the boundary of the sea, drawing in [the blood] and gathering it. And the root, [from] the two [branches] of the great artery [arises]; [the physicians] mention each of them as branching like a great tree, [with] many large branches and small branches, dividing and ramifying, root and offshoot. And they take root for the two extremities — the legs — separating, dividing into the upper and lower [parts], the inner and the outer.

The whole of this draws near to all the upper and lower limbs. And the bases [are] roots or fathers, and what is generated [are the offspring]. (ב') The root called (טרונקא וינא פלומאנאליס) [the pulmonary trunk]: the vein of the lung gathers the blood from the lung, and the (וינא קאבא) [vena cava] gathers the blood from all the portions of the body, the blood from the heart traveling throughout all the body by way of the pulses; and there they are sustained, and it goes out — fine and narrow, returning by way of the simple vessels in the [body] — and the same [is the route]. And the pulses originate in the heart, [running] like a sharp thread, and they are unable to go out except in two [ways]: one route by way of the inner vessels, the simple ones near the cavity [of the heart].

So everything that draws near is sustained in the root called (טרונקא וינא קאבא): it is far from itself, a little [distant] from the heart, dividing itself into two [ל' ב] roots — one ascending and one descending — like the great artery [העורק הגדול], which they mentioned — going down below to the head and the [other parts]; and they are divided like the channel of the great artery, dividing themselves into branches near the cavity of the great artery, just as [described].

to this.

* And a vein [גיד], (וינא פארטא) [Latin: vena porta ("the portal vein")], gathers its yield in the chambers of the belly, and gathers the blood from the intestines, from the spleen and the liver, and gives it into a branch of a vein, (וינא...) [a vein]. And the simple vessels [הגידים] that are open throughout all the body have valves [דלתות] at their mouths, so that the blood that has entered them not flow back — [the valves] closing within the cavity, that is, so the blood not return. And the heart likewise [ג"כ] has valves [דלתות], which open and shut at their appointed time, so that the blood not flow back. In particular, [there are] valves [דלתות]

within the vessels at the cavity of the heart. The blood requires many gradations [of valves] until it returns to the heart; and so that it not [flow back], at each gradation one valve closes after another, gradation by gradation, until it reaches the heart; and at each and every one [of the valves] [the blood] is decreed [to pass in one direction only]. [And the vein] called (וינא פארטא) [vena porta]: there is no valve in it — neither double valves [דלתים] nor a bolt [בריה] — so that the blood may go freely in it, inward and outward.

* And likewise water [the lymph]. This water is a kind [of fluid] in the nourishment, called in the Latin tongue (לימפא) [Latin: lymph ("lymph")], the conveyor [המשלח] of the bounty, nourishment, and abundance to the whole body. In their walls [the lymphatic vessels are] thin, like a membrane, and they are able to contract and to draw near, [running] like the channel of the water that is in all the parts of the body. It comes to the heart and back; thus the blood goes out from the heart and back, traveling by way of all the parts of the body and mingling [with the water]; and the water is mingled with the blood. There is one entrance called (דוקטוס טאראסיקוס) [Latin: ductus thoracicus ("the thoracic duct")]; and this vessel goes up, ascending above, whose opening is wide and long, [bringing] a kind of [fluid] mingled with [the blood]; the kinds [of vessels] mingle. And by means of this [duct], the yields [התנובות] [are conveyed].

And [there are] the known veins [וורידין ידועים], much-branched, [running] beneath the upper skin; and these are the [vessels] that perceive in a man every matter of cold and touch and contact. They are the conveyors of the sensations [המובילים ההתפעלות]; through them sensation is felt, called in the [German] tongue (נערפען) [German: Nerven ("nerves")].

And a portion of the inner part is the cartilage [or: membrane], standing in a hard place in the body, like the blood vessels, and it is mingled [with them]. And by their reckoning [the duct] separates [the fluid] from the heart to the arteries; and [the duct] is called (דוקטוס טאראסיקוס) [the thoracic duct]; and by means of the opening it opens, and the two kinds [of fluid] [mingle], and the physicians say it ascends by mingling with the blood of the heart, and afterward thus [it returns]. And the known veins [וורידין, Latin: venae], and likewise the small vessels beneath the upper skin, [convey the sensations], for there the spirit of the wind that is set upon them makes contact. And they are the movable ones that cause the sensations — that is, [the nerves], and when one hears [or feels] the kinds [of sensation].

As a general rule, a man's body is filled with two kinds [of parts], and these are the parts [that are soft] and the hard ones [המקשיים]. And we find in a man two

kinds of parts. The first is the [soft], and the second the hard. The hard ones [המקשיים] — [they are twelve], and these are the hard portions, and they are twelve [י"ב]:

#	Hebrew term	German gloss [בלשון אשכנז = "in the German tongue"]
(א')	Bones [עצמות]	(קנאכין) [German: Knochen, "bones"]
(ב')	The skull / cranium [הגובס [?]]	(קנארבעל) [German: Knorpel, "cartilage" [?]]
(ג')	Cartilage [עלבים [?]]	(פלאקבען) [German: Flachsen [?] / Knorpel]
(ד')	Nails [צפרנים / לקרנים [?]]	(נאגל) [German: Nagel, "nail"]
(ה')	Sinews [גידים]	(אדערן) [German: Adern, "veins/sinews"]
(ו')	Veins [ורידים]	(נערפען) [German: Nerven, "nerves" — alignment uncertain [?]]
(ז')	Arteries [עורקים / טורקים]	(זעהנען) [German: Sehnen, "tendons" — alignment uncertain [?]]; [also] (ארטעריא) [Latin: arteria]
(ח')	[The compound vessels — "made up of five forms, one within another, by which the blood returns from the chambers of the heart to all the body"]	[no separate gloss]
(ט')	Muscles [עכברים [recte: שרירים [?]]]	(מוסקלען) [German: Muskeln, "muscles"]
(י')	Innards / glands [קרבים]	(דריזין) [German: Drüsen, "glands"]; [also] (אינגעוויידע) [German: Eingeweide, "innards"]
(י"א)	Skin [עור [printed טור]]	(הויט) [German: Haut, "skin"]
(י"ב)	Hair [שערות]	(האר) [German: Haar, "hair"]

[Display incipit] **And the bones** [והעצמות] are the hard ones, and they are harder than all the other parts of the body. Most of them are hollow, and within them

there is a fluid called (מארק) [marrow]; and there is no sense of feeling in the bones at all. Even if they are struck against a stone, they do not feel it. But because they are clothed in a fine, soft skin [עור], a man feels — by means of that skin — a very great pain if some bone is struck, until [the pain is severe]. And this is by the mercy of Hashem [י'וזה הוא ברחמי ה'], so that a man may guard himself [למען אשר ישמור האדם את עצמו]: [lest] every bone be moved from its place [or: from its joints], to each bone — [lest] one [bone] sicken and break; for the bones are indeed the principal frame of the body [עיקר בנין הגוף]. And those bones that are the greatest [הגדול] differ among themselves: they are many, joined together — two and three [bones each].

Part I (חלק א), Kesav Yosher — Ma'amar 17: The Soul of the Living Creature That Speaks (נפש החי שבמדבר)

[Conclusion of the enumeration of the body's parts]

and three images [forms], just as when one image is pressed beneath another by means of an intermediary, and they become a single image — and so too there is yet another image in this nature. Therefore the scientists [חכמי הנתוח, the anatomists] differed regarding the number of the recognized images in the human being. Some say there are thirty-two [ל"ב], which enter [the count]; for the number of the established images is so many: some say [245] רמ"ה, some say [249] רמ"ט, some [226] רכ"ו, and some [266] רס"ו.

The Sages of Israel [חכמי ישראל] received [as tradition] that their number is] רמ"ח [248, and the matter is established in five [ה'] mouths [openings] truly (cf. Oholos 1:8). The total weight of all the images [the bones] is the weight of the whole body. Indeed, our Sages of blessed memory already recalled, regarding the human being, that it is fixed at [248] רמ"ח limbs (evarim), and these are subdivided [further]; and so too the muscles [are reckoned].

The muscles — called (מוסקעלן) [German: *Muskeln*, "muscles"]: they are composed of [?] cords [פחילים], and they are the agents of motion. The fine veins [ורידים דקים] arise [?] from each one, by way of the killing [contraction] and the action of the cord that is woven into and connected with [?] it; and so each limb is constructed by means of the cords that contract [?] and become elongated — the body [?] and the [limb] is shaped, and it becomes [?]. And [these] are called fine [strands], and [they are] the cords of slackening [?] and stretching. So too [there

are] the sinews [גידים] called (נערפון) [German: *Nerven*, "nerves"] — [these are] the fine cords, the strings [?] of motion, woven and mixed throughout all the parts of the body.

And the glands [השקדים, literally "the almonds"], called (גלאנדולי) [Latin/Italian: *glandulae*, "glands"], are mixed in [?] and distributed [?] throughout the body. From each kind [of them] a vein [conduit] proceeds to convey from it the moisture and the fluid drawn out from the blood; and [the blood] is much, [running] through every part of the human body, from each limb to the [larger] vessels [?]; and the largest of them are those in which there is the blood [?].

The fluids of the body [a numbered list]

The fluids of the body — the parts of the body that are wet [the moist substances] — that the human being [possesses]: they dwell within [?] the recognized images [forms], [each] separated [from the others] [?]; behold, I have already recalled them, the seven [?] images [?]. And these are: (א) [1] the fluid [the humor] (השקוי) — that is, the humors; (ב) [2] the (מוארק) [the marrow — ?] that dwells in the womb [?]; (ג) [3] the blood (הדם); (ד) [4] the milk (החלב); (ה) [5] the kind of the veins (מין הוורידים); (ו) [6] the water [the watery humor] (המים); (ז) [7] the saliva of the nose [the nasal mucus] (הריר שבחטם); (ח) [8] the kind called (מין הנקרא); (ט) [9] the moisture of the gallbladder [the bile] (ליחות המרה); (י) [10] the brain that is in the spine [the cerebro-spinal / spinal marrow] (מוח שבשדרה); (יא) [11] [name lost — ?]; (יב) [12] the sweat (זיעה); (יג) [13] the tears (דמעות); (יד) [14] the moisture of the nose (ליחות האף); (טו) [15] the moisture in the ear (ליחות באוזן); (טז) [16] the urine (השתן). And so all these — I have recalled them — number [?] parts; all [?].

[?...]and its mixtures and its qualities, and we have given attention [?] to their natures and their qualities. And as for the anatomy [the dissection], called (אנאטמיה) [Latin: *anatomia*, "anatomy"], [it is] more [advanced] than all the sciences; and it is studied [?] in order to know much wisdom — and the wisdom of [?] like Kabbalah. For the matter is close [akin] — there is no [?] science that is [?] like Kabbalah [received tradition]; for through it [Hashem] made the human being, and [it is] said, "and my frame [וגלמי] was [seen by] You" (Tehillim 139:16), and "from my flesh I behold God" (Iyov 19:26). [reading of this clause partly uncertain — ?]

"in my flesh" — the air-breathing sinews [גידים הרוחניים] of the limb, and a soul, spirit and breath [נפש רוח ונשמה] of the limb [shall] dwell within it [ישכנו].

Ma'amar 17 — The Soul of the Living Creature That Speaks (מאמר י"ז נפש החי שבמדבר)

[the soul, spirit and breath] dwell within it [ישכנו]. And besides this, the scientists and the anatomists [חכמי הנתוח] derive [conclude] from this every operation of the [body's] dwelling [Mishkan, the bodily tabernacle]; for [it is] in the heart, in the likeness of the Ark [ארון], with the spreading-out [?] of the membrane [פורסת] over the nearby [organs]. For the heart, like the King [the sovereign organ], does not begin or renew anything [outside itself]; rather, it establishes [its rule] over all the rest of the matters [within the body]. It is the [organ] that encompasses [contains] the supernal world [the microcosm of the whole], and it opens; for the firmament is spread out [?] toward the upper world [the higher faculties]. And it opens, for it spreads out [?] the firmament — the spiritual organs [the airy/breathing members], the heart and the lungs and the like; and below it, from it, [the blood] is drawn [?]. And the bodily organs — the digestion [הקיבה, the stomach] and the [organs] for [?] and the like; and the form is in the likeness of the Keser [crown], and the heart is in the likeness of [?]. Like the throbbing [pulsing] blood, when it pulsates [as it knocks] from the heart, which is like the house of the King [the royal chamber] — within the body...

[the heart] pulses, and all the parts of the blood are struck, and they go and return [circulate] to all the fine vessels called (מינוטין) [Latin: *minutae*, "the minute (vessels)," the capillaries]. The blood is conveyed by way of the heart, just as we recalled above; and so it is fitting and proper [to understand the working of the body]. The Gemara [teaches] that His kingdom rules over all [worlds] (cf. Tehillim 103:19). For the heart strikes the blood at every moment — every part of the human [body's] blood — twenty-four [כ"ד] times in [each] hour. And so it is fitting for a person to take Yaakov [the upright one] as a good [model], that he should return to Hashem, may He be blessed [?]....

[that one should worship] Hashem in joy and gladness; for great is the merit, since [it is] a holy remembrance — for [the heart] is a fitting [?] organ above its companion. So it should be in the worship of Hashem at every moment, and a good return [teshuvah] — to lift up the head and return [in repentance] before the Holy King; blessed is His memory, who is a measure of [?] standing [enduring], there is none besides [?]. For it is portioned out [?] in the matter of love and joy; for at every moment, dread and fear [should accompany the worship of Hashem]. And the [organs] that gather around the heart, and the bonds of the heart [?], throb [?] around the heart, like those who beseech the face of the King within. So too should we, the [worshippers], gather around our King,

and return to the House of our King [Beis HaMikdash], in order to [serve] in every matter [according to] the [Divine] reason; and they offer up [?] their souls — to give over to Hashem the moral instruction [the right conduct] of [their] worship and good deeds, [each] according to his deeds. So too should we be aroused by Him at every moment, in order to cleave to Him — in the light of the living King [or Melech], unto the world to come. And [the good return] should rise upward, as we said, [for] this [matter] is on high, as it is stated in [its] chapter [?]: that the Hesed [loving-kindness] of Hashem be upon me, and they shall dwell in Him secure [?].

Perek 5 — The Sense of Sight (פרק ה' חוש הראות)

This is the holiest [of the senses] in rank, the most perfect, and it is not at all to be belittled. [Sight] detects [things] at a greater distance than [the sense of] hearing and the rest of the senses, as is well recognized.

We do not know this matter for certain, and it may be impossible [to know it] — because we are not able to grasp [comprehend] the [exact] measure [working] of sight [the visual ray]. But we can examine [one thing]: that just as one who hears [a sound] from afar afterward grasps [understands] it better than the one who hears it [up close] as a great sound, so too the sense of sight: the more distant a thing seen [the visible object], the more its [apparent] measure is grasped [?]. And a sound from afar is grasped [?] in proportion to its measure of slackening [its faintness]; the sound that issues forth from far off will not be heard [as a near sound — ?], because the measure [of distance] is grasped by means of weighty [significant] evidences [?]; for [in proportion as] a thing [is heard] more quickly, it is grasped [?] more from afar [?] — [from] the depth at which it is struck [its source], from its [origin] far off. And [in proportion to] the magnitude of the place [the source] of its issuing-forth, so will the noise of the sound be heard in [its] resounding [?]. And so the source [place of origin] of the sound is perceived [?], in the [same] manner [?]: just as it is first recognized [?], so afterward the noise [?] arises [?] from the source [?] of the issuing-forth — the noise [?] of one [source], in proportion to its mouth [opening], being differentiated [?] in a single moment [?], like the source [?] in proportion to the measure of [?]...

And this [arises] because the sense [of sight] does not require [any time] for the whole [span] of the visible air [the line of sight]; for the air, the [medium], conveys it [the visible form] in a single instant — [whatever] the distance of the place [?] — with no action [no measurable delay] of the air at all. And this is the sign [the evidence] for you: that an empty vessel [a vacuum] [?]... [as discussed in] (ה' מאמר ד' פרק ה') [Ma'amar 4, Perek 5].

[...the matter of the air-pump:] An empty vessel, and a glass [bell jar enclosing] the air [?] within it, small; behold, if it is set in motion [?], the glass [bell] that comes [?] [produces no] sound [?] in the void [the vacuum]; for the [transmission of] sound requires [air] to carry it [from] the air [to] another [point]. The parts of the air did not push it [?]; rather [?]...to be moved [?] from every side [?], from here [?]...

Therefore take note: [a span of time is required — ?]... and so it is heard, the sound being struck [?] — in one second [the loanword (סַעֲקוֹנָדָא), Italian/German *secondo/Sekunde*, "second" (of time)] [?]... in three thousand and six hundred [שלשה אלפים ות"ר — see Numerical impossibles] [?]...how many thousands of myriads of leagues [parsaos] [?]...and we recalled it above (מאמר ד' פרק י"ג) [Ma'amar [?], Perek 13 — Ma'amar numeral ink-soft].

[Continuation: sound transmission and the air-pump]

[...by means of] (לופט פומפ) [German: *Luftpumpe*, "air-pump"]: and within the glass [bell jar] a bell is set; behold, if it is struck several times [?] — the glass that produces the sound, its voice will not be heard within the void [the vacuum] at all. With it [in the vessel] there is no sound [קולו]; and so the matter is seen [demonstrated] [?]: that the clapper strikes within [?], yet the parts of the air did not push it [?]. Behold, these are [the proof] that the place [the medium] of the throbbing [the conducting of sound] is at a distance [?]; and so it is seen that the source of the sound [travels] by way of [?] the hollow [?] places [?] and goes by way of [?] strikings [?] and elongations [?]. So too it appears that the source of the sound, in the void, [makes no] sound [?]; but indeed for all things, [it is] in the manner that they are first [perceived] [?]...[?]...it requires a long time [?]...in three thousand [שלשה אלפים] and six hundred [ת"ר — see Numerical impossibles] [?]; how many thousands of myriads of leagues [parsaos] [are spanned], and we recalled it above (מאמר ד' פרק ה) [Ma'amar 4, Perek 5]. And the experiment is done [?]...[?].

[...The matter, briefly:] the air, which is contained [?] within it by means of (לופט פומפ) [the air-pump], and within the glass [bell jar] the sound is set [?]; behold, if it is struck several times [?] — its sound is not heard, [for it] cannot [reach] the air [?] outside [?], being as it is seen [demonstrated]: that one requires [air] to carry it [from] the air, which is the way they [sounds] travel — this is not by way of straightness [a straight line — ?], for [if] the sound [traveled] straight, its source would be heard [?]; the place of the throbbing [the conducting medium] [?] for the sound is in the slackening [the faintness] [?]; and so it appears that the source of the sound is the air [?]. Indeed [?]...[the air is] a thing which compresses [ידחק]

suddenly some portion of the air [?], the [?...]the body, which we are accustomed to, and afterward [?...]to hold a boundary [a limit] more than [?...]to us it appears [?] that if it is struck [?...]seeing that not only [?] does the air [merely] return [?...]the air does [?], for [?...]and it is grasped [?] [as a] boundary [?].

Perek 6 — The Sense of Smell (פרק ו' חוש הריח)

[The sense of smell] hastens [conducts] in its work [its operation] more [quickly] [?...][from a] distance [?] there [?] [it] perceives the [?...] which is quick [?] and revives [?] the [?...]the human being, in its boundary [domain], in its breathing [נשימתו], and conveys it [the scent]; and the matter is established [נכון] correctly [?...]in its work — from [the sense of] smell [מן הריח]: behold [?]...

In the chambers [?] of the place [of smell], the hearing [?] is above [?...]the report [the perceived smell] is established [?]; the warmth [?] of [?...]also from the mouth [?]; and it is not good [?] upon [?]; and to distinguish [discern] between a straight [pleasant] scent and a [foul] scent — that is a great matter [?]. And concerning the [?...]there is no way for me to be lengthy [to elaborate at length], for [?...]the matter has] a boundary, beyond which [it is improper] to overstep the way and the limits [of the discussion]; [I will not be] lengthy in this at length, and I will not [busy myself] with it — [it belongs] to the philosophers [the natural philosophers] and the hidden secrets of nature [?] and the hidden things of the Torah. And this is [the matter of hearing]:

The Sense of Hearing (חוש השמע)

[the comparison of] sound to sound. And so it is fitting for me [to explain] that the sound is [carried in the] air [?]. Indeed, the air is something [?...]the air is] a thing which compresses [ידחק] suddenly some portion of the air [?], the [?...]the body, which we are accustomed to [?], and afterward [?...]to hold a boundary [a limit] more than [?...]to us it appears [?] that if it is struck [a sound is made] [?...]for not only [?] does the air [merely] return; [the air] makes [?...] by means of [?...]just as a thing] makes [waves in] the air; just as [a thing] makes [ripples] in water — circles after circles, circle after circle, [spreading out] by means of [?...] [?] between [one ring of] circles and [another] — circles that are in the water [corresponding] to circles that are in the air [?]...

[the air] hastens [conducts]...the body [גוף] which it pushes [?...]to hold a boundary more than [?...]to us it appears [?] that if it is struck [?...]seeing that not only [?] does the air [merely] return — the air makes [a sound] in the air, and it circles [propagates in rings]; the impulse [?] of a stone thrown [?] into the [water — ?].

[and this is] in the way that [the matter] was at first [?]: the impulse [?] strikes quickly [?], the [air's] particles being compressed [נִדְחָק] [?], the body [?], the pushing [?] — it is struck [?]. ...[a] boundary more than [its source] [?]; for not only [?] does the air [merely] return — by means of its breathings [?] they [the waves] are made straight [?]; afterward it is struck [?]. ...the air, [as] by my hand, before your eyes (כְּנֹגַד עֵינַיךָ) — (as is said in ב' פֶּרֶק ז' מֵאֲמָר) [Ma'amar 7, Perek 2]. [The sound] is grasped [?] and held [within] a boundary; more, from the outset [?]. ...the air [?]. ...circles [rings] [?], and it makes in the air circles after circles — circle after circle — just as a [thrown] stone makes in water [?]; the stone thrown [?] into its [water], and there is no separation [no gap] [?]; and the difference [in magnitude] between the circles that [are in the water] and the circles in the air [?]. ...

only that the air [is what carries it]; and they [the sound-waves] travel, each one separately, spreading out [in all directions]. They reach one another within a fine medium, [proceeding] in a straight line, until they reach the [air-filled] cavity of the ear — and they strike the eardrum [Latin: tympanum?]. The air, too, spreads out [in concentric ripples] until it reaches the air at the bottom of the [ear-]canal, called [Greek/Latin: τύμπανον (tympanum?)] [?]. [Cross-reference: Perek 4, this Ma'amar.]

And know this: the [propagation] of sound issues from a single source — namely the resonant body [the sounding object] — whether the air's portion be struck or whether it be pushed and set into motion. So, too, the rays travel outward [from their source]. Thus the matter is one and the same — [a sound] that issues from the mouth of a person, just as a body [issues] from a hole; and so it is with the iron-against-iron [strike], and the like, since the air that surrounds the [striking] thing is what is compressed in haste [at the point of impact], and it presses the air at the [region] adjacent to it. The portions of the air [are set] trembling, and they push, and they spread out — and they [the ripples] reach the openings [the ears] from their place [of origin], and so it is one after another, up to [the ear].

[Discussion of why we do not hear sound after a certain distance:] Therefore one does not hear a sound [carried only] within the empty space [vacuum] [Latin: pneumatica? (פּוּמפִּיָּה)] [?]. Likewise the dust-cloud [shaken loose] — by means of these [phenomena] the structure is revealed. And the sign [proof] has come forth: the wonder [is demonstrated] [cross-reference / source (סֵם) [?]]. And bodies, too, in their substance [serve as] a means by which to know the cause of sound: stretched-out [tensed] and tightly bound — and that is the matter of [a sound being] short and long.

The instruments [musical] of [the kind] cast in copper produce a continual sound, and prolong it [resonate], because the air's setting-in-motion [persists] within the air [continually]. By contrast, the [other] instrument: where there is a sound that is short [staccato] and not [sustained] — say, [the strike] upon a [percussion] [?]. And whoever investigates the cause [will come] to understand the reason of [these] matters [or: of [these] things]: that every sound resounds.

And it has already been said, that "what is born continually" [a continually-renewed source] — namely, an instrument that is hollow and resonant. And so it has already been said: that the tremor [vibration] of the air, in its initial setting-in-motion, is hollow and resonant; it then returns [reverberates] in the air. So, too, [with] the trembling and the setting-in-motion of the air [continually], and between [the cases] where the body itself is [the source] — as when a sound is produced within an enclosure: just as a body issues through an opening, so the air [issues] through an opening, when [the air] is set trembling. So, too, the air's portions and its setting-in-motion: it presses [outward] from its place, and so it is one after another, until [the sound reaches us].

And the sign [proof] and the wonder [is demonstrated by] resonant bodies [Latin: *pulpitum*? ("פּוֹמֵץ" [?]) and physical [phenomena]. The sign, too, [appears] in glass [as] glass [resonates]. And consider this, [the matter] of the eye — to bring out [demonstrate] the [tongue/language?] [as it applies] to the case of the [resonant] body [or: צְמִצּוּם, "constriction"]: [the cause sought is] to know the reason for sound being long or short. [Sound is] near or far, and it [the principle] is [as follows]: that the sound which is continually renewed within the air persists [for a time]; and it has already been said that "what is born is renewed continually." This [holds] because what is born within the air is what [continues]; and so, too, the sound — once it is set going within the air, it [persists]. And so the sound resounds, and is set trembling within the structure and within the vessel [container] — that is [the case of] "the sound resounded" [or: a kind of] "the sound resounds, hollow and clear" [?]. And whoever investigates the matter [will understand] this, too:

The reason [why], with the resounding of bodies, the matter is [thus] — [namely that] the hard bodies, and those cast [in metal], generate [produce] a sound: copper [bronze] and the like, just as we see the [resonance] of cast metal [Heb. עופרת = "lead," but here in the sense of "cast metal"]; for in iron, in iron, or in copper [bronze], a sound is generated [produced], hollow and clear. And so, when the body is solid and hard, the sound generated is hollow, a clear sound; and consider this, too: that the resonant bodies generate a long, hollow, and clear

sound. By contrast: where there is no resounding without prolongation of time [i.e., a momentary strike that does not resonate]. Thus we see that the resonant bodies [are those that] generate a sound, the hard bodies and those cast [in metal] generate [it] [?]. A copper [bronze] sound, and the like — just as we see [it] in cast metal; in iron, in iron, or in copper, or in [bronze] [a sound is generated], hollow and clear.

And consider this, too: he [the author] has investigated the matter of the resounding sound — to know what it [the sound] is. Since every sound, [once] its pause [cessation] [comes] immediately [at the moment] the strike [ends], — and how is it that it goes on [persisting]? There is no [way to explain it] without [understanding] the cause of the resounding of the sound. For we have already mentioned, and recalled above, that the cause of the resounding sound [lies in the fact] that what is born is renewed continually. Just as [a stone] cast within the air spreads out [in ripples], so it is here: it [the sound] is set trembling within the air without cessation; therefore there is no resounding without prolongation of time.

And behold, this has already been investigated, that what is born [the source] generates [the sound] continually, [and] sets [the air] in motion [as we have explained]; for [the principle is] "what is born is renewed continually." And note that this is [the meaning of] "the error in the air" [the misconception people have about it] — [namely] that the air, when surrounded [enclosed], is what is born [continually], generates [the sound], and sets [the air] in motion [continually], and that [therefore] the sound resounds. By contrast, where there is no air [as in a vacuum], there is neither this [resounding] nor that [propagation]; and there [in a vacuum] there is no sound at all.

[And consider:] the air, in its setting-in-motion, and the renewal — by means of these [we explain] the error people make regarding the sound; and this is to be understood [thus]. By contrast: where there is no air, there is neither [resounding nor propagation], and there [in a vacuum] no sound is generated at all. And in this it is fitting [proper], and it has been investigated, also concerning this: that what is born [the source] is renewed continually, and consider this, too: for "what is born is renewed continually" [and] sets [the air] in motion. So, too, the resounding [we explain]; and so we see [it] also with respect to its [the sound's] cessation [silence] [?].

מלך [?]

[the sound] is set trembling within the air; and if [the source] is of iron or of copper [bronze] — [the copper/bronze] is what is set trembling within the time,

within the air. And just as Socrates [σοκρῆς = Socrates] [?] [held]... the air is what spreads out [in ripples] [Latin: dispergit?]. But as for the substances [the bodies themselves], they are suspended [borne] within the air; nevertheless, if the substances are of copper [bronze] — even though they are [made of metal]... And all this [we explain] [?].

A hard, hollow body [or: a hard, hollow substance], and it [the sound] also persists [stands] within the air. And should you say in your heart [object]: [how is it] that what is born [the source] generates a hollow sound, which must [persist]...

It has already been the way [of nature] that a long sound requires a hollow body that generates and sets in motion the [air] [continually]. So, too, [the principle of] "what is born is renewed continually": a hard, hollow body, [generating] a hollow, clear sound. By contrast [or: in this respect], the resonant bodies [Latin: spongiae? "sponge-like, porous bodies"?] [?] — they have within them a [special] capacity, more so than the [other] bodies...

[New numbered exposition begins:]

By the hand [agency] of strong [structures], like the resonant bodies [Greek: ῥηγεῖα? "sounding-vessels"], and the hard [ones]:

(β) [Item 2:] [That] which is set trembling by the hand of this [agency] — so, too, the resonant bodies, which [resound] upon... For more so: hollow vessels [drums?] generate a hollow, clear sound — more so than the [solid] bodies, just as iron [resounds]; therefore the sound is short [staccato], hollow and clear. And whoever investigates the matter [will find] this, too: that what is born [the source] generates a hollow, clear sound... [and] sets [it] in motion [continually].

So, too — the resonant bodies generate it [the sound], the hard bodies generate [it], and consider the matter of [their] trembling. So, too, [the principle of] "what is born is renewed continually" [holds] also for the resonant bodies, [generating] [thus] the sound.

(α) [Item 1:] [That] which is set trembling by the hand of these — for these, too, are resonant bodies, which [resound] upon [being struck]. They generate a clear, hollow sound, [in] the manner [proper] to the resonant bodies, which produce it; for [the principle] is "what is born is renewed continually." So, too, the resonant bodies, which generate [it] — [namely] the [bodies] that [resound]. The bodies generate a clear, hollow sound, [more so] than the [solid] bodies... and [thus] the matter is [understood].

[A person] knows [recognizes] a sounding [voice], and consider [this]: a sound, [whether issuing] from the mouth of a person [or otherwise] — by way of [an aperture]; the air conveys [it] in concentric ripples [or: through the air it spreads in concentric circles] [Latin: per circulos?]. And consider this, too: at the time the [air's] portions are [set in motion], [the sound issues] from a person, just as a body [issues] from a hole; and so it is with iron-against-iron, and the like, since the air [is the medium]. The air that was [surrounding the source] was [compressed], for the body [pushes against it], creating openings [disturbances] in their place; and so it is [one after another], until...

[The following are the kinds of bodies and their effect on sound:]

(α) [Item 1:] What is set trembling by the hand of this — so, too, the resonant bodies which [resound] upon being struck. They generate a clear, hollow sound, in the manner of the resonant bodies, which produce it [more so than the solid bodies].

[Discussion of the eardrum and the ear:] And behold, the ear's drum [tympanum] is set trembling; and it [the sound] is grasped by way of the ear-canal. And just as Socrates [σοκράτης] [held] — that what is born [the source] does not generate [a sound] save [within] a body that is hollow and resonant; it does not generate [it] within copper [bronze] [alone] [?]. But [where] there are substances [bodies], the substances are suspended [borne] upon their resting-place [or: at a fixed place] within [the air]. And all this [we explain] [?].

[Now the author turns to the speed of sound, and to instruments of war:]

And how does this come about? — that what is born [the source] generates the resounding [echoing] sound, which persists [for a time]... Should you say in your heart [object]: [how can] there be a hollow sound that [persists] without prolongation [continuous renewal]? — [Answer:] what is born [the source] generates the [air's] trembling, and [the air] presses [outward], and the substances [bodies] [are set] trembling — that is the matter of [a sound's being] hollow and clear.

(β) [Item 2:] What is set trembling by the hand of this — for this, too, is one of the resonant bodies, which [resound] upon [being struck], and the hard [ones]. For [it has been said] before us, that the hollow [bodies] generate a clear, hollow sound, more so than the [solid] bodies; and what is born generates [the sound] — [namely] the [bodies] that [resound]. The resonant bodies generate it; therefore the sound is short, hollow and clear. And why does a sound issue [as] clear and

hollow? — Consider, my brother, and see: that [it comes] from the mouth of the sounding [object] [?].

[On war-machines and the measurement of sound:] By way of [the example of] strong [machines] — a hollow [bore] is opened, and a covering [is made], called in the [foreign] language [German: Schloss "lock/breech"?]. By way of an instrument [a firing-mechanism] [Heb. בלי שלח — it is fired, and [the chamber] is opened at the moment [of firing]. As I have already explained above [cross-reference: Perek 2, this Ma'amar], so it is: according to the capacity [strength] of what is generated [the explosion]... [The huge engine of destruction is] called [German: Kanone (קאנאן) = "cannon"]; and the firing-powder [gunpowder], called [German: Pulver (פולווער)]; and a ball [cannonball] of lead [or: iron]... [and] one ignites within it [the powder], [called] [German: das Pulver (הסולווער/הפולווער)] [?]. And the investigators [scientists] [have measured this]...

And the investigators have observed it [the cannon] from a far place — at a fine [precise] [reckoning] — for [they wished to know] between the seeing of the flash [muzzle-flash] and the arriving of the sound [report], [how much time elapses]. [Cross-reference: Ma'amar 6, Perek 13.] [The sound] is generated at one instant, but they [the observer and the cannon] are at a far place — so that the sound [arrives] later than [the flash]; therefore the seeing of the flash [comes] first, [arriving] more swiftly than [the sound], [and] from a far place. [The interval is measured] in seconds [Latin: secunda (סעקונדא)] [?]. And it has been observed, that the matter [holds] in every case: that they [the observers] stood [planted] their feet in a place farther [from the cannon] — and farther; and so the distance [is measured] more [precisely] [Latin: secunda?]. Until they stood their feet in a place such that [no longer] could the arriving of the sound be [detected]...

[A sound's distance is measured by] the measure of [one's] feet [paces] [Latin: passus? "paces" (אנגלוטיבם)] [?] — that is one division [reckoning]...

[The huge instrument that brings great benefit:] for by means of it one is able to know the distance of the lightning, and the thunder, [reckoned] in seconds [Latin: secunda (סעקונדא)]. There is between our seeing of the lightning... at one instant, [the flash] appearing within [the eye], as [perceived] by the seeing-vision; and the seeing-vision [perceives it] more so [more swiftly]... [The flash] appears [as] reality [Latin: realitas? (אנגלוטיבם)] [?] — a thing of the chambers [or: a thing of the eye's portions] [?] — and so the parts of the air, each one [acts]. [The thunder is] far from us, [generated] at one instant, [yet] they [the observers] stood their feet in a place farther — and farther... [Cross-reference: Ma'amar 6, Perek 13.]

[On the telescope:] [The investigators] from a far place [observe] between the [stars]: by means of a great instrument [device] called [Latin/Italian: angolo di vista? or "telescope" (אנגולוטיבם)] [?] — [there are] excellent [precision] degrees [graduations] within it; one knows the distance of the lightning, and the thunder, [reckoned] in seconds [Latin: secunda (סעקונדא)]. There is between our seeing the lightning and our hearing the thunder, a sound — for [there are] two [things]: [the flash and the report].

[New section — display-capital incipit:]

הקול — THE SOUND [is of several kinds]:

(א) [Kind 1:] A straight [direct] sound [Heb. קול ישר] is the sound that goes forth straight, like an arrow [shot] in a field, where there is nothing — no tree, no wall, no hill, and no obstruction [to deflect it]. So, too, the straight sound goes [forth] straight, according to the strength of what generated it: the bigger [the source], [the louder]... A straight sound [issues] first [reaches us soonest]. In [foreign] language, a "simple [direct] sound" [Latin: sonus rectus?].

[A second kind:] This is the sound that is born [generated] between mountains, or hills, or [structures]; where there is a man [observer], there is [an echo]. The interposition [the reflecting] of the air [makes it] return — and that is the matter [of an echo].

(ב) [Kind 2:] A sound heard from afar [a distant sound], called in the [foreign] language [Latin: vacuum?? or "echo"?] [(פאקום/עכא)] [?]; [the matter of] a person who, at the time he sounds [his voice], [the sound] is heard at a distance, and a man [is present] — there is [a reflection]; the reason is that the sound is set in motion [travels] from place to place [from one place to another], [proceeding] in a straight line. From the mouth [of the source] it goes forth, and within the concentric ripples it emerges; and so the ripples of the air resound, [propagating] as a hollow [resonance], to that [observer]. So it is from one place to the [next]: it spreads out [in ripples] like a stone cast against [the surface of] water — just as [a stone struck] against a wall [bounces back], so it is [with sound] returning [as an echo]. For [where] the sound is far, [issuing] from a place far [from the observer], [its] propagation [is from a far place]; for just as [a stone] comes [and bounces], so it goes [the echo]; until it returns [reverberates] [from] the place where the sound [originated], spreading out [in ripples] like the [original]. And behold, [this is] the sound that resounds [the echo]: like a stone cast toward a hard surface [target], so it is [generated]; that is the sound that resounds and is set in motion. By contrast: where there is no air [no reflecting medium], the sound is [generated] at a place

[too] far — [there is no echo] in [the matter of] the propagation of the sound, in its initial generation... And between our hearing the [original] sound of the speech, and afterward [hearing] its return [echo]: there is between [them] a span of time [an interval]. Should you say [object]: [how is it that] it [the echo] is heard at one instant? [Answer:] for [the cannon's] strong [report] is strong [carries far], like [thunder]; and [where] the sound is louder [bigger], its report is louder, [reaching] from a far place — and behold, [this is] the sound that resounds [the echo] [Heb. קול החוזר], called in [foreign] language [German: Widerhall (וידערהאל) "echo"] [?]; that is the sound that is born [generated] adjacent to the [reflecting surface], where the [sound] strikes [it]... So, too, the sound that resounds [the echo], by [a similar process].

(א) [Kind 3:] A sound [made up] of mixed [sounds] [Heb. קול המעורב], like [a sound] cast within [an enclosure], or upon a hill, or within a structure, and the like: [from] a hard body [an enclosing surface]. The trembling of the air does work [more] along a straight path, and [the sounds] return swiftly, and... Just as [it] came [in], so it returns; and so it is that they [the mixed sounds] arrive, [yet there] is no [further] interval between them, and no [delay]. Because what was heard [as] the echo of [the original]... and we heard the sound as one [single sound]. In truth [actually] it is two [or more sounds], it is mixed; therefore [there are several sounds blended]...

[Cross-reference: as Ezekiel [the prophet, Yechezkel] 7 [?]; and in the [foreign] language [German: Klang (קלאנג) "ring/tone"] and the like [German: Blasen? (בלאזין/עכ"ל) "blowing"] [?].]

[the body whose sound is] hard and strong, that is [the case] [?]. And consider this, the sound that resounds [the echo] [Heb. קול החוזר] is called in the [foreign] language... [it returns] the sound [Heb. בת קול = "echo, lit. daughter of a sound"]; and [German: Widerhall (וידערהאל)]... the sound that is born [generated] adjacent to the [reflecting surface] [German: Leier? (ליער)] [?].

the trembling, the concentric ripples of the air, return [echo] along a straight path, [as] a [reflected] curve [Latin: curva? (קלרה)] [?] — between a straight sound [direct] and a returning [echoed] one. By nature [it is] so, since [the original] sound goes [forth] straight, and not [crooked]...

לא [The text breaks off mid-sentence at the foot of the recto-following column.]

back, beginning again because of the strength of the [resistance], which drives it backward. [?] For according to the density of the resisting body, the spongy [?] more it is filled [?]. And by the rate of [?] of the air through [?] (a') [?]. And

according to the hardening of the resisting body it returns backward. (3) Likewise, since the impact upon the resisting body is itself strengthened, [the sound] returns from it backward. [?] But all the more so, when the body that strikes is [denser] [?]. And this is the compound sound, which is called in the holy tongue *kol chok* ("a law-sound") [?], and in foreign speech it is called *Resonanz* (רעזאנאנץ) [German: *Resonanz*, "resonance/reverberation"]. And now I shall explain to you, my brother, the place where the reverberation of sound originates, and how long the resounding sound [*Resonanz*] (רעזאנאנץ) lasts—

so that wisdom may be sweet to your palate, that you may know to discern between hearing and *not* hearing—that is, between sound and the absence of sound. (4) For the place where the resounding sound originates [*Resonanz*] (רעזאנאנץ) is the point [?] up to which one can [still] hear; and there is no [way] to distinguish between sound and the cessation of sound except by the rate of [?]. For a sound that is heard near at hand cannot be distinguished, since many sounds together [?] from many places [?]*—*but as for a distant sound, the place where it originates is far off. (5) And one who hears a sound near at hand cannot tell where it began, since the sound has already returned [as an echo]. [Therefore] the returning sound is closer than the sound that [first] reached him [?]. And [as for the matter] of how far a sound carries [?], it travels a known distance: in one second (סעקונדא) [Latin: *secunda*, "second (of time)"] it travels [?]; in the time it takes to walk [?] one [?] sound carries [?]; and a sound travels, according to this reckoning, in this time [?] (סעקונדא). (6) [?] But for a sound to be heard [?], it is *not* enough [?]. For the speaker who emits [the sound] [?].

But [as for] this, *one straight sound* [?]: in one second (סעקונדא) it travels by sound a distance of 1,142 *Fuss* ($42 + 1,100 =$ י"א מאות ומ"ב פוס) [German: *Fuss*, "foot (measure)"], in this manner [?]; and according to the reckoning [?], it travels 126 and $\frac{8}{9}$ *Fuss* ($\frac{8}{9} 126 =$ שמונה תשיעית עם קכ"ו רגל ft פוס) in this time (סעקונדא).

Now know this matter well: that for a straight sound, between the reflecting drum [surface] and the place where the sound originated, [there must be] 63 and $\frac{4}{9}$ *Fuss* ($\frac{4}{9} 63 =$ ד' תשיעית עם ס"ג רגל ft פוס), no less and no more; and the returning sound (echo), the further its place of origin is removed [?], [echoes accordingly] in its travel [?].

Blessed be the One gracious with knowledge. [End of the *kol* (echo/resonance) sub-section.]

*

The sound emitted by small bodies, which [vibrate] and shake rapidly [?], and the compound [returning sound] that issues from them, is called *Resonanz* (רעזאנאנץ) [recurring]. [?] The wise men of nature have already known [these matters], according to the [investigation] of two [?] [?]. And from knowledge of [the soul's powers in] man—and from the [release of his soul] [?—]and they are living [?], yet a person hears. So too: this is "the reed that speaks" [?], by which one knows their deeds according to their [doings], and what is hidden [within] them [?—] [this is] the speaking-tube (קנה עגולה), the round reed which is [called] in foreign speech *Akustikariyon* [Greek/scientific: *akoustikon* / "acoustic horn, ear-trumpet"]. (כותום לאקוטאריוס) [?]. It is a reed [made] of metal, whose making is close to the form of a [funnel/cone] [?], shaped going and [narrowing], and from its second [aperture] [?] a person speaks into the hollow of the [funnel], and [it carries the speech] to the width opposite [?]. Thereby a person far off can hear, and one in the desert can hear [?—]because the sound is strengthened within it for a natural reason [?].

[The reed/tube] and all the round shapes of that [type of] sound, the [ones] that [reflect] [?] and gather [the sound] to [a single point] [?], until it issues from the vessel correctly [?], [and] around it [?], as a person does, makes the sound—

(ב') —because the round [shapes], in their hollow, [collect] [the sound], so that it strikes against [the walls of the reed], and returns and reflects [?]. And by means of (רעזאנאנץ) [*Resonanz*, recurring] many [reflections], to make [the hearer's] [?] capacity ample [?—]the round reed of hearing, called [*Resonanz*] (רעזאנאנץ), [?]. [?] (סעקונדא). [?] which were gathered in the hole of the small ear, the small [aperture] of the vessel [?]. We have explained up to here in this matter, that this is the way the strength of the sound [?]. The hollow round reed of the ear, [which is] [?]. [?] for [a] reason [?].

A person speaks, and goes and [moves], reflecting back from the resounding-sound (מקלר?) [?], and [returns] backward and [goes] [?—]the parts of the air of the round [shapes] are what go to and fro [?], and they [are heard], and they are good [?]. And this is from the [empty hollow] [?], distant from this, since they [?], and they call it *Resonanz* [?] (רעזאנאנץ). And they say "echo, echo," which the messengers [say] [?], this is what they [?]; and these say "peace, peace," to all the words [?]; and [the sound] heard, [it] is heard just as the sounds [are] born—so it is [heard], by means of all their words, a *Resonanz* sound [?] of [strong] power.

*

And those who hear by vessels of these, when they walk on their way—[walking] a great sea-route—great [?], a tempest [storm of] wind comes, and a storm, and one does not know [where] [?]. And I said in my heart, "If this be so, [then] I give thanks to Hashem many times, and He has redeemed my soul that rebelled in [its] [?] disloyalties [?]" [Cf. *Tehillim* 107:23–24, "those who go down to the sea in ships...they saw the works of Hashem"]. We have blessed and praised His name forever and ever.

✱

Still another matter I shall tell you, my brother, which is precious and exalted—as the natural philosophers stood [upon it] by the wisdom of the Mighty One, and [investigated]. They found it likewise: there is a chamber of hearing called in foreign speech *Akustika* (אכאקא?) [?] [Greek: *akoustika*, "acoustics"]. [?] when a person speaks in it slowly and quietly against the wall [?]¹—even though one [stands] far off, a person in the desert hears, [from] [?] far-off speech, since the parts of the [sound] are many, returning [?] back [?]. And by [?] in many points [?], a great [thing] is done by the [strength of the] sound [?]: at a single point, much sound [?] is gathered to that point [?], and the strengthening of the sound is by means of [?] backward [reflection], [called] (רעזאנאנץ) [*Resonanz*]. By means of [?] this [?], and all of them combine together, returning [?]; and a sound is heard there, beautiful—what one says is also said by all the others [as an echo].

✱

And know further that the natural philosophers of the [recent] generations have established the science of sound in three known ways, as far as is needful [?]. [?] (אכאקאקא?) [Greek: *akoustika*, "acoustics," recurring]—by their own means and method, with wondrous wisdom—as far as the [matter] [?], and there is no place for it [the full treatment] here in this book; this [is] far [from] the great chief [aim], the founding intent of this work, which is [as follows]:

✱

ויהי ("Now")—in the days of the recent generations, when the natural philosophers stood [?], by knowledge of the nature of sound and its variations [?], the famous [Hollander/Englishman?] [?] [?]²—he produced it and embodied it, returning it backward, and according to [?] the form of [their] foundations and their [?]³—the philosophers deepened [the matter] in their understanding, and stood [?]⁴—they [?] according to [?] the air, and the movement of the air, and according to how the air [moves] [?].

[הקלה — running-header continuation; "the sound/the easing"]

the movement, when it is strong, is the [loud] [?], according to the law [?], in [?] vessels in *Musica* (מוסיקא) [Latin/German: *Musica/Musik*, "music"] and [praiseworthy] [?], and [?] according to the law [?], whether the thing be [?]¹—the existence of sounds [?]. The masters of song of the recent generations and the *Wiederklingen* (וויעדערקלינגען) [German: *Wiederklingen*, "resounding/re-echoing"] in every kind of song and every musical instrument [?], embody the science of *Musica* (המוסיקא) [recurring], [it being] better arranged among the ancients [?] than [in] [?]. This wisdom in former days was not perfectly arranged, yet [a person was inclined] to [the ear] [?]. They forgot it, and remembered it, and founded their [understanding] anew [?]. (1) A plain [tone] they called *Tonus* (טאנוס) [Latin: *tonus*, "tone"] [?]; and a fine sound, high and lofty, which is born upon [?], they called *Tonus akutum* (טאנוס אקוטום) [Latin: *tonus acutus*, "high/sharp tone"] [?]. And a sound low and heavy they called *Tonus graphum* [?] (טאנוס גראפום) [Latin: *tonus gravum*, "low/grave tone"]. (2) [And] the sounds, according to the values of the strings [?], that go on the mouths of the *flautes* (פלעטס) [?] [Latin/Romance: *flauto*, "flute"], on a lyre (נבל) and a *kinnor* [harp], by the hand of [a person] [?]: a strong sound they called the sounds of [?] *Kamna* (קמנה) [?]. And the named [intervals]: *Octava* (אקטאפא) [Latin: *octava*, "the octave"], and *Quadrata* (קוואדראטא) [Latin: *quadrata* / "the fourth"], and *Quinta* (קווינטא) [Latin: *quinta*, "fifth"], and *Sext* (סעקסט) [Latin: *sexta*, "sixth"], and *Septima ketanah* (סעפטימא קטנה) [Latin: *septima*, "the small seventh"], and *Septakt gedolah* (סעפקט גדולה) [?] [Latin: "the great seventh"?], and the like; and they combined upon [?]²—

(2) There is no doubt at all that by their strength they [investigated] and founded [the *Musica*]. (3) They [reckoned] all the *Musica* (המוסיקא) [recurring], the [sweet] [?]: the first [?] and the second [?], and all [?]; and at a near time, when [the tone] is high, [one can] hear—the [chamber] of the *Levi'im* (הלויים) [the Levites], which was built [?], and good deeds; and therefore the [?] in the matter of sounds, according to the view of the philosophers, [has] *not* ceased now, and the darkness [?]³—[that] which by the grace of Hashem, blessed be He, my heavenly [Master] revealed to me [?], from the [drop] from the [sea] [?], and the like, from the [argued matters], which by [?]⁴—since if there were a verse, [or] one [?], or one [introduction] [?] [in support], [it would be] [?] to give honor to the [true Torah], and [to expel] the dross [?] [?]; and they have already said before us, [as] the author told us [?]⁵—[?] in the secrets of nature and the philosophers [?], what [remains] [?], the more [?].

[?] more, by the hand of the trustworthy *Mekubalim* (המקובלים) [the Kabbalists, masters of the tradition], to His servants, and the secret of Hashem [is] to those who fear Him [cf. *Tehillim* 25:14]. (1) And I shall reveal to you, my brother [?], that [the matter rests] on fixed [?] foundations [?], and [I shall] *not* mention [it openly], [whether] as an introduction by itself [?]. And [also] this [?] is not [?]¹—[?] the [Hollander] [?] of the philosophers, the wise men of nature, in [what was] spoken concerning this matter—this is hidden [as a] *sod* (mystery) [?]. (2) [As for] what is further [hinted] by the hand of the confused [false] *Mekubalim* (המקובלים) [recurring], much of it is [?], and not all of it is [?]. And now [?] [?]: I am only a speaker [explaining] the matter, and it is [as follows]:

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[Display incipit] נבליים ("Lyres" / harps)—the trustworthy [Kabbalists/scholars] said that every sound corresponds to a [vowel-]point, [marked] by one letter from among [the] [?] [letters]; and there are vowel-points known [?]. [?] the spirit in the sound [?]: when a person opens his mouth [?], his mouth [shapes] and produces all sound [?]. (1) When his sound is [the vowel] *kamatz* [?], or it is *ah* (אָ) — *ah* [?] — or some other [shape] [?] [it is] vocalized [?] [?]. (2) [Or it is] a single [vowel-]point [?]: [it is] *cholam* [?], or it is [?]. [Or there is] a sound [voweled] with a point from among the points—and so too there are [other] known points [?]. (3) For thus it is: even with foreign sounds, from the mouth of [?]²—when this [shape] of vocalization, or the same letter [?] in itself [?]. (4) [Or it is] *shin-tav* [?]³—and three letters together in one sound [?]; or three letters that one doubles in this manner [?]. And if one places [?]. (5) Either the [shape] of the vocalization, or the same letter [?] in itself [?]⁴—[?]. (6) Two letters, or three letters together in one sound [?]; or three letters that one doubles in this manner [?]; or three [more] [?]. And many times also these two letters—or three letters—one doubles in this manner; and [there is] also [the case where] [?].

✱

And this [?]: there is no [parallel] [?] to all [?] [vowel-]points [?]. (1) For so it is: even in the [round] sounds [?] from the mouth [?]⁵—the other animals, and the various [kinds of] birds [?]: with this [shape] of vocalization, or the same [shape] in itself [?] [?]. (2) [Or it is] two letters, or three letters together in one sound [?]; one doubles [it] in this manner. For if one places [?] a sound [?]⁶—since each [creature] makes its [own] sound: the sound the *deror* (free-bird / sparrow) makes is *su su su* (סו סו סו); and most birds [chirp] [?] [their own calls] [?]. (3) And the dove sounds *au vu vu* (אױ װ װ) [?], with a *shuruk* vowel; and this is [the matter of] [?] vocalization, vocalized [?]⁷—

likewise the echo: it too strikes against the air, and the air carries it from one point to another, until many returns are produced. A person hears this same striking repeatedly, many times over, until it grows faint and diminishes bit by bit, until the sound ceases entirely — traveling through space and rebounding. The same holds for the sound of a bell, and likewise for the sound amplified by the wires and strings stretched within musical instruments: the air is gripped by these stretched strings and membranes. When a person strikes the keyboard, it is not the key itself but the sound of the striking that travels by way of the instrument's hollow chambers and amplifications. So too the sound is amplified by the agitation of the strings [?].

and therefore one must take care over [?] the air, lest it confuse the faculty of hearing and prevent one from discerning the sound clearly. For with a person, too, if the air continues too long [?], it produces a great clamor and a confused din — a powerful, mighty sound that makes the instruments resound with a clear tone. There is a difference between this sound and the sounds that issue from the throat. Whatever they are, the sounds that issue from the throat are understood from their letters, whereas a sound formed in the air is something different.

All this is set down in the introduction we gave above, from the mouths of the true authorities — the masters of our holy Torah, beyond which there is no inquiry. Let one therefore mention a further point, by way of analogy to the foregoing. [End of the hearing/sound discussion.]

כתוב [KATAV — "It is written"]

"**It is written**" in the Torah, "*and all the people saw the voices*" [Shemos 20:15], when they stood at the receiving of the Ten Utterances [the Ten Commandments]. And Rashi [Rashi], of blessed memory, explained on Shemos 20 that there is no impossibility in this. For just as I myself heard, so all Israel saw — and they would all believe it, for so it was: just as there is *seeing* of the voices, so likewise was there *hearing* of what was seen. Yet it is impossible for a person both to see and to hear at one and the same instant [?].

After they ascended [?] — and afterward [Moshe? — name not legible, flagged] opened for them [?] — He opened for them the Ancient of Days [עתיק יומין], revealing what is hidden [?]....

[A new sub-section, opening with a display capital. The text below it:]

to apprehend how this matter was possible — to see what is heard — and that there is no other way, as the introduction we gave above explains, for each letter mentioned is fitting [?].

The letter א [aleph] together with the letter ב [bet] [?], as it is written in the Torah; and the letters were as a great light, standing [?] at Mount Sinai. And so it was for all Israel, until [?]. The three letters of the Name [?] and the other letters — and so too every word and utterance. By this it also appears that the voices stood in the air [?], until the whole of the Ten Utterances was complete (*Parshas Yitro*); see the Sefer HaZohar [Tikkun 27 — see below].

And here you may understand how a *hidden miracle* [נס נכבד] occurred — in many weighty matters, from the mouths of those who relate the truth, drawing from the storehouses of our holy Torah, beyond which there is no inquiry [אין חקירה]. Let each thing be mentioned by way of analogy to the rest. This is our assurance [?]; and so it stands.

"they saw the voices" (Shemos 20) — and Rashi, of blessed memory, explained: they were *seeing* what is ordinarily heard, which is impossible at any other place [?]. (Here are the Ten Utterances.) And all would believe it, for so it was: just as I myself heard, so all Israel saw [?].

[New sub-section under the display capital א:] **The letter א** [aleph] together with the letter נ [nun], and the letter ב [bet] [?], and the letter י [yod] [?].... as it is written in the Torah. And the letters were as a great light of fire, standing [?] at Mount Sinai, and the rest [?]. So it was for all Israel: the three letters of the Name [?] and the further letters of the Name א"ב [Baruch Hu — the Holy One, blessed be He]. And every word and utterance was [spoken?] — within the act of speech, so that it might be heard, until the whole of the Ten Utterances was complete. So too is it elaborated in the *Sefer HaZohar* (*Parshas Yitro*).

By this you may understand how a hidden miracle occurred — that the very voice was *written* as words. As it says, "*with no voice besides*" [zulati kol] (Devarim 4) — that is, there was *only* voice, nothing more. For just as we learned the phrase "*only a voice*," likewise "*a likeness you did not see, only a voice*" [cf. Devarim 4:12,15] — meaning: only voice, no likeness [temunah], to teach that there is no image of the voice. And yet over Mount Sinai, that which speaks was revealed to them in its very letters [?]; "*to teach that they are four letters*" [?] — that is, **Hashem [the Tetragrammaton], blessed be He.**

For "matter" in this context is something one *guards* [?]. Our masters yearned to see the Glory of Israel; and He is the giver of the Torah forever. We will redeem

[?] those who recount the praises of Israel, calling out "*my God of Israel*" — and He is forever and always; and out of love [?], worshipped with awe [?]. (Concerning the substance of this matter, we shall say more in Ma'amar 20, Chapter 26 — internal cross-reference.) And concerning this great secret, Moshe said: *to see the honored* [Name].

ספר הברית חלק א' כתב יושר [Sefer HaBris, Part I — Kesav Yosher]

to see the *honored and awesome* [Name], for this is one of the Ten Utterances [?]. "*this is your God*" (Devarim 28) — He said [?]...

from among the Ten Utterances; and He said, "*this is your God*" (Devarim 28). Therefore [?] He is "our God" [Eloheinu]; and we stood [?] — as they said in the Tikkunei Zohar (Tikkun 27), of blessed memory. And concerning this matter, here is its meaning (to a knowing reader): which is as the great light over [?] — the letters of the Name ב"ה [Baruch Hu].

parchment [klaf] and there [שם] [?], facing [?] in the proper order [?]. Israel, and the Name was *grasped* and *set in order* [?] — this is the secret of the matter. And the Kabbalists say [?] "*flames*" [lapidim] [Shemos 20], and "*there was no voice but only Him*" [?], doubled [?]; and there is no precedence and no posteriority [?] — there is no inquiry [אין חקר].

[New section, display capital א:] As it is written in the Torah: "*He said*" [?] *with the letter /שׁ* [shin-nun] [?], and Rashi explained [?]. And therefore the words of our holy Rabbis, of blessed memory, are settled [?]. The matter, the honored Name, is in the Tikkunei Zohar (Tikkun 27), of blessed memory — and concerning this matter [?]...

[Display capital — opening of the body paragraph:] As it is written in the Torah: that the letters were as a great light of fire, standing [?]. And so too were all Israel, each able to *write* the Name ב"ה [Baruch Hu] upon the parchment [klaf] [?]. And every man, at the time of prayer, and so likewise every word, before the Holy One [?] — the word [TEIVAH] in all the synagogues [batei kenesityot]; as they said, "the small voice [kol dak] becomes a great voice [kol gadol]." And so the three voices [ג' קולות] of the Glory of God [?]. And the Ten Utterances, written in their letters, as they said: those who see what is written stand facing it [?]. And they said, "*the pure Torah of Hashem*" [Tehillim 19:8] — there is none more refined.

And so too, "*there is none...*" [?] — to whom shall the matter be likened; and this is a hint to the two Tablets of the Torah [?].

פרק ז' חוש הריח [Chapter 7: The Sense of Smell]

[Display continuation:] ...it is located in a particular place. It is the third of the senses in rank, since by it one apprehends things more remote than by taste and touch, and it serves a further purpose as well [?]. It operates where the nostrils are: there one detects the air nearest to him — for the emanations issuing from a body travel and go forth, some near and some far, and are likewise inhaled, until they reach their end [?]. The fine nerves [?] occupy the fourth position [?]; for from every body there issue fine particles [עלמים דקים]. Just as bodies are matched by their odors, and an encounter and contact [pega va-maga] occur through the body's parts [?], so too there is a *taste* in the body's parts [?]; yet these parts are not like the rest of the body's parts. And there is an advantage to them, in that some smells are *sharp*, or fetid [?], or *sweet*, or pleasant, or the like.

חוש הטעם [The Sense of Taste]

The sense of taste is located in the mouth; and what does one apprehend by it? The qualities of substances [?]: an encounter and a contact [pega va-maga] — by it one knows a thing and feels it; and there is an advantage to them, in apprehending all the parts within the mouth [?]. By taste one detects whether something is sharp, or fat, or sweet, like all the varieties of flavors [?]. If within the matter one cannot apprehend it, then it is to be reckoned among the *more remote* things [?].

[And the Sense of Touch] וחוש המ[ישוש]

And the sense of touch is the last and the lowest of the senses; by it one apprehends qualities [?]. From here the matter is stated in general — concerning the senses and their workings [?].

[Closing remark of this sub-section:] As for seeing and hearing — how precious are their ranks above the rest, more than all the other senses; for by them one apprehends what is *common* and universal — what is apprehended by way of the body's organs [?]. By sight one apprehends, and one learns the *praiseworthy qualities* according to one's reading in books. This is especially so by way of the sense of hearing; for hearing and sight are the two refined gates [?]. By them one reaches the *beginning*: the soul attains its universal perfection, the *concealed*

perfection [?]. There is no comparison in this matter, for *it is impossible* to recount all the praises of the senses, as they said [?] — there is none more refined.

And it is fitting not to cease from mentioning them. These serve the eyes, and these [?]...

פרק ח' שני [Chapter 8 — Second]

[Display continuation:] ...concerning the *ways* of the soul in *apprehending*, for these are the paths by which a person comes to faith [DAT], to intellect, and to the Torah [?]. By way of the sense of sight, or according to his received tradition [?] — the soul attains its perfection through the seeing eye and the hearing ear [Mishlei 20:12]; and apart from these two, the soul is described as lacking [?]. These two senses have an advantage over the rest, it being *the Maker of all of them* [their Creator] [?].

they [the harmful agents — המזיקים] are the ones that damage the sight [?]. The matter is illustrated thus: when a little light is admitted into a house at once, and one gazes within it — at that moment, when light is admitted into a place that points toward light, from a place that is dark, it produces [?].

in the morning the light goes forth and rebounds, traveling from a little until it grows established [?]. The light enters, and the walls are *brushed* little by little; and so too with the light, it comes from beneath [?]. The sun's rays, *which are refracted* [נשברים], from the brilliance of the light. This is its meaning: the light *brushes* in order, over the earth, and gives light at one stroke — so that the eyes may learn to receive the light, and not be harmed; that is, by the *appearing* of the sun upon a wall and its rebounding to a place of *seeing*. Therefore one should *guard* the light of the house: the house was nothing but a *bored opening* [?]; for it is known that when the sun appears, the light *brushes* gradually as it rises from the north [?], and from there the light returns [?]; it builds within a house in proportion to the apertures facing it, by way of the channels, where the light's *brushing* falls on a wall facing a house that opens toward it [?].

[Numbered list of cautions — ways the eyes are protected from or damaged by light; each item opens with a parenthetical Hebrew numeral:]

(א') [First:] The *guidance* [hora'ah] of the lamp [ner], and an unmixed darkness [?] — that is, that no unmixed light should be revealed [?].

(ב') The light admitted from the sun upon the *aperture* — that is, from a place where there is little light only at first, as into a great chamber toward light [?]; it

opens a door, or comes from a window, and brushes little by little; the light is set in motion, appearing dimly, and afterward opens further. And so the matter comes about: first a door opens, then opens further, and so the chamber settles into its full light. As they said, "...upon his thresholds, morning by morning" ...

in the morning the light goes forth and *rebounds*; the light is set in motion little by little, until [?]. The fine rays arrive; the particles are *brushed* and join together, like the *bodies* in the air, and they are bound together; and the *bodies of the earth* little by little [?]. So too the light *brushes*: its rays, *which are refracted* [נשברים], from the brilliance of the air. This is its meaning: that the light *spreads* in order over the earth and gives light [?].

at one stroke, so that the eyes may learn to *receive* the light and not be harmed; that is, by the *appearing* of the sun upon a wall and its rebounding to a place of *seeing*. Therefore one should *guard* the entry of light into the house, for the house was nothing but a *bored opening*; for it is known that as the sun *brushes* gradually while it rises, the world does not encircle from the true north — only toward south, east, and west [?]; from the north the sun in the world does not encircle, but moves to the south-east-west.

In particular, a light settles, rebounds, and appears within — not [?]; the light is *brushed* into the heavens, or it draws *near to a book* for reading, or [?]; when the sun is within the light, or *near to a book* for reading — these are the conditions for *seeing*. And so the perfection of the soul comes about in *nature* [טבע] [?].

[The numbered list of eye-care cautions continues on this verso; each item opens with a parenthetical Hebrew numeral:]

(ב') The light that issues from the sun, of the *aperture* [as in window-light] — that is, from a place where there is little light, in the heaven [?]; it does not encircle, but the sun in the world moves to the south-east-west [?].

(ג') The light of the window [holon], which causes [?] in the world [?].

(ד') Concerning *engaging in fine handiwork* [labor requiring close looking], or *drawing near to a book* for reading, between the dim twilights [bein ha-shemashot — dusk]: the fine labors of the day, or by the apertures in the bored opening [?].

(ה') Concerning the *carriage* [merkavah] in writing [?], or *drawing near to a book* for reading [?].

(י') Much *gazing* [histaklut — staring intently] is harmful, so as not to harm the eyes; and excessive gazing at the white [?].

(ר') Concerning *smoke* [ashan], or the smell of *sulfur* [gofrit], or the like.

(נ') Much *jolting* in travel [נענוע] and little sleep; for in the language of the practiced [mind?] this is the way of the matter [?] — as Scripture says, "*I lay down, and it is at ease with me*" (Iyov 12).

(ט') *Walking* [ha-halikhah] [?], as they said, of blessed memory (in the chapter *Shnei Dayyanei*).

(י') A *coarse step* [pesi'ah gassah — a large stride], as they said, of blessed memory (in Berachos).

(י"א) *The blowing of the wind* [neshivat ha-ruach] [?].

(י"ב) There is a *matter of anointing the eyes* [?]: a tear [dim'a] of the eyes is good [?].

(י"ג) If a person weeps with great weeping, then the eye's vision is dimmed [?] and its sight is weakened [?] — for they are spent in the tears of his eyes (Iyov 2).

(י"ד) The light of the *carriage* [merkavah]: the *window*, and a person who kindles a lamp reaches the arrangement of the book [?]; and still the light of the day *shines* [zorachat] from [?].

[The list concludes; the text resumes in prose:]

the matter is the *sudden* sound [ha-kol ha-pit'omit] and the like, as in the verse "... *and guard your soul exceedingly*" [Devarim 4:9] [?] — that is, there is a *good* seeing [re'iyah tovah] and there are *harmful* sights [re'iyot ra'ot]; there are *good* tidings [she'mu'ot tovos] and there are *evil* tidings [she'mu'ot ra'ot]; and there are good things and evil things one *sings* of [?].

a thing that *spoils* and *makes one ill* [machalim], to which a good thing is preferred, for the *sustenance of the species* [kiyyum ha-min]. There are good *smells* and an evil smell [reach ra]. And so too there are good *tastes* [ta'amim] and evil ones; and among the channels there are some that are *good*, and some that are *not good at all*, and not even *created* [?]; for it is known that such a thing is, in its very *consideration*, itself a *harm* [mazik] and an *evil* to the body — wasting the *flesh* [bashar] of the senses until the flesh is *consumed*; and afterward it harms the inner parts, and the *foundations* [yesodot] are thrown into confusion [?]. Therefore the Rambam [Maimonides], of blessed memory, wrote that **this sense**

[of touch] is a disgrace to the children of Israel [כתב הרמב"ם ז"ל שהחוש הזה [חרפה היא לבני ישראל].

ודע [DA — "And know"]

And know that by all five of the senses [be-chol chamesh ha-chushim] a person sustains himself: they reveal what is harmful to a person, so that he may *guard against it* — to recognize the *form* [tzurah] that hides itself [?]. As they said, of blessed memory: this is the meaning of "*and you shall greatly guard your souls*" [Devarim 4:15], said to the children of Israel.

[The "ודע" paragraph continues:] ...the five senses were *given* to a person, to *discern* among things; and in *seeking them out* you shall *act* through them, in fulfillment of all the positive commandments — the "*do*" commandments [?]; and *what you shall not do* — the prohibitions [?].

and he reminds us of [the duty toward] the many, and he recalls one of the matters in the Written Torah, as it is written, "you shall make for yourself no carved image" (Shemos 20:4). One must keep his eyes set heavenward; and so too the matters announced for the year, as it is said, "In the [first/seventh?] month" (Bamidbar 29).

And one must give heed to the words of a true prophet, and not heed the words of a false prophet or a dreamer of dreams. So Chazal said: to listen to the words of the wise (Pesachim, chapter "Ein Dorshin"), and the like. As Scripture says: "in order that you may know that I am the Lord in the midst of the land" — these correspond to the sense of hearing.

He has the scent of the incense and its ingredients (Shemos 30) — and Chazal said it was compounded by its proper formula — which is revealed and known to all who come; and the like. So too the prohibition of eating, and many transgressions, are like the fulfillment of all this, such as compounding the incense by its proper formula, as they said: a man who compounds incense like it... that has in it twelve [ingredients], with which (Bereishis 9). [These correspond to the sense of smell.]

And the matter of the [forbidden] seething [of a kid?], and the like — the prohibition of eating blood and the forbidden fats, and all the foods forbidden by the Torah, and all the unclean creatures forbidden in the verse, such as "[these] eight unclean creeping things" (Vayikra 11) and the like — these correspond to the sense of taste.

The matter of smell is comparable to this: the perfumer compounds all manner of fragrant oil and incense by its proper formula, and so there is a man who compounds like him, who concocts all manner of forbidden mixtures and transgressions. There are also forbidden women (נשים זונות), and the prohibition against the [profanation?] for every man.

(Vayikra 23) — "In the seventh month, on the first of the month, there shall be for you [a memorial of blowing]"; also the matter of the Golden Calf — and concerning "they were fruitful and multiplied, and they filled the land" (Bereishis 9), and likewise the prohibition of the haggadah and all the transgressions [forbidden] by the Torah. All these abominations a man derives within himself until he is degraded by them — and that is his free choice, that he is not coerced; rather, by his own nature and will, not under compulsion. And the reason he commits these sins is from himself alone, for there is no transgression or sin save in [his own] free choice, and there is no [external cause] (cross-reference: Ma'amar 17).

in their proper place, and a person should set his soul to know them. Consider, in truth, that within man are hidden organs that he cannot perceive at all by his own means. For according to your knowledge of the matters of the body, behold, within man are hidden organs that are not turned to the right or the left. And what an organ perceives, and is recalled in the imagination [bears] upon the perceptions; the power of imagination [acts] according to the organ, immediately as God placed [it] upon him — to perceive by hearing, or by the intellect to attain. And by this the intellect is able to perceive what is hidden, or is enabled to attain by perceiving the recalled matter. And this is [the matter] (cross-reference: Ma'amar 15, chapter 8).

Perek 9. Now [we treat] [the sense of] Sight (אתה הראות), in order to know (cross-reference: Ma'amar 15, chapter 8) — for these five senses, which are organs.

I have already disclosed above its interior — that these five senses are placed within the brain, in chapters set down in the preceding ma'amarim. The brain, by means of the conveying veins/vessels (הורידים היולאים) [that go] from the brain to all the organs; therefore the source of all the senses and the sensations is in the brain, for from it they all derive. To it all sensation returns at every moment; and the brain — whether good or bad — likewise [judges] regarding the organs. And thus a person judges: as to its length, breadth, and height.

the external [senses] are called "sensation" (הרגש), and the internal are called "imagination" (דמיון). And behold, this likeness is the power of imagination (כח המדמה). And afterward, since [perception] is only by way of the organs, the imagination too perceives only by way of the organs — a corporeal matter, for the senses cannot grasp anything except by the agency of the body; the imagination too is corporeal. And it [grasps] the likeness of corporeal things, not spiritual ones. And as for the estimative faculty (קסמי) [reading uncertain] in this matter (cross-reference: Ma'amar 17, chapter 2) — it is divided into interior, internal, and external [parts].

The brain occupies itself, at the time of the activity of the external senses, to perceive and to recall; and afterward it guards those things in their being, and recalls them. The external senses, by their activity, [convey] to the imagination, and the imagination [sets down] in the brain. And had this not been so, a man would not perceive, and he would say to his father and mother, "I have not seen them," and "I do not recognize my brothers" (Devarim 33:9, of Levi) — for the brain would have no perception. Behold, these are the two functions that the brain has within it.

the perceiving and the recalling. And afterward, since [perception] is only by the agency of the external senses, to perceive — therefore [the imagination] is what generates [perception]; and it is what likens (מדמה), in this matter, the like to the like. The external senses perceive only in their being, and afterward the imagination [acts] by means of them. And the internal [faculty] is called "the perceiver," and it is what likens [an image] to its being. Behold, what now stands [before the man], the brain perceives. As though it were now perceiving him — how many times has he seen him! And behold, these are the powers of perceiving and recalling within him. And this is what I have explained regarding the imagination in everything spoken of. The Blessed One did not create anything in vain, nor [made] anything for nothing. The precious intellect, by which a man establishes all matters — its perception is according to what an organ perceives. He has nothing in his hand, and there is nothing in his hand. And so [it is], "and let them be for me for salvation" — and this [is the matter].

Perek 10. The Deceptive [Faculty] (המרחמה) — there is in its power to perceive. That is to say: one who sees a man [at a distance].

The sense of sight and the external senses cannot perceive, since they perceive only by the agency of the organ — that is, the brain. For the perception is conveyed: a sense perceives two perceptions. The sense of sight perceives the [seen], and the sense of hearing does not perceive [it], for in man their

composition is together. So when a man sees [another] man, this is the white [color], and so the eye does not perceive this whiteness — that the white man is white; for the eye does not perceive the substance, but only the white color of the white man — that is, a brilliant white. And just so does it perceive the rest.

But two perceptions [perceived] together — they are added to it, for the eye [perceives both at once]. But in truth, by the sense of sight, a man perceives only its being — but in the case of a man [seen] from a distance, he perceives two [things] together. He sees: a man who is white — this is the white color; and although he perceives this, the sense does not perceive that this is whiteness — for the eye does not perceive [the substance]; the white color of the white man is, that is, a brilliant white. And just so does he attain the rest.

And from the world's power [of imagination], from the senses, [the imagination is] the crucible of the imagination; for the sound is that sound. And [as for] a man who has a pleasant voice (קול ערב), the singers recognize this; this voice is that pleasant voice, and so [it is]. And by this power [the imagination] perceives from the world's [senses], for one matter [is distinguished] from another matter. He does not draw near its image. There is also in [its] power that he hears a sound when there is no sound at all — and this is like the seeing of a man, [or] a tree, before its image; only the body [is perceived], as the body perceives [an object] from the body.

two perceptions [perceived] together in everything; only in their sound [are they distinguished], and therefore the perceived [is set] in their image. The substance is hollow and is nullified in the intellect, not in the imagination.

The sense of sight and that of hearing perceive — that is to say, accidents (מקרים); for [whatever] they perceive is from the matter of the seen. But concerning the lines and the points (הקוים והנקודות) — what are they? The marks of the dimensions (סימוני המדות), and the gestures (התנועות), are perceived — they number twenty-two — matters that are grasped from things, [some] ten, [some] twenty, or [some] intelligible [concepts]. And their signs are likenesses (דמיונות) — such as the natural forms (הצורות הטבעיות), and the separate forms (הנפרדות): those are the supernal angels (מלאכי מעלה); they are intelligibles (מושכלות). And so there is in the power of the imagination to recall a matter — that is, the [matters perceived] by the senses; and what occupies a man is whatever [is set] in [the imagination]. And so a man judges in his own image: a man who is white — this is light (אור), and a black man — that is darkness (חושך). For by his own image he sees that the white is white, because [by it] he sees that

the black is black [or, the dark is dark]; for the eye does not perceive a privation (העדר) — the perceived.

the perceived (מוחש) — such that he does not perceive the silence, that he does not perceive the silence of [the sense of] hearing.

Perek 11. And concerning [the imaginative faculty] (ועל), in that there is in the power of imagination (כח המדמה) also [the ability] to combine and to separate the [perceived images], deceiving at times, in order to perceive a matter —

It is possible to perceive something not [actually] heard, [and so] to perceive [it]; therefore it is the [faculty] that generates [perception] — that is to say, the imagination likens matters at times to truth and at times to falsehood. The imagination generates falsehood, and generates truth, and generates falsehood; and the matter is thus.

It [the imagination] is the gathering of the particulars (קבוץ האישים) — these are particulars — twenty-two; matters that have intelligible [concepts], [some] ten, or twenty, or intelligible [concepts]. But within the [imagination's] power it does not [reach] beyond its image, only within [it]; the intellect cannot perceive [some matters], and within [it] there is in the power of the imagination [to do so]. The imagination forms [matters] in the air, and what it perceives is of itself, and its image is like the perceived; the natural [forms], and the separate forms [are perceived] only in the intellect.

And as for the matter that [the imagination] likens to it [that is] not [grasped] by the intellect — for the intellect cannot perceive [it]: such as the form of a ship of iron (ספינה של ברזל) flying in the air; and its composing, in [his] imagination, [is] of one substance (גושא אחד). And the new thing (וולד) [arising] in the matter — concerning this: had it been likened to the land, it would be of dust; but behold, this resembles truth and falsehood, and so [it is].

And what [the imagination] likens to it [is] possible truth and possible falsehood — for this is falsehood, since [the thing] is not [truly] thus; and behold, this is true and false, for [the imagination's] perception is of itself — what it perceives is of itself, whether by [perception] or by the true tradition (בקבלה האמיתית).

The matters that the imagination likens — that is, [matters] that occupy [it] — for there is something not clear to it: it has [no] composings, only in their substance; and it is the gathering of the particulars (קבוץ האישים).

[Cross-reference: Ma'amar 22.] There are matters that they fill [with images], whether ten or twenty, or intelligible [concepts]. But within the [imagination's]

power it does not [reach] beyond its image, only within [it]; in the same way that the intellect cannot perceive [some matters], so there is in the power of the imagination [to perceive them], whether ten or twenty, or intelligible [concepts]. But by the power of the imagination, a man perceives [matters] full of truth in their own image, not before [their] image; and there is in man's ability to see them in the intellect and in the power of the imagination — and it perceives them well, and so [it perceives] them.

But by the power of the imagination [a man] perceives, recalling them — like the marks (כמו המקרים) [reading uncertain]; for the world is hollow (חלל) within, and full of the [supernal] angels (מלאכים), and not before [their] image; only in the intellect, like the [supernal] forms; only the intelligibles (מושכלים) are there, and not before [their] image — only in the intellect, like the natural forms (הצורות), and the separate forms (צורות הנפרדות), which are full in truth, and are full intelligibles in the intellect, like the forms; and these are intelligibles (מושכלים). And this is in the power of the imagination, to perceive — but the intellect cannot perceive [some matters], for there is in the power of the imagination [to do so] in a way that the intellect cannot. And there is a man who is so disposed that he perceives [it] well by the power of the imagination, and so he is so disposed in the matter (cross-reference: Ma'amar 19, chapter).

[He has explained] that the iron ship in some way flies in the air [in his imagination], and a creature in [its] being, [though no such thing exists]. And what occupies man is what the imagination adds: it [perceives] the privation of the white from the white, that is, [it perceives] light [from darkness], and so [it perceives] darkness, that is, the absence (יתרון) of light. For the eye does not perceive the absence of a perceptible. And so the addition of [matters] in the imagination [is] still by the power of the imagination, in that it adds; and so [it adds] perfectly by the power of the imagination, [which is what] is in a man.

in the next chapter, with the help of God (בעזר האלקים), and this [is the matter].
[end of Perek 11]

Perek 12. The Estimative Faculty (המשער) — it is a precious faculty (כח יקר), by which it sometimes happens that there roll up in [the man], at times in a dream (בחלום), knowledge, suddenly, concerning the future or concerning the past — like [whatever] he did or will do, [it shows] thus — and so, "and it was just as he interpreted it, so it came to pass" (ויהי כאשר פתר כן היה) (Bereishis 41:13); but he does not himself know the reason whence he knew this. And concerning created beings (ובברואת) —

and afterward, in this way, the matter comes about and is enacted: the estimative faculty operates within his soul, and so it actually comes to pass. This power is found in every human being according to his imagination and his degree, though in some it is more present than in others. The proof is what is said: "And he conceived deceit in the womb" (Hoshea 9:11) [?]. Now the difference between the power of the estimative faculty of the prophets and that of the rest of the people who estimate is this: in the case of the prophets, it is grounded in the introductory premises [הקדמות] of the [matter] — its causes and its consequences, which are known to them — whereas in ordinary people it operates without these premises. Therefore [the prophet's estimation] rests on a firm foundation, while the estimation of the common person, lacking reasons, [rests] only upon a chance habit; for most of what concerns him is a matter to which he has grown accustomed by long usage, and his mind dwells [upon it]...

born to him by an intellect [that grasps] the premise of a single matter, [tracing] the affair to its end. This is because in every human being there is a root and a foundation of thought; he is, however, ignorant of the premises, or [knows them] without [grasping] their order. But the estimative faculty of the prophet is something that "came to him from God" [?]; or from premises that he knows, [the prophet,] by means of [his] prophetic faculty, [arrives] at the conclusion in a single instant, through the power of his prophetic estimation that is rooted in him.

So it was with all the people who estimate: the estimative faculty acts through them straightaway. And the matter of [the writing] "Mene Mene Tekel u-Pharsin" (Daniel 5:25) — only the hand that wrote upon the wall knew [its meaning, while] Daniel knew the wisdom of its interpretation [Daniel 5; cf. the four words, 'ד תיבות]. And there is no doubt that every man who knows wisdoms [understands the] decoding [תיקון] ... [as it is taught] in the Midrash of Shimon ... [in the chapter "He who reads the Scroll"] (cf. Bavli, Perek "Kohen Gadol") [?]. In several places ... out from the crucible of refinement [כור הצירוף], without [the lapse of] time, and the estimative faculty does not labor [over it] ...

such [hidden] matters were spoken of "without paper and without ink, and without time at all," everything [grasped] in a single glance, until nothing of it is left over — these are matters concealed and hidden, of which I am one who chooses [to write]. And I am writing about the book, that all is set forth, set down in writing immediately ... secret matters, things hidden [נסתרים], that are recorded, until of themselves they emerge, and from them four words [ד' תיבות] become precious [?] ... and their solutions are intermingled. But Daniel — "the

spirit of the holy gods" (Daniel 4:5/8) [was in him] — [grasped it] by his imagination in a single glance, leaving over nothing at all; "without paper and without ink and without time," he received the whole "by the spirit of the holy gods," more than any human being.

And in that [the prophets'] estimation [surpasses] that of [other] men, [this is the matter]: the estimative faculty came [to them] by a blow upon the imagination, and it [too] came from the blow of the imagination. Therefore the estimative faculty acts, and likewise ... this matter needs to be clarified ... in the power of the dream — for the matter rests upon it.

הגה — פרק י"ג — Chapter 13: "Hagah" (Articulate Inner Speech)

This "master of dreams" [Bereishis 37:19] comes by a blow of the imagination that is in the speaking, living being of the wilderness [i.e. of the speaking soul] [?] — that is, the speaking soul is the articulating one [המדברת] of the matter that is in him. Therefore he acts upon it [?] ... not from the rational-intellective soul [נפש השכלית].

A miracle [נס], at the moment when the intellect is [absent] from the body, [comes] when there is understanding [?]. First, [there is] a record [or: a search] upon his cheeks [?] — that is, what his dreams will be [appears] afterward upon [him]. And [the dream comes] from a number of [causes] that are within him in his nights [?] — for the rational-intellective soul, which [is rooted in him], [comes] from the supernal soul [נפש השכלית], whereas the [dreaming faculty arises] from the other souls, which [reside] only in the living soul [נפש החי]; and what is loftier than all that is living — and that is [the rational soul] — [stands] above. The reasons that [give rise] to the dreaming soul, that is, the [animal] soul of the dream, and [whatever] ...

higher than all that is living, and that is the rational soul; all of these [other faculties operate] at the time of waking awareness. The differences between the rational-intellective soul [that ascends] before the Lord, ascending by the Lord's [light] and toward the morning [?] — as the Zohar says (Parshas Lekh Lekha, fol. 83b [פ"ג ע"ב]) — "the speaking soul ascends to be refined [or: to take its portion] above [?]. By means of the will it cleaves [to the supernal], to draw down upon him from on high" ... And most human beings are not of the supernal kind, as they said in the Zohar: "in [their] words of truth" [?].

and the imagination, in its turn, makes [things] appear daily. The estimative faculty conveys [impressions] from what is composed [of] the animal senses

[חושים הגשמיים] ... apart from the chariot of the cherubim [or: the array of the bound powers] [?], and the diviners [המוחשים] open with a [whirl] of feeling. The man [himself] does not know [it]; and most of these dreams come from [the realm of] the [bound matters], in their own ratio [?]. These are vain things [דברים בטלים], coming at times by reason of the body's temperament [מזג הגוף]. And by the strengthening of the bitter [bile/humor], the imagination conjures up fearful things [in him]: fire, and wars, and conflicts; while [bodily] strengthening [of another humor produces] laughter, and words of joy, walking, and travel ... [And by the strengthening of the] black [humor / melancholy], the imagination conjures up various kinds — fine images [?], fear, and trembling ...

And at times the imagination presents to him things both new and old, when [the digestive] mixing within him by day was that of food and drink that were [in him] [?] ... the recollection of things that took root [in him], so that his heart's vision and his vision [conjures] [?] — what he [pondered] yesterday or before [going to sleep] [appears] to him. He sees himself sleeping and lying down [?], or playing with a woman [?] he had not [seen] before, or things he was [conditioned] to in his temperament [or: by the bile within him] [?] ...

[such] is a man who reflects by day, [and so] he sets his thoughts to reflect [further] by day, for [these are] portions of the thoughts [held] by him. And such a man does not [truly] know the matter — that he was conjuring up these things — and most of these matters [arise] from the conjurer within [?]. But he who fears Heaven [ירא שמים] — the heart conjures [his dreams], "the heart of man" [?] — [these] come "from the Lord" (cf. Mishlei 16:1) [?]. It is a precious matter, [granted] at times to the intellect by the [grace of God] [?]. And he who cleaves to Him [is favored] like the ministering angels — the [bound and the supernal] powers [?]; while the [other dreams] are all false and vain, as they said in the Zohar (Parshas Chayei Sarah, fol. 130a [ק"ל ע"א]): "[for] not [by] their coming do they [demons] settle among them [men]; and one cleaves to them, [for] he is not refined [?] ... and the [bound spirits of the] obligated ones, [the spirits] that are condemned in the world, make [their] words known to a man at night [?], in their own ratio, sin and judgment — and in this way, every night, when a man wakes" — thus far [the Zohar].

the lowest [spirits], which [stray] in the dream [?]; and once they have informed him of words [drawn from the realm] that they [know], [these are] near the truth, [yet] sometimes — even those — false [?]. And so most dreams come [partly true], part of them true and part of them false. And so the [Sages] said: "Just as there is

no grain without straw, so there is no dream without [vain matters]" [Bavli Berachos 55a].

But the dreaming faculty descends upon the body of the one lying [asleep], and they [reach] by [their] vision [?] ... and it gives the man [foreknowledge] from the depth of the [hidden chamber] [?], so that he knows what is around him [?] ... there shall come either the power of [the dream] [?]. In truth — a man [should be] a righteous one [צדיק], and pure in heart [as to] his soul, [in dealings] with the philosophers [?] [who] ascend before the Lord; "my conceptions were on high" (cf. Iyyov [?]) [?] — true things [דברים אמתיים]; and the imagination presents [them], for it is possible to convey to the body the [substance] of the matters ... This is a clear matter, [made known] also through the prophets in [their] dreams. [These dreams] drew near, [and] the spirits estimate and tell him; moreover [they] confound them, in order to confuse the man [with] them, until the truth [is hidden], for there remains [in him a residue], as they said in the Zohar (Parshas Chayei Sarah, fol. [130]) — and [thus] it cleaves to him in [his] heart [?] ...

And [as for] the supernal world: at times a man learns there some [novel teaching of Torah], [granted to] the saints, the [bound] supernal powers [?], so that the righteous one [צדיק] may sit and [study it]. A matter is revealed to a man, [as it is shown to] Pharaoh, [or to] those of old, in a vision [of the night] [?]. Concerning this it is said, "He who declares to a man what is his thought [שיחו]" (cf. Amos 4:13) [?]. This [kind of] dream is [granted] by means of an angel [מלאך], [communicated] in advance [?] ... "to perform the work, [making the matter] known to do" [?] ... And concerning [the] dream, [our Sages, may their memory be a blessing,] said (in the chapter "Ha-Ro'eh") [Berachos, ch. 9]: "[that] which is true [is] a sixtieth part of prophecy" [Berachos 57b], and it [comes about] ...

[They said:] [the soul ascends] to its source on high, to be informed [of things] by the [supernal] powers, and afterward — [so] the soul [descends back] to the body. [Yet] it is not possible that [such a dream] be without some void [residue], in a fraction of [vanity] [?], for [the soul comes back] from its place [bearing more than truth] [?]. As Rabbi Yochanan said, [and] Rabbi Shimon ben Yochai said — [dreams come about] in this way [?] — a matter of nothing [vanity]; and at times even [a dream concerning] what the body desires [comes]; concerning some matter [it warns] of the [true] life of the affair [?] ... as a stone that rolls [ללך], beneath them [?]; or because [the dream] is precious [?] ... some [particular] place within it, or when the imagination wishes to make [him] understand and to instruct him, [and] this [pertains] to the body [?]; [it is] a deed in [the dreamer

himself], a portion [?] ... which [snatches] away food [?], because of the snatching-away of [bodily nourishment] [?] ...

And it is roused, [the body,] and stirs itself at the time of [waking] awareness, [warning] a sick man of that [coming illness], [warning him] of [the matter] [?] ... by fire, and by hunger, [foreshadowing] the [coming] famine [?], by [these] images; and [the limbs] are [troubled] — but [this is] only the [body's] failing, of itself [?], because of [the body's] need for rest [?].

it is possible to convey to a man [the warning] without [his] grasping it intellectually [?]; just so it is possible [to convey] a dreamed matter without [explicit] words [?]. The imagination presents to him the matter through other, similar things [דברים דומים], by way of analogy, at the time of [waking] — like a pain in some [limb] of the body, [which is] an indication coming, as it were [?], like a pain in the body owing to blood that has accumulated in a certain place. So [the man] sees in his dream that such-and-such [appears to] him, as though it were a man, or [drawn forth] from his body [?]; and if it [is concealed], hidden from view, and rouses [him] at the time of [waking awareness], so too [are] dreams of hunger: [there] come fire and [strife] and conflict [?]; and they were ... And so, when [a pain occurs] in his feet, it seems to him in his dream that he must run, but he cannot, and he [is a man ...]

running, and so the way of the imagination is to set before a person, even while awake, an image of the matter. So too in a dream, the imagination presents what corresponds to the bodily ailment, that he may take care of himself.

The physicians have already recorded that if a sick person will be cured, the matters they mentioned will appear in his dream; and the brackish, salty waters [?] [the surrounding text here is faint] ...

And as for the matters spoken in dreams: Chazal said that all dreams follow the mouth — the interpretation given to them (Berachos 55b). Therefore the physician who interprets the dream should take care not to place a stumbling block before the blind (cf. Vayikra 19:14), and not tell a Jewish patient that the dream portends ill — for he is the one who pronounces it, and thereby he himself brings on the misfortune. As it is said, "Behold this dream and the manner of it [shall come about]." The matter stands firm by the affirming of words about it, for affirming the words establishes them — as Chazal said in the Gemara (Berachos 55b), and as it is written, "He confirms the word of His servant" (Yeshayahu 44:26). For a strong-willed man strengthens the dream so that it is fulfilled. Therefore a person should not pronounce a dream evil, lest it be realized; rather

he should establish the dream and call it for good, that it may be confirmed for good.

Note further — Chazal warned that if a person sees in a dream that some misfortune is coming, he should rise early and give charity, pray, perform good deeds, and ask for mercy. By reason of this great good the decree may be annulled, for already the matter had been established and confirmed ... and otherwise it would have stood forever [?].

Note further: if a person sees a dream that contains nothing of any value — no warning of disease — he should give it no weight, for he can pass it by in silence and take no action upon it. Once an event has already befallen a person, that is enough; and so [Chazal] said in the Gemara (Berachos 55b): a dream that is not interpreted is like a letter that is not read.

So too with what the physicians said: that a person can know of an illness, even before he feels it, from his dream — for he sees the matter in his dream by reason of the disposition of his body. And on this the dreams of early times bear witness [?] ... And whoever sees in his dream that he is climbing or descending in such-and-such a place — let this not be reckoned to him for ill. The wise man, at the time his understanding is settled [?] ... from their imaginings, in his sleep [?].

ראשונים — In the days of old [a new sub-paragraph opens with a display capital]: people were accustomed to base their conduct upon revelations [?] ... at night, [some] of the dreams ... "Kolor" [Latin: color, "color"] [?]. And know that [?] ...

And it happens with two persons who lie together side by side that there is a power in the imagination by which what comes to one of them is impressed upon the other. They lie together and do not know from whom it came — but in one of them the imaginative faculty is strong by its nature, so that the foreign image passes over and rises upon the other [?] ... as in a true [?] book, an act of imagination [?].

and they climb and descend in such-and-such a place, and let it not be reckoned to them for ill, by analogy [?] ... the wise man at the time his understanding is settled [?], by reason of his understanding [בינתם], in their revolution [בגלגולם] [?] ... and concerning their imaginings and dreams. And whatever is good for a person in his exile [?] ... by reason of the imagination [?].

And these images [המראים] are called "Wahnd-krieber" [?] [German: Wahn-... ("delusion/phantasm"); the second element uncertain]. And whoever sees these

images [?] ... reverting to the prior form, or the like — they have no hold upon him by way of a voice; for they fall and break apart [?], their dreams and their ... [the marginal/edge text is faint]. They have no power over his imagination at all, until they are swallowed up and blotted out, all of them ... the sick and those who report [?] from the great imaginings ... and the angry [?] and the embittered [?] ... those who hear voices [?] when their understanding is settled ... upon his dreams and upon his words, like one who sees in a dream [?] ...

[concerning a "holy" pronouncement] ... he did not affirm one of [?] ... by reason of the love of the matter in actuality — that is to say, a living creature [ב"ח = בעל חי] that recalls the dream and knows it in his lifetime [?] ... no man sees in a dream any matter that has no bodily cause. For example: if his horse died or fled, he will not see [in a dream] that the living spirit was in them [שלא היה בהם רוח] as it was while the animal was alive [?]. And further, a person sometimes sees an image in his dream that is null and worthless — yet there is in it some power [?] ... the imagination has no hold; it is empty, like foam that floats upon the water [?].

But the spirit that a person sees in a dream — one whom he had already recognized in life, like his father, or his mother, or his son, or his daughter [a relative who has died]: the reason for this is that the spirits of living things ascend from the upper realm of the imaginative faculty [?] ... and the human soul — the imagination is its abode [?].

And it is recorded in Sefer Chassidim (siman 1131 [תתשל"א]) — and likewise what the philosophers said concerning the whole matter of prophecy [?] ... Therefore I have been compelled to take up the subject here [?] ...

פרק י"ד הנבואה — Chapter 14: Prophecy. According to the view of the philosophers: prophecy comes about by an emanation. In their view it is the effluence [שפע] that flows from the Active Intellect [מן השכל הפועל] — here glossed by the author as **the angel that moves the sphere of the moon [מלאך ההמניע גלגל הירח]**: the matter is opened up from the prior premises that bear upon it [?] ... all the premises that bear upon the thing become known to the prophet — for this comes about by the power of the speaker [?] ... upon the imagination [?] ... the matter at once [?]. I shall set the matter before you in the words of a parable [?] ...

According to the philosophers, prophecy arises from the imaginative faculty [המדמה] by way of the Active Intellect: the effluence [shefa] flows from the Active Intellect and attaches itself [?] ... no falsehood in any matter — by way of a

parable [על ידי משל]; for at times the words come close, the closer in [?] ... For the imaginative faculty pictures the matter for the prophet. And the angry one [?] ... hears voices when his understanding is settled [?].

whoever sees in his dream a matter set before him in his sleep — it is a power [?]; that is to say, all the powers of the body. The imagination [המדמה] is the image-bearing faculty: it presents the matter and carries it across to the body in all bodily concerns; likewise it presents the man who speaks, or water, or a singer [שיר] [?], souls [?] and the like.

And likewise the imagination presents the form as though it stood opposite the matter [— so that the dreamer thinks he sees an external thing]. All of this is by way of analogy [bedimyono], through his own image [?] ... and in this way a person can recall the matter [?] ... such that he can interpret it regarding all bodily concerns [?] ... in the affair of the spirits of living things [?]. And whoever sees a parable in a clear matter and the like [?] — as it is written, "I, Daniel, alone saw the vision, and the men who were with me did not see the vision" (Daniel 10:7) — and yet the matter was real for him; why, then, did the others not see the vision? [?] ... the soul itself alone [?], by way of the image [?] ...

[The remainder of this verso carries a few lines in Rashi (cursive) type at the foot, evidently a printer's/editorial note. It reads, in part:]

[Rashi script: ... to the Gaon ... R. Yitzchak Sht...[שטדאשין] — surname largely abraded] ... [?] [the legible fragments name a "Gaon" and a personal name beginning "Yitzchak"; the remainder of the surname is uncertain] ... the nature [הטבע] — and it is not so, for the prophet received [?] ... but rather, when the higher soul and what is fitting in it is whole, all of these together are called, in the language of the Kabbalists, "reshimu dekatnu" [רשימו דקטנו], "the slight residual impression" [?] [Kabbalistic term: the faint residual impression of the Infinite Light]. Then the imagination alone holds sway in the worlds [?] ... above [?].

So too in prophecy: the intellect, were it fully present, would overrule the imagination; it would attend to the words of [?] ... the spiritual matter set upon it [?]. Were the imaginative faculty to govern at the time of prophecy, prophecy too would attend to the words of the imagination and its inventions, so as to construe things bodily [?] [— but in true prophecy the intellect, not the imagination, governs].

The intellect proceeded by a far-off path from the outset — the path of the whole Active Intellect; and there is none [?] ... like a man standing opposite his fellow who speaks to him, with no [intervening] effluence [?] ... to him [?]. There is no

difference between prophecy and the dream except as to the imaginative faculty involved: in the dream the intellect is separated from the man [?], and [?] ... all through the night, in the head [?] — at times for the body's need the matter ascends [?]. So here too some falsehood may enter, and the matter proves null [?]; for in [what comes through] the Active Intellect, and in all its words, there may be falsehood. But prophecy — all its words are true, and there is in it no falsehood at all.

And I, for my part, set the matter in order [ואני עורך] ... in plain, simple terms [?], and in his manner [?] ... I have brought this matter of the imagination close to my heart [?]; for it is one and the same matter — what comes from the imagination is itself the imagination [?] ... concerning human affairs [?], in that the beasts too [share] in the matter of the spirit, and their interpretations are like impressions of [?] ... the souls are blotted out by faint indications [?], by reason of the prior premises of their understanding; and what is blotted out [?], the matter is made crooked [yiklkelu — "spoiled/corrupted"], the matter turns out badly, and badly for me [?]. Therefore I said it was given to me [?] to write and to record:

פרק ט"ו ברבת — Chapter 15. Among many of our people [ברבת בני עמינו] one matter is practiced as a custom: the case of the madman [המשוגע] and the man [?] ... whose conduct they ascribe to an unclean spirit. For these states are mishaps of chance [מקרה] — an impure, not a pure [event] [?] — whether it overcame him or weakened him [?] ... sickness or the fevers [המורות] [?], and the rest of the bitterness [?]: such-and-such a sickness wherewith God afflicted him [חלה אשר] [?], a sickness [?] ... in him or in [?] ... some affliction [?] ... or "dibbuk" [דיבוק, "spirit-attachment / possession"]; and they say "the stone [or: Even] is a spirit [רוח]" [?]. So it is among the nations [בהאומות], who likewise call it [?] ... from such-and-such an illness, or some misfortune that has come upon him [?] — upon a Jew [?] ... his sickness in his sleep, or his fellow's [?]. And it is the end-stage of his sickness, when it worsens [?]: for [it is] the prior cause — that some sickness has entered the sinews [נסתמו הגידין], the thin sinews [?], which are called in Latin "nervi" [נערבי"ן] [Latin: nervi, "nerves/sinews"], or "narbin" [?] — and a power comes upon him by way of the imagination: it comes without his choosing, and it lodges in his body [?]. (See chapter 13 of this Ma'amar.)

A power comes upon him by way of [the imagination] [?], such that the intellect within him has no part in it [?] ... and the soul ceases to be whole in the body [?]; and there is no chance event [?], no quarrel and no contact [?] ... "kasrulah" [?] [unidentified loanword] for the eye [לעיור] [?]; and a power passes over [?] ... and such is the matter — that the imagination bears upon the whole body. For it

cannot be that bodily things [הדברים הגופניים] should not receive [?] ... a power that fills [?] their whole stature, from the head down, and the bodily agitations [התרגשות הגופנית] [?] are stirred up in them [?] ... set in order [?] ... no more [?]. And bodily concerns bear upon both the body and the imagination, far off and near [?] ... the imagination [?].

[He describes the affliction:] some image [תבנית] causes it; the imagination [המחמה] works upon him by his own bodily image [?]; and when [a relative] inquires [?] ... in him [?] ... and when their fathers and those near to them question the afflicted person, he answers them according to what they are looking for; and they come to quarrel with them and to strike with the fist [בקנורף] [?], and [?] ... some image thrusts off [?] a spirit, or a demon [שד], or some other harmful thing [?] that does injury by its nature, doing harm from the images [מהתמונות] [?] ... there is fear in him [?]; his face shows dread [נתפחד] [?]; and the disease confounds the man until the look of his color is bewildered [?], and there appears [?] ... the bystanders stand by; they do not know and do not perceive it [— that it is a natural sickness, not a spirit]. Let me explain this to you further, with its true nature, its causes and its effects — for the matter has been [set out] by way of analogy [?], and it stands ready [?] ... to clarify [?] and the like [?].

by the power of his imagination at the time of conception; yet even afterward, once the child is born, this still happens to him. And this is your proof that the imagination acts even upon the body and frame of a man, disturbing his judgment — and all the more so the fearful man, whose imagination keeps generating images and brooding without cease, in whom every sort of dark and disordered thing rises up of itself. And so the bystanders standing near him, when they hear of it, say that this is some demon or spirit harming him; but the truth is otherwise. A simpleton believes everything. In this way they pass along their tales, "lest Joseph's strength fail him" — and the destroyer rages, ruining his affairs — and many such falsehoods. Often a great blow strikes him; the destroyer enters his house, wrecks it, and goes off; and concerning most of these cases, the cause is rather that they have put him to sleep with various kinds of herbs applied to the body — so that there is doubt whether he is sick at all — and then his treatment restores him, and he goes off and is healed of his sickness. The intellect's light no longer shines upon them, for many are the sons of men who sit in darkness. As I have said, in truth, in my opinion the physicians' guesses are themselves the affliction.

the bystanders near him, in their hearing, imagine all of this in everything he says: some demon or spirit, they declare — it stood, they say, at his right hand, the angel who struck him. And so they hand down accounts from times long past; many of them give such things grand names, calling them this or that. The destroyer, they say, entered to ruin his house and wreck his affairs again. About most of these cases — if it is so, that he is afflicted — the cause is rather that they put him to sleep with various herbs applied to the body, so that there is doubt whether he is sick at all; and then his treatment restores him, and he goes off and is healed of his sickness. For the intellect's light no longer shines upon them, since many are the sons of men who sit in darkness. As I have said, in truth, in my opinion the physicians' guesses are themselves the afflictions — for not by death does a spirit die, but rather...

because this is the way of man in his constitution, and his mind is settled upon it; for his intellect cannot grasp all his affairs. So too the prophets: such a man neither goes nor wishes to go astray in the matter, for several reasons. He cannot remove from himself even a single sickness — one of the bitter things that befell him, "the mingled" [Hebrew: הִנְעָרְבִין] — for in his brain, from the very grasp of the thing, he had no understanding, and there was nothing more in him. And many such cases: under the physician's hand, blemishes of nature — how many are wanting — and yet they were sent forth as healthy and whole.

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However [Hebrew: אֲוֵלָם, "but/however," opening display capital], know that there are those who cleave to the evil spirit, the destroyer who ruins everything in his fury, only in vanity; but this is no weeping. There is only one thing: the spirit of understanding [bina] is a simple, unmixed spirit; or it is one who speaks in a tongue he does not know, without knowing what he says. When the thing happened thus — and this is the confusion in deeds — only then [is it from a spirit]. For without doubt this is a bad spirit, while a God-fearing spirit knows future things. So too, when a man reveals deep matters in some craft or undertaking, or tells of hidden things in some affair — as is brought in the holy writings of the ARI [R. Yitzchak Luria], z"l (109) — concerning hidden matters, only matter [chomer], things that lead astray.

A sick man: yet if he speaks of hidden and revealed things from beforehand, and there is in him no vanity of speech, in general and in particular, but rather justice as is fitting — then this is a good attachment, and a good spirit; his deeds are upright and his attributes good, happy is he. And God has formed a holy spirit in him — and these are the grades of the holy spirit, that of old was joined to him: it

is the holy spirit, which is the spirit of God, as it is written; in accordance with what shall be set forth in the second part of this book, God willing.

And you, O son of man [Hebrew: וְאַתָּה, opening display capital] who are exalted — there is in you an aspect of the dew of resurrection over everything spoken of in these chapters: [you can distinguish] between this and that, in the vision of prophecy, the dream, the madness, and the derangement, according to the view of the philosophers, and to fill in... all of it under one heading, with a single thing said about every category. And in truth, even the dreams — there is something in them by which his words are correct, true, and trustworthy in every respect; and they brought it just as it is so, under the wing [aspect] of the imagination. In truth there is in this no resemblance — neither imagination nor dream — except according to the view of the Kabbalists, as we have chosen for the good. Just as upon my high places, their path of old, in their way, the imagination by a small measure stands against the darkness. Moreover, the words of the prophets are founded upon the good that is written, and by means of the prophets the imagination [makes known]... so let me tell you, O man, what is good. And there are several reasons that he gives, for what is to come in this chapter, as far as can be reached, according to His kindness.

The chapters of this affliction lie between dream and prophecy — how is it according to the view of prophecy? And it is not so, my son: for this is a man whose spirit stands settled in its own being, and the dreams and their disturbances are bound up with no real foundation at all. But what they said, that prophecy too follows this same path — and they brought [proof for] this — these things do not endure, nor are they enduring; and as we explained... in the second part of this book — remember it. "May the Lord lead me in His kindness, and show us the heavens upon the earth, and grant Him advantage" — light out of darkness.

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And it shall be [Hebrew: וְהָיָה, opening display capital], as I have likened — why is it called by such a name? — there is in you an aspect of the dew of resurrection over all that is spoken of, by a settled grasp of reasons, and these are they:

- (א') [1] — concerning...
- (ב') [2] — concerning [hearing] words without hearing his voice, seeing without [grasping with] the eyes.
- (ג') [3] — concerning [speech] and the silence of Aharon, from the expression "and Aharon was silent" [Hebrew: וַיִּדּוּם אַהֲרֹן (Vayikra 10).

- **(ד')** [4] — concerning [the soul], from the expression "do not imagine in your soul" [Hebrew: אל תדמי בנפשך] (Esther 4).
- **(ה')** [5] — concerning the reality of the matter [conveyed] only by way of parable and likeness in the matter, from the expression... (Yeshayahu 40); and concerning his understanding, which does not come forth to another — "sun, stand still in Givon" [Hebrew: שמש בגבעון דום] (Yehoshua 10), that is to say, he stands [still].
- **(ו')** [6] — concerning his imaginings and his notions; and in truth that thing was cut off and lost from the world, from the expression "Ashkelon is silenced" [Hebrew: נדמתה אשקלון] (Yirmiyahu 47).
- **(ז')** [7] — concerning the estimative power [koach ha-mesha'er], in which there is a place where the matter held still, or his soul was [quieted] within it (Tehillim 48).
- **(ח')** [8] — And behold, up to this point [we have spoken] of the soul of the living creature of the wilderness [נפש החי שבמדבר], which we have mentioned, at the end...

so too there is the estimative power; and "this" — by an aspect of the living creature of the wilderness within him, from which... those that are more than apart from the powers, in general and by way of particular detail, just as they are described, by way of explanation in general — and that is it.

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פרק י"ז המעורר [Chapter 17, "The Awakener" (HaMe'orer)]

In its generality, this is the power by which the heart of every person rouses itself to draw the thing that is good for him near, and to keep far off the thing that harms him and is bad for him — once the remembering faculty has already [weighed it] and the consensus from all its sides has settled upon it. And this [is accomplished]: by the power of the imagination [dimui], wisdom [chochma]; by the power of the remembering faculty [zocher], likewise all his attributes — good and [others] — fear, dread, courage [gevura], cruelty [achzariot], mercy [rachamim], love [ahava], hatred, and the like; whatever serves the need of his body, and likewise whatever serves the need of his soul [nefesh]. And I have already set [this] before your eyes (in Ma'amar 16).

(As in chapter 3) [cross-reference: ג' פרק] — this power is divided into an inner [pnimi] and an outer [chitzoni] aspect. Its inner aspect, and what rouses [him] to action, is the outer [function]... for the practical [faculty] serves the need of his body and his kind: to plant a vineyard, to slay over against [his foes], to build a

house, and the like. The cognitive [faculty] too serves the need of his body and his kind — to have compassion upon himself and upon his children, to deal kindly toward his fellow and his kind — something natural to his body and his kind. And although these powers of the affliction are perfected, [the matter] is nullified [in the case of beasts]; for the living creature too is just as said (in that same chapter [שם באותו פרק]) — there is in beasts what is in man, except that it does not return [to actualization] save by association alone. And [it is distributed] in greater and lesser measure, in the honored and in the lowly. That is to say: if the powers of the affliction are fully present, this [is the difference] in the beast in particular, and in man; and the distinction between them, in their natures, is in the general [pattern].

Although the powers of the imagination are present in the beast just as they are in man — to clothe them so that they appear before him at the time of cold and at the time of war — yet the difference between man and beast lies in this: that for the beast none of these powers comes forth save in the lone particular instance; in man it comes forth in the general. For the bee builds its house, gathering honey from... and the silkworm spins its dwelling, with two hands [as it were]; and this is the general [pattern]. The distinction in the division of the deed is the place of the horns [or "the arrayed limbs"]; and the imagination, settled in its place, the matter being thus settled, [operates]. So too in matters of dreams and their disturbances: to bring food, each one of them, and all of them are nullified — as in [the instinct of] concealment in the cat [chatul], and the keeping-away of theft [gezel] in the camel [gamla]; for it is fitting for every intellect to grasp all this.

For as the drawing-near of compassion and the keeping-away of nakedness [pertain] to every attribute — a settled and good intention — [these are] mentioned in the book of the Hebrews [Hebrew: בספר העברים]. So too in deeds: what there is in them of the living creature of the wilderness, for the most part — concerning the deeds of the [creatures], lest one fall and lose all of it; for [in this] too the house is nullified, where there are gathered... To man it was given to build with wisdom a house after [a fixed] image, a complete image — whereas the [creatures of the] wilderness [build only by instinct]; and so man, what is in him of the living creature of the wilderness, in a small measure.

so that a small house not be lost between house and house, but that there be ready dwellings to sit in; for he has no power over another image, an unsteady image, in any of the matters that are in them. And [from] every tree, good and bad, he takes [Hebrew: ויקח] [his materials]; and at a station and a hearth, in all... [he builds] houses and ramparts and his upper rooms and his inner chambers

[hadarav ha-pnimiyyim] and his outer ones [Hebrew: ?והיהלונים] [?], and arranges them, intending the wonder that is set up — that they may be raised up.

the lower [grade] of the rampart, and dwellers there; and many thoughts are in the heart of a man, in the work of [skilled craftsmanship] [Hebrew: מצב מליירי ?לילי] [?] — honor and glory to its maker. And the reason is that it is not from wisdom... [but] from the cast of their constitution and their innate quality, which is implanted in their nature, [driving them] to seek for themselves...

this one through nature and that one through art; this one by his own power, and that one through the might given him from the faculties that come to bear in his labor — yet more so than they. Hence we find people in one country who build [?] houses up to [?]... until they fill the country, and people who send their hearts to seek out new arts and inventions, until they fill and discover everything [England]. And all of this is by free will, without coercion and without any constraint. [Margin/parenthetical reference: cf. the discussion above]

By contrast, every species of animal does only the single thing its nature impels it to do, and which its Creator, blessed be He, wrote into its makeup in the land of its dwelling [?]. As R. Abarbanel of blessed memory wrote, the beasts of one country do exactly what the beasts of the same species do in another — for nature does not give them more than the one act suited to their kind, and they cannot say anything beyond it. The Creator, blessed be He, prepared them ready to do everything they were to do from the very first; man, by contrast, is not so. The act of one is not similar to the act of another, because this one is wise and that one foolish, this one acquires understanding and that one does not — the very thing by which man differs from the wild animal of the wilderness. And He set into man's heart the [?] capacity to draw out, by the wisdom that the Holy One, blessed be He, deposited in him, the rest of the things he requires, as we shall explain, God willing, in the chapters that follow. May the Lord, in His kindness, be revealed to me [?] and grant me success.

And now that I have laid out [?] the kindness of the Lord upon me, so that, by the Creator's favor, I have understood — chapter by chapter, this being the close of the present chapter. [The text-block here is a closing sentence rounding off Perek 17; a few words at the right margin are clipped.]

פרק י"ח מודעת — Perek 18: "Muda'at" (the Recognizing/Self-aware faculty)

[Display-capital incipit] This faculty, *Muda'at*, is so named because it makes one's deeds **known** and recognized. Now this and the foregoing — the inner aspect is called "the faculty of his deeds," and this is the strength by which... [right margin clipped].

What is this? It is from the faculties which the intellect bestows — it gives strength and informs from one to the rest of the faculties — and it is one of the powers of the soul of the speaking being; for the act of each one of them resembles the act of its fellow. This is the matter of all the action that the soul of the speaking being performs, and the differences among them are differences in the soul itself. Therefore the soul of man is divided into thirty-two parts [חל"ק בל"ב], in its inner aspects [pnimiyut] and its outer aspects [chitzoniyut].

The outer aspect is the very thing called "the faculty of his deeds," and it is named after his deeds. As for the inner aspects and the differences among them — these are precisely the differences in the soul itself, as explained; and "the inner aspect of his deeds" is termed "the Awakener," for it is by its strength that one acts [Ma'amar 17, perek... cross-reference]. The inner aspect of his deeds is the faculty of his actions, distinguished into two aspects.

For just as the Awakener is the inner aspect that rouses one's deeds — and it is the inner aspect of his deeds, distinguished into two aspects — so too is *Muda'at* divided into two parts [נחלק אף הוא לשתי בחינות]: namely, deeds bound up with the maintaining of one's body and what it requires, as well as what the intellect requires — such as eating bread to nourish the body, and likewise weaving garments to cover the body so that they warm it. [Several lines treat bodily needs: bread, garments, shelter.] And so too warming oneself in the cold, and building a house to dwell in — all of this being bound up with the body.

This, then, is what the Awakener is: the rousing of a person to do deeds — the deeds that the speaking soul does, a level that sets him apart [from the animals]... [right margin clipped] ...and likewise everything below it.

And there are the differences whereby man is distinguished — such as the [?] of the millstones [הברחיים], like building, to plant many houses [לנטע בתים רבים]; dwellings, spread-out upper chambers [וועליות מרוחים], and courtyards [וחצרות]. And there is the apothecary's craft of foods [מעשה רוקח האכלים] — the work of preparing foods for the rich, and the baking of wafers of *matzah* [ורקיקי מצות];

and so too the slaughter [?] of ... to delight mankind. And likewise to weave garments of honor in purple [ארגמן]; to dye [?] threads [נילים] and floral embroidery [פרחים]. There is the work of the joiner [מעשה הנגרות] and its varieties. As for the body — what its needs are: bread, meat, and the rest — this is the general principle. And it falls into two divisions — the necessary and the superfluous — and these are subdivided into...

afterward also, in this way, in their inner aspects and their differences. The inner aspect is called "the faculty of his deeds," and this is the strength by which a man wakes himself to act... [right margin clipped]. The differences are the very doing of the things and the crafts [המלאכות], whose inner aspect derives from the faculty of all the deeds of the speaking soul.

This is the inner aspect by which a man rouses himself to choose good traits [middot] — or their opposite. [The following lines treat the moral life:] cruelty and mercy [אכזריות ורחמים], and compassion; for these are the traits whereby one is moved toward his fellows, showing mercy upon his children — even the [beasts] in their nest [?]. This and that are in his power, to choose [?] that which cannot reach his very being.

[On theft and good and bad traits:] theft [הגזל], in [the model of] the ant [נמלה], and the like. But it is only in *these* — in the actions — that he stands in his very being: choosing good traits and willing them in his very being; for they are gathered in the country, and in the company of one's fellow, that being the man who is set apart... And this is mentioned [?] in the part, that there are two numbers [שני מספר] to this, and you must take heed of how love casts a thread [רטיס], in the manner that the Lord delivered [?]...

פרק י"ט נמצא — Perek 19: "Nimtza" (the Existing/the-thing-Found faculty)

[Display-capital incipit] The Awakener, in its general principle, is the very thing called the [faculty of] doing in the soul of the speaking being... and in its differences the soul of the speaking being stands at a level in respect to the [bodily] thing, [as treated] in the chapter before this. So too here: in the inner aspect, the speculative intellect [שכל העיוני — the theoretical intellect] is the inner aspect of his deeds, which is the matter of doing; for the soul's differences are differences in the soul of man.

[On repairing body and soul:] the repair of the body — how it has no repair of the soul; this comes only by the speculative intellect, [which belongs] to the inner

aspects of his deeds, which is the intellect itself; first the [matter] of his deeds, and afterward the matter that issues from his deeds — for that is the cause that one does not merit the speculative intellect, the very repair of the soul, that being the prior reason. And its level — by what does it rise [?]? And how does one merit it [?]...

[On "good" and "evil" as naming-conventions:] **Know** [יודע] that one's deeds, and these "crafts" [המלאכות] which serve the body — or the intellect — and what is needed: the trait of man and the matter, whether [?] he prepared [?] — and behold, it was very good [והנה טוב מאד] (*Bereishis 1:31*). For He did not create it to be void; He formed it to be inhabited [לשבת יצרה] (*Yeshayahu 45:18*); the Creator [made it] to be settled, and not otherwise. There is no flaw in nourishment, since the Creator prepared it for him; for what is "evil" [רע] is called "evil," and "good" is "good." So reflect and understand: when he steals [וגזל], that is "good and evil" [ר"ל = "that is to say," טוב ורע = good and evil]. And likewise it is said of all his deeds: the level whereby he is distinguished in his deeds is the distinction of the inner aspect [the speculative intellect]... [right margin clipped] ...prior to it.

And so too in the matter of free choice [בעניין הבחירה], it is said: there is choice given to the soul of man, yet only by the speculative intellect — for the soul is repaired only by what is good; for he chooses in the matter, and his desire is in it — what benefit is there to him in choosing? So too with all his deeds: in the whole of the soul of the speaking being he chooses. By doing the good, the repair of his very being [comes about], and the crafts serve to repair his body — his species, or the gathering of the company.

But as for the Creator [of] man — to choose the path of good or its opposite [ההפך] — this is what is called "good and evil" [טוב ורע]. What is *not* so: in the faculties of the soul there is, in respect to the rejoicing that belongs to the speaking being, the strength [?] [right margin clipped] ... evil — for there is no choice in them, and they cannot...

the tower grows its growth upon uprightness [המגדל מגדלו על יושר]; and as for the contrary, it is said that "his digestion stops" [שעיכולו נפסק] and "the strength of what nourishes him is cut off" [וכח המגדלו נפסק] — [a continuation of the food/body theme: when the body fails, the digestion (עיכול) and the nourishing power break off].

פרק כ' והגה — Perek 20: "VeHaga" (the Meditating faculty — "and he shall meditate")

[Display-capital incipit] All his deeds, in their general principle, are this very thing — the rousing of his deeds; and when he is roused — whether toward a thing that is good or toward one that is evil — he completes the thing and brings it into effect in that same object, by the speculative intellect, that is, by the five inner senses. These are called the *targum* [the "rendering"] of the five outer senses [חושיו החילוניים]; for the *targum* — the interpreter — is in fact the servant of the rousing faculty: this is the Awakener, and this is "the one who completes and effects." Therefore, in every place, there are in them vessels and uses. Whether [the deeds are] in the Torah or [other] deeds — they are the traits, all of them dependent [upon]... outside [חוץ]. He means [רצה לומר] the Awakener and the senses [המרגישים]: the constellations [המזלות] and the like, which the Awakener stirs — [the soul] begins, and the higher soul ascends [העליונה — the higher soul].

The soul of the speaking being completes by way of the speculative intellect; only by its free choice does the truth come to it, in the matter for which it was created; and this stands established — that in it, for the common benefit, the soul comes filled.

[On the deeds and crafts of the speculative intellect:] So too in all of one's deeds: the crafts [המלאכות] are the repair — and behold, the Creator gave him repair in body, and their differences too are these; and what comes to bear in them is the repair, which comes to bear from below within them; the repair of his body alone, in building. All the wisdoms of the speculative intellect come to bear — the differences being in the speculative intellect itself.

But the Lord [?] — only it is the teaching of life [תורת חיים], and at its end there is in them alone the hidden interpretation [ההגללה הנסתרת] — the hidden "rolling"/transmission[?]. And as the heart is concealed in all wisdom — this is the Torah [תורה] by which one's soul is hidden. The Creator, the apothecary of the wise — even of one's tower — "who can discern it?" [מי יכיר — cf. Tehillim 19:13, "who can discern errors"]; from above, in his very being, in his wholeness [שלמות], that is called *Zocher* [?] [the "Remembering"?], in...

[A meditation on death and the world to come:] ...and he is wearied [?] and binds up his soul to its level. ...He flees [?] and removes the graves of desire [מקברות], and there will be dread in trembling [בחרדה], and the fear [יראת — "and the fear of"] ... of the Living God and eternal King (cf. *Yirmiyahu 10:10*). And behold, the *power* [כחות — strength/dimming?] of the soul of this living being —

upon this, by the choice of the Creator within them, is called "choice" [בחירה], in the manner of... [right margin clipped] ...choice [בחירה], in which the faculties are flawed in many things, and it is not good [or: not [the soul's] bed — ל-ולא מטה]. And there is the matter whereby they are encompassed [מוקפות] — the inner traits... and he completes. The intellect that ascends completes by means of the speculative soul, in the matter of reaching the truth in it; this stands established, that in it, for the common benefit, comes the fullness.

[On the righteous one rousing himself — beis-beis, two-by-two:] So too in all of one's deeds: the crafts [המלאכות] are divided; but the Creator gave him the repair to its end in the rest of the offices [?] of the speaking being... [right margin clipped]. For the wicked [הרשעים] are filled with their interpretation [?] in this, [bringing] a curse [קללה]; in them are the two faculties [שתי כוחות] — and there are two faculties, in the division of the two. The good [?]... the matters of mankind, and their end is to be hidden in [?]; he says and does not. He does not know...

[On the righteous "raising up sparks":] But the righteous one [הצדיק], wearied [?], grows strong as a lion [יתגבר כארי] — cf. the opening of the Shulchan Aruch O.C. 1:1, for the righteous one knows [his soul among the animal souls?]; the Awakener and the senses [המרגישים], and the rolling [וההלגלה] — the transmigration? when it is bound up — for the righteous one knows that, in his desire, one's deeds... [right margin clipped] ...the level of the speaking being, set against [נגד] the soul of the living being, which is in the lowest level [בשפל] [המדרגה].

He is wearied in trembling [בחרדה], and there descends to him a "one," and it is the One [echad], to bring down [להורדת] the living being; and upon this matter it is to be understood. For all the commandments [כל מצות] of the Torah...

choice [בחירה], by way of approach; it is not so in their midst... [right margin clipped] ...many, and not "his bed" [?]; it is not in truth called "choice" [בחירה], but rather [it is] of the *hevel* [the breath/vanity]... Therefore this very soul [הנפש] is called *Nefesh Reli'it* [?] [a "[merely-]residual soul"? — reading uncertain] and [a name] for its [?]... the strength of the speaking being [כח הספ]; and it is the soul from the habitual [מהמורגבת] — "the accustomed"? or the [?] [הרגונית].

In particular [פרט], so too, just as I have known, this is the close of [this] chapter (*Ma'amar 17, perek...*) [the parenthetical numeral is partly clipped, reads ע"ז = a chapter cross-reference] — and this is what I have explained regarding all that pertains to the soul of the speaking being and its self-rousing; and this is what I

have explained concerning everything that pertains to the speaking being [המדבר] in respect to its faculties [על מודעותיו — "its recognized aspects"].

Thus far His mercies have helped me, blessed be His Name [עד הנה עזרוני רחמיו] [יתברך שמו].

[This closing formula ("Thus far His mercies have helped me") marks the end of the chapter sequence (Perakim 17–20) on the faculties of the speaking soul within Ma'amar 17, "Nefesh HaChai SheBaMidbar." The next leaf is expected to open a new section.]

[The opening of this page completes the closing lines of the preceding essay, Ma'amar 17, "Nefesh HaChai sheBaMidbar" (The Animal Soul in the Wilderness). Its running header still stands at the head of the page.]

they were caused to come into being. And since the parts of these living things have already been distinguished — as I have explained to explain and clarify (in chapter 5 of Ma'amar [?]) — concerning the wilderness-dwelling creature, its essence, its powers, and what is spoken of it, according to [?] the kindness [that] my God showed me upon my fault [?], so be it.

Ma'amar 18 — נפש המדבר (Nefesh HaMedaber, "The Speaking Soul")

פרק א (Chapter 1)

[Display incipit:] הלא — Have I not already shown you in the book I composed (in Ma'amar 16, chapter 8)? In it the speaking soul [is treated], for it is the very substance of its matter; it is the substance from the standpoint of [?] the consideration [of] matter. Just as there are two parts — good and evil [?] — in their [the elements'] matter... in their matter and their form, the matter being one thing and the form another — and I have already mentioned this (in Ma'amar [?]) — [so likewise here].

There is in them [an aspect of] good and an aspect of evil, both in matter and in form, in their matter [each] between its [own] matter, and likewise [an aspect of] good and evil [each] between its [own] form. (In Ma'amar 11, chapter 2 [?]) But it has not been made [a thing of] complete evil up to the point that the first man was formed, as I have explained [?] (in Ma'amar 5 [?]) — for upon [this turns] the matter that in the foundations there is good and evil, and accordingly there is in them good and evil. Just as it is the case in the still [inanimate], so likewise in the

[vegetative], the growing, and the living [?], and the speaking [soul] — each one of them according to what it received from the foundations.

this is its essays and its chapters, interwoven and interlinked according to a fitting order, and everything its author has said is bound up in it [?]. As for the matter spoken of in [one] essay or in another, the holy chapter [the relevant passage] will be in the book [?] — as I made clear in the introduction, that whoever reads rightly in this book must, you who are blessed of the Lord, [study it] as one who contemplates and understands the matter [?]. From [its] proper [arrangement] you will not be misled. See with your own eyes that you do not stumble; rather, look [carefully] at it, for they have set it forth in every place, where here too each thing [is given] in the order of [its] appearance, [?] in its proper order, the times to write the matter that [is treated there], and in its [proper] essay.

And upon the issue of [these] arguments here it is said: "Also without knowledge the soul is not good" (Mishlei 19:2) — that is to say, that a man is in it [?] and all wisdom and emptiness [is in him]; the soul that is here in the world, but the good which has not been created, for [Heaven] forbid [?] [that it be made wholly evil from the standpoint of] the still [inanimate matter]. From these arguments comes the knowledge that the still is not good [?] — but as for the [matter of] the still, [the elements] are mixed and combined in good order [?], and a great author among the Jews, the Rambam of blessed memory, [taught likewise] [?].

And afterward, when the speaking soul was formed [?]: ...the dust [?] of the still, also from the standpoint of [?] the man — how does the man receive [those marks/imprints]? — also without knowledge the soul is not good. From the arguments which are here [?], the knowledge that the still is not good [?]. ... [text dense and worn here].

It makes known [?] [to] the Divine [?], how [there came] from the offering [?] in the holiness of the sanctified ones [?]. And further, if a man sins [as] the beast [does], in what has he sinned? And you shall know likewise the reason for the salt [?] that the speaking soul [?] declared, "with all your offerings you shall offer salt" (Vayikra 22) — for [it is] the [matter of] purity [?]. The whole of the offerings of the still [is mentioned] in the Torah, with all the commandments and the counsels [?] that are spoken — [these are] the dependent [matters], and likewise the [matter of] the man's [purification]...

in the soul that is in him [?]; and from the matter of the man's offering, [from] the standpoint of [?] [his] matter and in the consideration of the still. And on this

account [?] the still [?] [is the matter that] a man brings [as offering]. And just as the still is brought [near], so the man brings near from the beast [?] which is in him, and this [is] the soul [?] of the still that is in the man. And as for [its] being a fish [?], in this too [?] — therefore the Torah said, "with all your offerings you shall offer," that whoever sins shall offer a soul [?].

And just as the man brings near from the beast that is in him and from the still — and this [is] the imprint [?] [of] purity [?] — likewise the speaking soul [?] [is bound up] in oils and wine for libations, and from all this [?] [comes] the kindness [?] to the speaking soul which is purified [?]. And so the soul of the still which from it [?] [comes the] salt that is the still [?]. And this [is the] imprint [?] of the purity [?] of the speaking soul [?]...

the Adam [man] and they [are] like priests in their service [?], the still [?] [is mentioned], for they were not [created?] except for the four, for in their substance there is good and evil [?]. And this is brought out [?] in the [teaching of] the author cited in the name of the Arizal of blessed memory in Likkutei Torah [Likkutei Torah of the Arizal] [?]. Understand the matter [taught] in the name of the Arizal of blessed memory upon the offerings [?]. [The discussion turns to] one Adam [man] and four kinds of Torah [?] (Parshas Vayikra [?]) — for the whole of the offerings is the truth [?] or the [matter] which is written above [?].

This argument here begins to picture the powers [?] in it, in the wilderness-dweller [?] which is the seventh of the seven [?] in the counsel and the consideration [?], by the power of [his] deeds [?], and in the fullness of the days there is in it this [?]. Likewise it is fitting [?] in the measure of [?] the pious ones [who] cover [?] the screening veil [?].

[Display incipit:] **ואתה** — And you, my brother, look and be astonished at [?] [the matter] — for it is not from the words of [a fool] [recte: vanity?], but from the mouth of a holy and faithful righteous one [?] [it comes] (in Sha'ar Kitzur ABY"A [Atzilut-Beriah-Yetzirah-Asiyah], chapter 14 [?]). And this [?] [is the matter] which is wholly [?] divided, it being the matter that divides [?] them, in which [?] he sets out [the doctrine] in all the four worlds [?]. [There is but] one soul alone, [an] imprint of [?] the Arizal of blessed memory.

(Sha'ar Klipat Nogah, chapter 11): (in Ma'amar 11, chapter 9 [?]) in all that is bound [?] [from] the Arizal — in the still [there is] as in the speaking [soul]; at first all who arose [?] are likewise the worthy [?] [and they?] perish and are nullified by the counsels [?], and there shall be [?] in them the [matter of] heat [?]...

upon this you will answer [?] me, my brother, [for] you said: the matter [is] complete [?]. To [my] brothers who are in [?] the substance [?]: all the Kabbalists and at their head the Arizal of blessed memory [and] R. Chaim Vital of blessed memory in this [matter of] the soul [?]. For he set down [these] points so that there shall be [?] — that the soul [which] is called "elemental" [?], it [is] the receiving of the upper Kabbalah [?]....

joined [?] from the standpoint of [?] the four foundations of the earth, there is in it from the standpoint of [?] the substance of the holy gates [?] (Part 3, Sha'ar 5). In it of blessed memory in [his] body [?] — behold it is plainly explained [?] that there is, from the standpoint of [?], the substance [?]. The Kabbalists [hold that] the soul [?] is only called by the power that is called "elemental" [?], as the Arizal of blessed memory wrote [?].

Every soul that is here, its being [?] [is] by the power of the body [?]; [hence] it is called [?].... therefore by way of the 613 commandments which exist [?] in Israel [?]. The acquisition of consideration [?] of the revelation [?] in this is the rest [?] of the soul, and as for the [matter of?] the remnant of the holy ones [?] (in a portion) the pious ones [are mentioned], the powers of the worlds [?] there is to them a portion [?].

In the [foundations] they receive in Kabbalah [?] the [doctrine of] the elemental [soul], and its soul [?] [is] the living soul. Yet as for that which is called "elemental" — it is in Israel [?] [a soul] complete [?], for in [the matter of] the body there is in it a soul, an imprint [?] [from] the standpoint [of] which [there is] a spirit [?] of its dwelling [?], living and unique [?]; [these] are worlds and worlds without end [?]. [And the?] thinkers [?] who say after them [?] [the doctrine] they study [?] [from] the masters [?], on account of [their] being upon a [certain] path [?] — it is the matter of [?] the counsel [?].

So my God [?] declares: not so, my brother — for in this [matter] of [?] the glory [?] [comes the matter of the four worlds] [?]. From this it descended [?] and became the four foundations [?] which from below [?] from it [?] in [its] degree, there is in it for there is in it [an aspect] from [the?] elemental [soul] [?], and the body [?] [is] separated, the fruit [?] in the time [allotted to it] from [?] the upper ones [?], that the revelation [?] in it shall be from the standpoint [?] of [its] life [?] — it is possible [?] [that the?] soul shall be forever [?].... "Also without knowledge the soul is not good" (Mishlei 19:2). And from the words [?]....

[Display incipit:] **וְעוֹד** — Furthermore, a thing [?] I shall set before you, my brother, the matter — and a man [who is] precious [?] [will] understand in the

matter [?] of that which we have said in [the foregoing] chapters and in the earlier essays. Just as [the man?] receives the vegetative soul, so afterward he receives the [animal] soul [?]; and afterward, you, understand [?] and know, my brother, for in all its acts there is in it [?] [aspects] many and various, and the deed [?] is wholly good [?].

The acts of the speaking [soul] — for there are in them many soul-acts beneath the [single] soul [?] — for it is one [soul], in [its] worlds, with the act of the vegetative being separate, and the act of [the soul that] thinks and reckons [?] being separate; and that which is written and that which is rehearsed [?]. Just as the man [?] wrote [?]: ...in the holiness of the holy ones [?], [from] the Arizal of blessed memory in Sefer Etz Chaim (Sha'ar [?])... [is] called [?] one soul alone, [as a] continuous flow [?], [an] imprint of [?] the Arizal of blessed memory.

And [from] the standpoint of [?] the matter and the body of the speaking [soul] there is in it, from the standpoint of [?] what is pictured [?] — that here [is] in the matter of [?] [the question]: the soul of the speaking [creature]? "Why is it more excellent [?] than all"? — there is no soul beneath [another] soul [?] [recte: it is one soul] [?] — in which [?] the act of the vegetative being below [?] and the act of [the soul that] thinks [?]. ... in it [?], for [Heaven] forbid [?]. There are many soul-acts beneath the [single] soul, the acts being separate one from another. As for the act of the vegetative being separate and the act of the [soul that] thinks being separate — and they are interwoven [?] and reckoned together [?]....

Just as the man [?] wrote: ...a soul full of wisdom — it is the glory of the Rambam [?] of blessed memory (in Sha'ar Klipat Nogah, chapter 11). And [from] the standpoint of [?] [the matter] of the Arizal of blessed memory in [Sefer Etz Chaim?] (Sha'ar [?])... [is] called one soul alone, [a] continuous flow [?], [an] imprint of [?] the Arizal of blessed memory.

For [it is] thus the matter, and from the standpoint of [?] what is pictured [?] [of] the still; and from the standpoint of what is spoken of the vegetative, and what is spoken (in Ma'amar 16, chapter 8) — and the matter [is] in truth nothing other than one [single] body, undivided [?]. And as for the portion in its parts [?] this is [the matter] in which [?] [there is] the substance of the vegetative in it, and this [is] the [matter] of the substance [?] of the matter... therefore they said: not so [?], to hear the knowledge [?] of the Creator [?]; and they desired in the order [?] of the revelations [?], for indeed "in the days of [?] his fault [?] [?]." The revelations [are] the powers of every soul [?].

in this way, by means of [the soul's revelation] in him. Just as it [the soul] reveals in him, so too in this water it [the sea/the deep] surges by an actual power, for there is in it a power-form like the others — for that reason ***[?]** the sea also surges; in it there is a form of the **[?]** like the chariot-forms, by means of its harnessing. And he took **[?]** forms...

[Note: page 295 (folio 146/קמ"ו, recto) carries, in its top two-thirds, the close of the *preceding* perek (Perek 1 of Ma'amar 18), which ends "...הוא. ופוס. הפילוסופוס.": **Perek 2** **(פרק ב' בהעיוני)** begins only at the foot of the page, at the display heading below. The right-hand columns are partly clipped at the gutter; what follows is the continuous central text block, which carries the full lines.]

And know that, in truth, just as the sea has within it [the capacity] to reveal its powers in the human being — within it, this one and that one — by means of the multiplicity of its overflow **[?]**, so too the rational soul has within it all the distinct categories of perception, drawn from the foundations. For that reason it overflows **[?]** [Note: a cluster of **[?]**-prone tokens here turns on the recurring words נורה/בקינת and a worn ש בכ"י abbreviation]. So too the sea has within it the form of the **[?]**: just as the soul of all things draws from the heavenly powers, that it should receive from them — so too the form of the **[?]** reveals in it **[?]** by its harnessing.

And he took the twenty-two **[כ"ב]** forms — that is, [the twenty-two letters] — by which the soul derives all the perceptions from the foundations. From a single form they unfolded into many forms, becoming compounded; and they were created **[?]** [Note: line abraded; reading of the verb uncertain] in flesh, this one and that one — the soul within flesh, with the body **[?]** perfectly attuned and self-sufficient. They [the powers] mingle, and become, in the flesh of a human being, this one and that one **[?]**.

And the matter of the soul: just as [the soul] is alive within itself, so too from the four directions **[?]** the spiritual powers and the lights flow **[?]** — the powers drawn from the foundations are diffused **[?]**; great and small alike are bound up **[?]** within it. By every single one of them they are stamped, and forms are shaped **[?]** for each one, becoming individuated.

For all these perceptions are from the foundations **[?]**; and he took the twenty-two **[כ"ב]** forms **[?]** for the four [worlds] **[?]** — and, as a single form, they are stamped and become apportioned **[?]** [Note: the central lines of this paragraph repeat the כ"ב-forms motif; several letter-numerals here are legible only as the bare gershayim and are flagged].

regarding this matter — and this is the same [point] — for all the perceptions [בחינות] of the body and the matter [?] are [drawn] from a living power [?] within [the soul]; and at all times and seasons all the living powers [?] [act] upon [?] — and yet this remains a difficulty for the soul. With all of this, regarding the inner workings of the [soul's] subdivisions [להתחלקות], the intellect [שכל] is differentiated [?]: the soul, by its very [?] essence of pure perception, the forms that remain within it [ישארו בו] [?] by the swapping-out [בחילוף] of [one form for another] [?] — those that remain within it likewise, as set out above [למעלה] [cross-reference: פ"ד מאמר, ו"ב, פרק י"ב] [Note: the bracketed cross-reference reads roughly "Perek 12, and [Perek] 14 of the Ma'amar"; the second numeral is partly worn — [?]].

and the spiritual powers [והרוחני], its [the soul's] perceptions are within it [?]. They [the powers] kindle [?] the lamps of the chariot, and the wheel [הגלגל] turns [?]; and afterward, just so [?]. And so it is said, "the Lord [ה'] [breathed into him] a living soul [נשמת חיים]" [Tehillim/Bereishis allusion: cf. Bereishis 2:7, "ויפח באפיו "נשמת חיים" — that this rests [?] only upon the living soul [נפש] of [the human being]; from whence [?] the deeds that are [those] of the perfected ones [?] [Note: the verse-citation token is legible as נשמת חיים; the surrounding clause around שהוא / דעות is soft]. With all this, the deeds that are of the wholly rational ones [רוחני גמורה] [?] — all of it is set against [?] this. The body is rational-spiritual [רוחני] and natural-corporeal [וכטבע] [?] [Note: the second adjective is badly worn — likely a form of וטבעי, "and natural"; flagged].

not as one [?] — like the moment of binding [?], the wheels [הגלגלים] move [?] him to a certain measure [?], and they return [?] all the perceptions [הבחינות] [drawn from] the heavens upon it [?] — into [?] the apparatus [המכונה], each as one [אחת] [?].

And he further stated a great general principle [כלל גדול] regarding everything: in all its subdivisions [בחילוקתיה], its smallness as its greatness [?] — all of it through its inner workings, [from the] root, matter [?].

פרק ב' בהעיוני — Perek 2: "BaHa'iyuni" ("In the Contemplative [Faculty]")

This is what attains [משיג] in the human being the three kinds of perceptions [?]. [The second type of soul, in the contemplative faculty:] (א') it is intellect...

[the first kind] is acquired and drawn [קנוי ומקנה] from the premises [הקדמות], according to [?] [the matter] he [?] builds and establishes — many great and

complete [?] sciences [חכמות] — by way of reasoning [כפי הגיון], step by step [על דרך], and by the path of the investigators [המחקריי]. [?] forms [?], [each] separate [הנפרדות] — they are the angels [המלאכים], the separate [intelligences] [הנפרדים] — [each] in the rule [?] of the Creator [?], so as to attain the perceptions [להשיג] [?].

[Note: page 296 (verso) carries the standing running header "מאמר י"ח נפש" ("Ma'amar 18, the Rational Soul"); the perek count continues across it. The page opens with section "(ג)".]

(ג') It attains, by way of the corporeal [physical] forms, the things that exist [?] — and this is what the rational soul attains [משיג] together with [its] practical forms [העצירה המופשטת]; and it settles [?] and [?]. There is in it [?] all the perception [שכל] of all things, by way of reasoning, on a [single] path [זה]. The investigator [חוקר] examines the form of the [?] [Note: opening lines of section ג mention צורה הצלמיית — "the iconic/representational form"; the term recurs below and is glossed there].

Not by the active [intellect] [אל הפועל], and not [?] — for there is in it a power-form like the others [?]. It [the soul] generates [ומוליד] from this [store], and from it [?] there is no [?]; nor is its perception drawn out [יצא] from the active [intellect] [?]. The estimative faculty [והשגה] is called the imagination [נקרא מושכל] [?], and the form of the practical [?] intellect that is known [הגודע] to it [?] is called "intelligized" [מושכל] [?]; and another [?].

The vegetative-and-growing [הצומח מולק] [?] within the intellect of the human being [בשכל האדם] is not perfected [לא נמלא] [?], for it does not [?]. And by this path [זה] is this matter [?]: just as the philosophers said, "Reason [?] is the intellect [השכל], and the intelligized object [המושכל], and the intelligizer [המשכיל] — for [in] a single thing [?] — He, blessed be He, [the three are one] [?]."

The intelligizer [המשכיל] is the human being [?] — He is the intellect [?]; and in everything, for [in] a single thing, [these are] two things: [?] [Note: this clause renders the classic Maimonidean unity of the knower / the known / the knowledge — דעת/דעה/יודע — applied here to the human intellect; cf. Rambam, Hilchot Yesodei HaTorah 2:10].

(א') Its perception, and its intelligizing object [שכלו] [?], are not [different] things [?]; rather it is two things: it [?] is its own intellect [שכלו] and its own intelligizer [?]; in its smallness as its essence [?], in its smallness [?] all [?] in its [?].

For its perception itself, that it should be perfected, is not [drawn] to the Creator [?]; thus, of the Creator [?], blessed be He, it cannot be said that He [?] [Note: paragraph (א) develops a contrast between the human knower-known-knowledge unity and the impossibility of predicating the same composite of the Creator; several soft tokens flagged].

the intelligizer [המשכיל] is He, blessed be He [יתברך]; the intellect [השכל], and the intelligized object [המושכל], and the intelligizer — for in a single thing [דבר אחד]. He, blessed be He, is the intellect; and He, blessed be He, the intelligized object [?] — His intellect [שכלו] is not a thing [added] to His essence [עצמותו] [?], as it is in [?]. His intellect [שכלו] and His intelligizing [?] are not [a thing added]; rather they are [identical to] Him. He, blessed be He, is His own intellect, and His own intelligized object [?], and His own intelligizer; in His smallness [?] is His essence [שהוא עצמותו] [?] — so He [?]. The Creator [?], blessed be He, of a thing — His intellect [שכלו] is not [added]; rather it is added [?] within Him [בו] [?] after [?] [Note: this paragraph is the classic statement that in the Creator the intellect, the intelligizer, and the intelligized are one and identical with His essence; cf. Rambam, Hilchot Yesodei HaTorah 2:10. Reading is confident on the framing, soft on the connective tokens around על עצמותו / נוסף].

(א') That in a human being [שבאדם] there is the matter of the dispersal [?] of the [intellectual] separation [?], the intelligizing [?] — and this is [?]. The Creator [?], blessed be He, of a thing, is in His smallness [?] His essence [עם עצמותו] [?].

(ב') In a human being [באדם] — for a single [?] thing other [?], the intellect [שכלו], a power [?] [drawn] from [?]; and yet the active [intellect] [אל הפועל], and his intellect [ובו] [?]....

פרק ג' ההבדל — Perek 3: "HaHevdel" ("The Distinction")

[Perek 3, "The Distinction" — between the spiritual and the corporeal.] The matter of the reasoning [העיוני] of the rational [soul] [המדבר]...

is not a body [גשם], and is not [drawn] from a body, and there is in it not at all [?] [a thing] of a body [?]. [The matter of] beings [שאינם]: not a body [?], and not [drawn] from a body, and upon beings [?].... for they are not a body [?]. Every power within a body [?], and it attains [משיג] the twenty-two [כ"ב] forms [?], like the forms [it gives] to the soul. And living [?] — and upon them [?] is the power [?] within a body [?], the twenty-two [כ"ב] forms within them [?]....

[Note: the heart of Perek 3 argues that the rational soul, though it acts in the body and attains the forms, is itself not corporeal nor derived from a corporeal source

— the standard incorporeality argument. The "כ"ב forms" motif (the twenty-two letters as the formal principles by which perception is structured) recurs from Perek 2; the per-line numerals reduce to the bare gershayim and are flagged where the surrounding ink is soft.]

it attains the twenty-two [כ"ב] forms, the difference [ההבדל] [?]. [Note: the column-head abbreviation מכש"כ ("all the more so") recurs in these lines]. From the foundation, the preceding matter [הקדמה] explains [המבואר] to it [?]; so the apparatus [?] of those who reason [המדמה] does not attain [שאינו משיג] [?], except a body — all the more so [מכש"כ] [?].

The power within a body [?] — for the intellect [שהשכל] explains it [?] to itself [?], and by its own agency [ועל ידו] [?]. But [?] you will know the qualities [מהות] of the corporeal [הגשמיים], and the difference [ויבדיל] between body and body [בין גשם לגשם] — that is, the nature [הטבע], the image [והתמונה], and the magnitude [והמדה] of every body [?] — by way of likeness [להמיון], to understand and to grasp [?] it; by its likeness [בסימניו] [?] to distinguish [?] between [?].

The natural forms [הצורות הטבעיים] — from the matter [מן החומר] [that is their] subject [הנושא] — those [?] by way of likeness [בדמיון] [?] simple [?]; and it distinguishes [ויבדיל] the accidents [המקריים] from the body [מן הגשם], the subject [הנושא] [?]; and it says of a body [?] that it is a body in its own right [בפני עצמו] [?], and as to its color [ולצבעו] [?] or its [?]....

[Note: page 297 (folio 147/קמז, recto) continues Perek 3 of Ma'amar 18 directly, then ends Ma'amar 18 and opens Ma'amar 19 in display type at the foot of the page.]

[the intellect] is the interpreter [המליצי] and the translator [והמתורגמן] [?] [Note: this is the metaphor of the intellect as the "interpreter / dragoman" mediating between the soul and the bodily faculties], which goes [?] in the intellect [בשכל], between [?]; (it [?] in its rank [?] — that is, this [?]); below [?] in rank, that is to say [ר"ל], this [?]. From it [?], and it explains [ומסביר] to it [?]; faces [?] [Note: the right-margin column here is clipped at the gutter; the central column carries the running argument].

the things near to it [הקרובים], that it should attain [לשלין] [?] by way of the corporeal [גשמיית], and what [is in them] [?]; and it gathers [ומקשיב] them [?], like the [?] their signs [?] in its likeness [?] [Note: "by way of the corporeal" — על דרך — is confident; the verb ומקשיב, "attends to / gathers," is soft]. This adage [מוסר זה] is [directed] not to reasoning [אל העיוני] in the path [בדרך] [?]; he chooses [יבחר] and draws near [ויקרב] to the intellect [אל השכל], in all [?] to the light

[?] of the fine [?] [Note: the word read as לאחור / לאור is genuinely ambiguous; flagged].

Once again [עוד יש] there is a difference [הפרש] between the intellect — within it there is the power [?] — and the other powers of the body [כחות הגוף] [?]; for the matters [הדברים] [are] spiritual [רוחניים], the preceding matter [המקדמה] receives [?] [?] — that is to say, the corporeal [?] adage [משלי] [?], natural [תשמית] [?] [Note: the central lines repeat the abstract/corporeal contrast; soft tokens flagged]. That [?] to the other powers of the body it [?] explains [ומסבר] to them [?].

The corporeal [?] heavenly [?] [matter] receives [מקבל] from them whence [?] [Note: reading of החילוניים / התילוניים — "the secular / external" or "the heavenly" — is genuinely ambiguous in this run; flagged]; just as its corporeal [גשמי] [?] distinguishes [יבדיל] between them [בינתם] and stamps [ויתפוס] them [?]. The power of the body [?] of the human being [?] is also a body [גשם] in truth [?], and this...

and it is stamped [ומתרגם] [?] — not upon it [?] — the corporeal [?] bodies [הגשם] are aroused [ויורגן] by way of [?] reasoning [העיוני], and judges [וישפוט] the intellect [השכל], for [?] a thing for everything [?], and brings forth [ויוליא]...

the preceding matter [המקדמה] that he set forth, his words [דבריו] at times [שקל / משקל] [?] [Note: the run around משקל / שקל ("weighs / measures") recurs below].

[so] all truth from truth, and investigation upon investigation [מצד מצד] [?], all of it true [כלו אמת] [?], just as [?]; if it will be [?] true [?] — the earth [הארץ] and if you know [?] the end [תכלית], complete [?] [Note: this paragraph turns on the contrast between perfect/abstract truth and earthly/limited truth; several connective tokens are soft]. For there is [שהיא] [?] in the perfection [בשלמת] of the end [התכלית], natural-corporeally [בטבעית], the body [?].

פ"י פרק [recte: cross-reference, "Perek 16"?] [?] — and if it will receive [יקבל] from the [?] [a thing] of warmth [חמות] [?] [Note: the bracketed token reads as a perek cross-reference, the numeral worn — flagged]; the intellect [השכל] truly [?] [is] of [?]. Will the intellect [?] not be at all [?] simple [פשוטה] [?] and clear [וילבנה] [?] by way of [?] for [?] to the things [?]...

for this [?] in the path [לפרך]: truth, and that is to say [ור"ל], an opening [פתח] [?] [Note: ר"ל = רוצה לומר, "that is to say," recurs as a column marker]. The preceding

matter [המקדמה] by its strength [?] — its end [?] no longer [?]; the measure [שקר] [?] no longer [בל עוד] [?] comes [בא] a wonder [מופת]...

all is no longer [?] a wonder upon [?]; and that [ואחד] which I have explained [שלצר להתבאר] to you, regarding the [?] of the rational [soul] [המדבר], the [?] of the active [intellect] [המושיע] [?] [Note: the phrase "the rational [soul]" — המדבר — is confident; surrounding tokens soft], that I have seen — but [?] good [?], which is fine [יפה] [?].

The rational [soul] [מדבר] — for not the heads of [?] [ראשי מי] my precursors [שקדמני] of the rational [soul] [מדבר] [?]. But their memory [זכרון] [?] love them [אואם] upon the source [?], from a single [?] in the discussions [באמרם] [Note: "my precursors / those who preceded me" — שקדמני — is confident, an authorial self-reference to earlier authorities; the surrounding ink is soft]; they are [the ones with] the sensations [המורגשות], and the [?] [המפורסמות], and the received traditions [והמקובלות], and the books [ספרים]. And they did not select [?] upon us [?]; and they did not [?].

it is also [?] not investigated [נחקר], weighed [משקל] [?] by the intellect [?] [Note: the run משכל / משקל here is exactly the כ/ב-confusion the work-note warns of; the bracketed numerals are absent here, only the verb stems]. What [is] of them [?] from the truth [מן האמת] [?] of their authors [מחבריו], in particular [בפרט]; the perceptions [?] in the received traditions [בהמקובלות] [are] not [drawn] to its rank [למדרגותיה] [?].

for the reading of [?] [is] in the agreement [בהסכמה] of the wise [?] [Note: the central word reads as "כיכלד היא" — opaque; flagged]; and even though the powers of perception [הרואה] [?] are bound up [למתכו] [?] in a wonder [במופת] [?], that is, this [?] of the generation [?] in this [?]...

by its strength [בקוּת] [?], the kindness [חסד] of the Lord [ה'] upon [?] [Note: "the kindness of the Lord" — חסד ה' — is confident; money [כסף] [?] from [?] simple [?] beings [שבעטים] [?]. And I have said [ואמרתי] within my heart [בלבי] [?]: who of them [?], regarding the discourse [במאמר] [?] in the verse [ב'בא בהם ה'] — who of them [?], regarding the matter [?] of the warning [נדק]; for by [?] this [?], the proof-text [?] [Note: an authorial first-person aside — "I said in my heart" — confident; the verse/discourse it introduces is soft].

for [?] is in the matter [בענין] of the error [?] — for by means of [?], this is to the heart [לב], understanding [נכון] [?]; according to the opinion [כדעת] of the Rambam [הרמב"ם] [Maimonides], and according to [the author of] *Chovot HaLevavot* [חובת הלבבות] [R. Bachya ibn Pakuda], of blessed memory [ז"ל], and

the like [וּכְדוּמָה], or [?] only in his faith [בְּאֱמוּנָתוֹ] does the human being [הָאָדָם] live [?] [Note: an apparent echo of "the righteous shall live by his faith," צִדִּיק בְּאֱמוּנָתוֹ יֵחִיָּה — Chavakuk 2:4; here applied to "the human being"; the wording is soft and is flagged].

according to the opinion [כְּדַעַת] of [?] [it is by] their [own] knowledge [פְּרָאָם] [?]; and according to the author of the *SMaG* [וּבַעַל הַסֵּמ"ג] [R. Moshe of Coucy, author of the *Sefer Mitzvot Gadol*] and R. Yosef Ya'abetz [ר' יוסף יעבץ], of blessed memory [ז"ל]; so the precise-minded [לְדִיקִים = לְדִיקִים, "the exacting ones"] will see [יִרְאוּ] and the upright [יֹשְׁרִים] will rejoice [יִשְׂמְחוּ] [allusion: cf. Tehillim 107:42 / Iyov 22:19, "יִרְאוּ יֹשְׁרִים וַיִּשְׂמְחוּ"]. So measure for measure [מִידָּם, "מיד ס", "measure for measure"] [?] — by the intellect [?]; thus [כֵּן] [?] in His mercy [בְּרַחֲמָיו], and He [is] [?].

ידע — מאמר 19: "VeHa'adam Yada" ("And the Human Knew")

[Note: STRUCTURAL TRANSITION — a new MA'AMAR opens here. Ma'amar 18 ("נפש המדבר," the Rational Soul) concludes at the foot of folio 147/קמ"ז recto, and **Ma'amar 19 ("והאדם ידע," "And the Human Knew") begins immediately below it in display type, with its own Perek 1. The heading word ידע ("knew/knows") is the verb of the opening incipit lifted into the rubric, as is Hurwitz's convention. This ends the long sequence on the rational soul and opens the treatise on the human being and the kinds of human knowledge.]

א' פרק — Perek 1

כל All the things [כָּל הַדְּבָרִים] of which a person [אִישׁ] speaks [יְדַבֵּר] [?] are nothing but [אִינוֹ אֵלָּא] [drawn] from one of seven [מֵאַחַד מִשִּׁבְעָה] kinds of knowledge [מִיָּנִי] — for all knowledge [כָּל יְדִיעָת] is new [?] [Note: the opening incipit "כל" is set as a large display capital. The numeral of the "kinds of knowledge" is read as "seven" (שִׁבְעָה / שֶׁבַע) from the immediately following enumeration; one letter is soft and flagged]. ...these are the seven [שִׁבְעָה, וְאֵלֵּי הֵם] — and they are [?] (א')

[first:] the sensations [הַמּוֹרְגְּשׁוֹת]...

the sensations.

The kinds of knowledge enumerated. [The author opens by listing the categories from which human speech is drawn:] (א') the sensations [הַמּוֹרְגְּשׁוֹת]; (ב') the received traditions [הַמְקֻבְּלוֹת]; (ג') the matters of judgment [הַנִּשְׁפָּטוֹת] — what is settled by reasoned verdict; (ד') the primary intelligibles [הַמּוֹשְׁכָלוֹת] — the self-evident first principles; (ה') demonstration [מוֹפֵת — proof; the

precise qualifier here is uncertain [?]; (ו') acquired demonstration [מופת וקנה]; (ר') the evidentiary sign [הראיה], and this one comes last.

He explains: a person cannot speak or reason unless he first knows the thing itself, since these sensations are what enable knowing — knowing the seen, the heard, and the understood, just as one knows by the sense of taste, [?]; for the seen things, the heard things, and what is grasped [are the raw material of all speech]. Most of what is composed [in speech] is founded on these, and the things named [are drawn from them].

(א') The sensations [המורגשות]. From these a person derives the bulk of his discourse — the sense of sight and its causes, the place where the seen thing appears, how its various aspects come into view, and what one comes to know thereby. The same holds for the sense of hearing and the rest of the senses. When the proper word fails [a person], speech falters; and so it is with the sense of taste, the sense of touch [?], [each yielding] true or false speech. Concerning slander and tale-bearing [we have spoken] (as in Ma'amar 19[?], Perek 7[?]).

That which a person has not himself perceived he cannot speak of — neither to affirm a thing nor to deny it. If it was not told to him, and he did not record it [?], then it remains for him a profane matter [חול], that is to say, a thing he merely received from another, [committed to memory] in his heart [?].

(ב') The received traditions [המקובלות]. [These are] what comes to a person by way of tradition and acceptance, bearing upon a prior matter and upon another matter. One person says to another, "This is how it was, and this is the rule," and in general [the whole body of received teaching belongs here]. [Citation: Bereishis, the verses concerning the ancestors[?].]

(ג') The matters of judgment [הנשפטות]. This is what a person investigates and weighs — by which a thing is settled. But there can be no genuine investigation of a matter where there is nothing to receive; for [judgment] rests upon something already given. And concerning this it is said, "[The fool] gives no thought to anything" (Mishlei [?]); and concerning this it is said, "[He who answers a matter] before he has heard it" — this is folly and shame to him (Mishlei [?]).

(ד') The primary intelligibles [המושכלות הראשונות]. This is what is grasped of itself, without need of any received tradition and without [prior] investigation. It is possible for a thing to be such, and possible for it not to be such; and upon this depends [much]. [Citation: ...]. So too with falsehood: a thing said may be true or false, and upon this rests "[a faithful witness will not lie, but a false witness] breathes out lies" (Mishlei 14[?]).

(ה') [Demonstration — מופת]. [Here] one investigates and examines from which of these [categories] a matter is drawn. But a person cannot, [at the very moment] he hears a thing, [discern its source] — sometimes the appearance is reversed, or the opposite is what is settled [?] — for the matter is not always [transparent], depending on the time, the place [?], and the need...

(ו') Acquired demonstration [מופת נקנה]. When the demonstration is firmly fixed [in the mind] over time, established by reasoned investigation, and one judges by it [?]; ...

(ז') [The evidentiary sign — הראיה]. The intellect and the reasoned faculty pursue and probe the matter, [seeking] from where it derives — whether from that thing [itself]...

(ח') ... [the passage continues:] he mentions that thing, the one who declares it [המגיד], holding fast to a matter of truth and proper practice — in detail, and in the science of [the soul's] hidden parts [?] — until the thing comes out as fitting. If it is fitting for a prophecy, then [it was said] "they were saying" [?]; the prophetic mode [is in view]: this is "the divine indwelling [Shechinah]," that is to say, a fitting matter. And so it is fitting for every person to receive [from him] what is in [him]; and he declares what is known and accepted to him — in the matter of "his near ones" [?] — and loves [it], and trusts in it, [and would] not [say it] otherwise, depending on the matter [?].

(ט') ... That which receives [a thing] only because it has a reason and a cause — [a man of] understanding examines it carefully. But if it is unfit, then it is profane received tradition [?], and [is set against] the love [?]. The truth, the received teaching, and the receiver — these stand against each other [?], and concerning this it is said, "[A matter of falsehood], a man of falsehood is what receives — what?" [?].

(י') ... That which one receives only because it draws support [from something else], being assured by it [?] — and concerning this it is said, "[He puts confidence] in nothing"; and it is folly for a man to declare a thing settled when in fact it is doubtful, since it springs from a doubtful cause and a matter of falsehood [?]. The intellect's verdict is one of the received categories — the [seventeen — י"ז] intelligibles [?]...

[Citation: Iyov 3[?].] By the linking of the intellect and the reasoned faculty, a man examines and weighs whether it is settled [?].

[The discourse continues from the foot of the verso.] ...concerning the future, that is to say, that a man is destined to come [to this] — and when this is found among the things obligatory upon him [?], then [it falls under] the matter mentioned [above]. So too, the cause that compels it is not always [present in] the same fixed time, but [varies] frequently, as in [the cases] mentioned [?]. () That which the prophet [נביא] declares, drawing near [to God] — as it is said, "I will draw near to you in judgment [?]" — also concerns those matters that are possible.

Concerning what is impossible [שאי אפשר שיהיה כן], it is impossible for it to be so; and so too what is possible to be — and this is the matter of [recognizing] from whom one receives, and what one receives. () Concerning this it is said, "[He who] has a fitting demonstration [?] — let him bring it forward; let him give the reasoning of every matter," and concerning this it is said, "[Let] not [a thing be received] except [where] there is a reason [?]; the marks of confidence [?] do not lie." And concerning this is said: "[A faithful sign,] one who receives — from what is fitting." () Concerning this it is said, "[He who has] a fitting demonstration [?] — for he is able to be in everything, and this draws support, and a fitting cause to it." And concerning this it is said: () "[He who] receives — except from what is fitting, the proper marks of [?] confidence in it"; but he who is not careful afterward — [?]. () Concerning this it is said, "[A man of] knowledge, who holds fast — a cause [?]," and as for [the one whose] knowing is in his heart alone, he is a fool (Mishlei 28[?]) — only a fool [?].

(ה') This [matter] is fit and to be investigated, [asking] from what it is settled [?]. But [a person] cannot, at the very hour he hears it [or sees it], distinguish [its source] — sometimes a great mountain [?] appears to him stamped with the form of a [tiny] coin [?], because of the distance [from] the eye to the [object] of sight, [as in the case of] the rounded forms of the heavens [?]. So too at times one sees the thing's reflection [?] — its true image — and so it is genuine and upright; and so too the thing's standing-place. And concerning this it is said, "[Then] he will give light when he says, '[Let there be] light,' and there is no [?]," and these are from the sense [of sight], for the eye errs in [judging] color and the intellect [in] their measure [?].

In his understanding [a person] either errs or arrives at what is faithful [and] kept [?], as said of the senses. () The thing mentioned, the one who declares it, holding fast to a matter of truth and proper practice, in detail and in the science of the [soul's] hidden parts [?] — until the thing comes out as fitting for prophecy. If it was [as] said, "let it be light [?]," there is a demonstration. (י"ב) [Citation: ...] one gives [reason] for a great thing, an evident demonstration [?], stamped in [its]

proper form. The same holds for [the case where] he tears apart [?] the truth of a thing in [his] mind — that is to say, what is impossible (Devarim [?]). Better to delay than [act in] the doubt [?].

(ג"א) One gives [the reason] for a thing, a great evident demonstration, stamped in [its] proper form, until the matter is grasped [?]; and so too [his] near one trusts and is assured by it. There is no doubt, no falsehood, and no [?]; that is to say, the matter is settled — and concerning this it is said: () [a verse]. (י"ד) That which the senses [perceive], in [their] proper nature and standing — and there is, [as for] proper [measure], in it sixty [?] times the breadth of the senses, that is to say, the thing's true nature [?]....

[The discourse turns to perceptual error and the limits of natural knowledge:] for what the senses perceive of a thing, in its nature too — according to the need [?] — sometimes [appears] as if it had [the form of] writing in proper measure, [yet] the eye decorates it [?] in [a manner] beyond the proper measure, [and] colors it [?] beyond the natural color of the world — like the splitting of the sea [קריעת ים] — the Splitting of the Sea [?], and like a great hailstone or a very heavy [stone] [as it appears] in the world, and the like.

[Citation: ...] "I will bring [a prophet] from your midst" [נביא מקרבך] — "from your midst will the Lord your God raise up for you [a prophet] like me" [?]; "in order that they may believe forever" (Shemos 19[?], [fol.] ...). [The verse] "[that the people may hear when I speak with you, and may also] believe in you forever" — that they had a tradition [a received teaching] in which there was no doubt and no [?]; and so they received from you [recte: from him?] the two tablets of [the covenant], that there would be no doubt, and it would not be [transmitted] except from the mouth of [Moshe], as we have said. () In a chapter [we have explained] [?] thus, [namely] that "[?] does not fall under what a person receives," but [the matter must come] from above, from the [proper] degree [?] — and what is received [?] is great. Because of this, the giving [of the Torah] was [accompanied by demonstration]: the obligatory and the received commandments — these were settled by tradition. This [event] is reckoned as a [supreme] tradition in the order of prophecy, [in] how many degrees [?] (Bereishis 21[?]). The commandments we received [from him] — this is a tradition that gives reasons for the love [of God] and the love of Him, [numbering] the six hundred and thirteen [תר"ג] commandments by their numerical value [bi-gematria], according to the [count of] תור"ה [the word "Torah"], 611 [תר"א] [?], with [the other two heard directly from the Almighty]. [Hebrew גימטריא: the rabbinic teaching that "Torah" (400+1=401 611 = 5+200+6) commands were given through Moshe, and two — "I am the

Lord" and "You shall have no other gods" — directly from the mouth of the Almighty, completing 613.]

By the words of Moshe [our teacher (Devarim 5)], "[the Lord spoke these words to all your assembly]," only [they] heard them; sometimes the matter comes to a person by [a faithful] tradition, in proper detail [?], and so [it is] also of the highest degree [in] prophecy — a matter of one thing and many things [גבוה גבוהה?]; and what is in this is in the [way of] received tradition in general, for tradition [is] from the mouth of the Almighty, called prophecy: "[?]"

[Display capital, new paragraph:] **And know** [וְיָדַע] that in [the realm of] received tradition there is a degree [reckoned] sixteenth [ט"ז] [?]; this is called **utterance** [מאמר], because the matter was [transmitted] through its possibility, and [men] declare it [as it stands] (Devarim [?]) — because the people did not hear God's voice [directly] in the matters [of revelation]; only Moshe [heard it], and they were terrified, and trembled and stood far off [Shemos 20:18], as it is said, "let not God speak with us, lest we die," and [further] (Devarim 5). And concerning this it is said (Shemos 3), "for there was a time [a face?] of reckoning to them, as it is said," and a matter follows. () [Shemos 19] [fol. ...] For there was a reason that it became fitting to them as a thing close to them; "and Moshe hid his face, for he was afraid to look" [Shemos 3:6] — for he saw [the Divine] watching over [?] the portions [of being] [?]. () "Blessed be He, the Holy One, made sacred" [?]; and He said to him, "Behold, I am coming to you [in a thick cloud, that the people may hear when I speak with you]" — and also "they will believe forever" (Shemos 19, [fol.] ...); they had a tradition [a received teaching] from which there was no doubt, and they received from you [recte: from him?] the two tablets of [the covenant], that there be no doubt and that it not be [transmitted] except from the mouth of [Moshe], as we have said. () In a chapter [it is explained] thus: ["this is] received from a person — what?" — but the matter [must come] from above, on high; and what is received [?] [is great].

The matter of received teaching and tradition, [counted] as the sixteenth [ט"ז] degree [?], we received [from him] — these are commandments [obligatory upon us]; this [event] is reckoned a supreme tradition in the order of prophecy: the love of God and the love of Him [?]. By [working out] the six hundred and thirteen [תרי"ג] commandments in their numerical value (gematria) — by the count of the word תורה [Torah = 611], with the [remaining two] — [it is shown] that to every Israelite there came a fitting prophecy, [for] these were prophets, [as] their reflections [?]. () [And so it was] in that hour [that the Torah came] to them, and

there is no doubt of any of it, and they believed [in it] forever. [Citation: Devarim 5.]

[Display capital, new paragraph:] **And it is called "complete"** [וְנִקְרָא שָׁלֵם], because it is [a perfect] prophecy, and all its words are true; for it was [given] in [perfect] form, and there was no doubt in it, in its proper standing, just as it is in [genuine] truth — "[your] God walked [before you], the sun shone for them" [?] (Bereishis 21[?]) — and there are some who read it [?] "for they were prophets" [?]; in that hour their faces [shone] [?]. [Display capital again:] **And it is called "complete saying"** [מֵאֵמַת הַשְּׁלֵם] [?], because Israel — even what they asked, "what is above [?]" — how [the work was made], [it was] guarded and preserved; and what is the meaning [of this] in the way of received tradition? [That] in all this, the words did not fall under [doubt] [?], the Torah of Moshe (Devarim [?]), "[?] thing and nothing [empty]," as written in it [?]; and there are some who add [to it] — they err [?]. There are some who err in reading it as () "[?]" [Berlin printing[?]] — [a variant] in the writing of these [verses] [?].

[Display capital, new section / chapter on the science of letters:] **The science of the letters** [חִכְמַת הָאוֹתוֹת] — here, [these matters] are called [by] the kabbalists [חִכְמַת הָאוֹתוֹת]. [by way of the perfecting], "the science of the letters" [חִכְמַת הָאוֹתוֹת]. The reckoning mentioned [above is] in [this] science [?]. Wisdom is not as the bag of pearls [?]: by [practice and] habituation, [a man] returns and settles [his judgment]; and if he asks about a thing among the separate intelligences [בְּלִבּוֹת / forms of the separated beings] and the like, his hand cannot reach it [it is beyond his grasp] [?] — except [where] there is a demonstration cut [fitted] [?] to him; for there is [no] knowing a thing in [all] cases [?] [except by] the science of number [חִכְמַת הַמִּסְפָּר] and the like [וְכִדּוּמָה]. Because [the inquiry] concerns the separate forms [בְּצִוּרוֹת הַנִּפְרָדוֹת] and the like, on this account it is called **utterance** [מֵאֵמַר], [as is] said [?] — guard this thing and remember it; hold fast to it, do not loosen [your grip], for [the work] is full of life.

(Continued from Part I, Ma'amar 19 "VeHa'adam yada" — the conclusion of Perek 1, on prophetic knowledge and the levels of received tradition.)

And behold, what is received by tradition at the seventeenth level is what is called "the famous" [הַמְּפֹרָסִים]. The point is this: anyone who has any understanding of the tradition we received from Moshe will grasp that it was all received from him together — except for the words "I am" [אֲנִי] and "You shall not have" [וְלֹא יִהְיֶה לְךָ], which we received directly. There were many prophets like Moshe, and they are our forefathers, the generation of the wilderness.

They did not set their heart to contemplate this knowledge — which is called "received knowledge" [קבלה] — so as to grasp it according to its degrees: how it contains seventeen virtues and the levels already mentioned, which Israel need in order to support the tradition received from Moshe, just as the prophets of Israel need a sign. There is no flaw in any of them; for the additional sign was given against [the deniers]. Indeed, even the virtues that Moshe received are themselves not lacking in any sign. Moreover, since this is called knowledge "on the seventeenth level," it is what is called "the famous" — for what reaches the children of Israel is how each of them will understand, in all seventeen virtues that were mentioned here. Whether or not one accepts it, these traditions reached the children of Israel, who place their trust in them — for the generation of the wilderness are our forefathers.

And because of the difficulty of the matter, one of the great sages of Israel divided the received tradition into parts — its divisions and its details, its kinds and its reasons, and the degrees already mentioned — and they said that this is needed. Even though these are taken from many famous matters, [it is honorable]. The reason it is called knowledge "on the seventeenth level" is that the tradition is supported by a sign [proof], as the radiance of the moon's light is measured against [the sun]. All this is fittingly clarified by my words, each in its place, according to its divisions, as the LORD has favored them. And human knowledge, which is called "received," is a great received tradition, yet it remains a great honor, as I said, to clarify the ways in which the other kinds of knowledge are set forth.

And I have prepared this knowledge for great benefit.

ב [Perek 2] — ידיעה ב [Knowledge 2]

[Display incipit: **תבל** ("the inhabited world"), set as a large capital]

The inhabited world [תבל] — its dwellers or its multitude — is added to the good of all. What is famous falls between truth and falsehood, [and one must weigh] how it stands. So too there are famous things, such as a country, a province; behold, their truth is what comes from them, in a tongue [mixing] truth and falsehood.

Knowledge 1 [ידיעה א] is grounded in tradition: the famous information that reaches the children of Israel — how each of them will understand, in all seventeen virtues reckoned here. Whether one accepts it or not, these traditions reached the children of Israel, who place their trust in them, for the generation of

the wilderness are our forefathers. And because of the difficulty, one of the great sages of Israel divided the tradition into parts, setting out its divisions and details, its kinds and reasons, and the degrees already mentioned. They said this is needed, even though these are taken from many famous matters. Indeed, after one contemplates the seventeen levels [it becomes clear].

Knowledge 2 [ידיעה ב] is drawn from the famous things, and this is what a person knows: things so famous that all the inhabitants of the world know them, such as a country, a city, a province, all of which is famous. So too the famous matters of Babylon and the Land of Israel, which men dispute — behold, their truth is what comes from them, in a tongue [mixing] truth and falsehood. So too what they said, that it is famous, the matter — that there are in the world such-and-such countries; and what they said concerning a generation, like the globe of the earth [resting on the water]...

Knowledge 3 [ידיעה ג] is grounded in the primary intelligibles [מושכלות ראשונות]. A man, even though he is coarse [unlearned], is by nature impressed [with these]; he is a great whole, divided into parts of what is contained in it.

To this belongs the falling under [the heading of] proof [מופת]: a thing that is not famous and not [established] except by reckoning, made by way of [demonstration] and lines [geometric figures], as in my proof [the example of] **(אקלידוס)** [Euclid] — the truth and the false. And this proof, which [stands], is what is honorable, for it is among the proofs that have legs [a firm footing] for the matter; and what is seen, behold, contradicts the concealed [hidden] one; and with this [it is grounded].

Knowledge 5 [ידיעה ה] is the intelligible [מושכל] which is not famous and not [established] except by investigation — that is to say, by the natural sciences known [to the disciplines] — done by way of letters and signs, called **(ליפבר)** [?]; and a proof [accomplished] by my [demonstration of] **(אקלידוס)** [Euclid], by means of [reasoning], not drawn from the [intelligibles]. And the proof — how it is more honorable, for the thing in itself is whole [complete]; the higher [it stands], the greater [it is].

Knowledge 6 [ידיעה ו] is the vision [הראיה] which falls under [the heading of] proof. Indeed, there is no contradiction in its [being] concealed; and it is the lowest of the proofs.

Knowledge 7 [ידיעה ז] is the acquired [knowledge], and it is the proofs of the philosophers, firmly established by reason according to all the indications drawn from the premises; and over them stands the radiance, fixed by reason in the

connection of the intellect, and the ways of philosophical reasoning. And when the disciplines are interwoven [with it], it is called "intelligible 2 [מושכל ב]," "intelligible 3 [מושכל ג]"; and the more so, according to the length of the matter inquired into — in one subject, at one time, at one place. So it is necessary that the matter follow, fittingly, in its place.

[Verso — Running header: מאמר י"ט והאדם ידע ("Ma'amar 19: And the man knew")]

the derivatives [תולדות], and the intelligibles reach them; and according to the difference [in their] subject — one being [drawn] from another — the proof that is grounded comes about. And so it is called "the acquired proof" [מופת הנקנה], and this is the proof which is more honorable, since it is from the [demonstrative] vision; and between the stronger and the weaker, how its strength is more honorable than [mere] vision; and yet [in matters of investigation it can be overturned].

This is the composite [reckoning] of the questioner from one side, regarding the [demonstrative] sign; and that of the natural sciences [גשמי] and the [supernal] sciences [שמימי] — one being from the truth and the other from falsehood. [Here begins the optical excursus:] [It is] like the **deceptive bow** [קשת רמיה] — and the **(ובערס)** [?] — one of the [worn] instruments [that distorts]; all that is far off is overturned [reversed]. And the engraver fashions [an instrument] with which a man corrects his thought, [and there comes about] what is more precious in [his] novelties, as in the premises. At times a thing far off is seen as though near; at times what is coarse [גס] of the glass [makes] a thing far off appear "rising up" [as if ascending].

And the acquired proof [ומופת הנקנה]: in the matter of the [demonstrative] sign great caution is needed, lest one stray from the inference. [It is the proof drawn] from the one and the other; how easily the reckoning is overturned in all the matters inquired into, as in the case of [the optical instrument]. **What is more**, how precious are its novelties in the premises! At times a man's eye [is opened]; for the eye, [in this matter,] is impressed — being deceived [in the way it perceives], so that [a portion] of a thing is hidden from another portion taken from it.

[The text turns explicitly to the instrument of vision and the example of the inhabited globe:]

that a thing is whole and straight in truth, as I have noted in chapter [such-and-such] of [the treatise]; and when the instrument [perceives], at times it is

deceived, [seeing the matter as in a vision]. And a man often imagines things written in books — their antiquities — concerning matters of song [poetry] and how pleasant they are; that is to say, he "knows a good thing," and this is from this [faculty].

And behold, by way of the natural science [חכמת גשמי] and the supernal science [חכמת שמימי] — called "the science of the spirit" [חכמה רוחני] — [a man perceives] what the eye of flesh [העין הבשרי] cannot.

[Then the discussion turns to the inhabited globe and the modern optical instruments:]

And now, behold, [by the science] of the famous things — and this is what a person knows, and behold it is famous — [we observe] the wonders of the modern investigations [התמונות הנפלאים שהמליאתו האחרונים]: such as **the viewing-instrument that greatly magnifies sight** [כלי ההבטה המגדלה את הראות] — the telescope — and the **(מיקראסקופי)** [transliteration: microscope], and **the instrument that empties out the air** [וכלי המוריק את האויר] — the air pump — and the like. These reveal hidden things to the first [earlier] investigators; in many matters [men] draw from them what they say. And a thing usually hidden within it is [now] revealed.

And so what they said concerning a matter, [and] what they said concerning the globe of the earth — that it rests upon the water that is beneath it; that the inhabited [portion] of the earth floats, sealed and covered, [the upper part] revealed only by the parting [retreat] of the waters; and certain great countries are there, and the breadth of the dry land is settled, full of people. As [the commentators] explained, it [fits] what is described above (**'מאמר ט' פרק כ"ה ו**) [Ma'amar 9, Chapters 25 and 6].

[Recto — Running header: [ספר הברית חלק א' כתב יושר]

[A large display capital opens the column: **ספר**

that the globe of the earth is upon the water that is beneath it, and the inhabited [portion] is revealed; and this is the dry land, the settlement of the world; only that it is sunk in the water and floats upon it — sealed, covered, and the water [surrounds it]. Behold, it is full of certain great countries, and the breadth of the dry land is full of people, settled — as the commentators explained — fitting what is described above (**'מאמר ט' פרק כ"ה ו**) [Ma'amar 9, Chapters 25 and 6].

By a marvel [נס], in the matter of the spheres and the stars — they go on their courses, their orbits set in the heavens. **And now, behold**, by way of the natural

and the supernal [investigation], a marvel comes about by the motion of the soul and by the [conclusions drawn] of the matter — a sign [drawn] from [the phenomena] of the soul. One should set his heart to the restriction [of inference] in this matter. **But** [it is trustworthy] only after much investigation, by inference and by what follows after it. It is reliable. Rather, after much investigation, in inference — and [in] the inference that comes after it. Indeed, if a thing is not grasped, it is because the inference does not accord [with reality] unless it accords with the [perceptible thing] in its entirety.

The acquired proof [is therefore not trustworthy] by itself, unless for another reason; rather, [it depends] on another [proof]. Indeed, [there is] another [criterion] — the nature of the boundaries [הקירות] and the [particulars] [הדיקות] — which is reliable. And there is no doubt in things visible — in the things that are famous and apparent in the perceptible realm, in the air, in their entirety.

Behold, **I have made known to you the seven kinds of knowledge**, which [a man may grasp]; until now I have made known each of them upon its foundations. And behold, we have prepared and grounded these seven kinds of knowledge in the soul as a soul — and this is [the matter].

[Closing line of the section] — *rashei* [the headings] and the LORD.

ג' פרק ["Perek 3] — כשנחקור ("When we investigate")

[Display incipit: **כשנחקור** ("When we investigate"), with the sub-rubric concerning these seven kinds of knowledge in the human soul]

When we investigate the distinction [division] of the speaking [rational] soul — called "the speaker" [המדבר] — in respect of all the operations which it [performs], we find that the acquired [knowledge] stands alone; that is to say, the intellect is what is within the innermost [recesses] of the soul (**מאמר י"ז פרק י"ח**) [Ma'amar 17, Chapter 18], a knowledge attained without doubt from inference, as I said above (**י"ז פרק ג' ד**) [Ma'amar 17, Chapters 3 and 4]. And the received [perceptions] — by the power of what is recalled in it — and all that is intelligible [is grasped] from inference; and so too in [the matter of] the inference.

And therefore the Rambam, of blessed memory [**הרמב"ם ז"ל**], calls these "the primary famous things" [המפורסמות הראשונות] — [the foundations of] kindness [acts of *hesed*] and the honor of parents and the like — for these are things we do not know except from the [primary disciplines]. These are called "famous words," that is to say, words [universally held]; and men do not find [their ground] except from inference, were it not that most of their masters agree upon them — [and

so] they are not from the [demonstrative] intelligibles. And so a thing appears from inference; rather it is [held as] a proof, and yet it is only acquired — acquired by the power of all its operations, by way of the power [drawn] from the bodies: that is to say, the knowledge of the soul without its body; and the premise is its likeness — it does not accord with the [demonstrative] sign as above; the matters which lead the [thoughtful] man in his imagination — until it is [fully] imagined (מ' י"ז פרק י) [Ma'amar 17, Chapter 10]; and if it is established, behold this is in the soul, in the matter of what is described above (פרק א' מ' זה) [Chapter 1 of this Ma'amar]. **Moreover**, the received [knowledge], which comes from inference, is the more inner and more distinct [faculty] of the speaking soul [the rational soul].

ד' פרק [Perek 4] — וכשנחקור ("And when we investigate")

[Sub-rubric: concerning these seven kinds of knowledge — which of them stands [on its own] and which is derived]

[concerning] these seven kinds of knowledge — which of them stands [alone] and which [is derived]. We find that **three** of them stand on their own [בעצמן], and therefore [ועל כן] they are called "**fathers**" [אבות]; and **four** of them are drawn [from the others], and therefore they are called "**derivatives**" [תולדות]. These are the derivatives of those [sources]:

Concerning these seven kinds of knowledge — which of them stands on its own and which [is drawn from another]: some stand on their own, in their own right; but the rest are drawn from another and supported by it, in their likeness... These are called "fathers" [אבות], and the four are called "derivatives"... these are the derivatives of those [the sources]. And the received tradition [הקבלה] and the inference — because they are drawn [from the others]... [The page ends here, mid-chapter; the discussion of "fathers and derivatives" continues.]

Maamar 19 — "And Man Knew" (continued)

(from the preceding chapter)

the sense-perceptions (*muchashot*) — and these are the derivatives (*toladot*) of the intelligibles (*muskalot*). But the primary intelligibles (*muskalot rishonot*), what derivative could they have? For in truth they themselves are perceived by the senses. There is nothing greater than the whole, and likewise no one has ever seen two suns at once, nor two pearls — they are perceptions, each in its time.

And just as one perceives the whole, so the primary intelligibles are grasped by reflection (*hashkafah*). Whether someone denies the truth out of compulsion, or knowingly, or [is] one small in understanding who lacks knowledge — nevertheless, by their very nature it appears so. Therefore the primary intelligibles are a derivative of sense-perception (*toladah de-chush*). And likewise the commonly-accepted matters (*hamefursamot*) are a derivative of sense or of tradition (*toladah de-chush o de-kabbalah*), since through this the wisdom has spread through the whole world; and to Adam, the first of all the world, who corrupted the living — for he is the one who corrupts "the precious sap" as a curse [recte: *kelalah* — wordplay] (Maamar 16) [Margin: מאמר י"ו]. And so they understood through tradition: that through this the earth was corrupted and gathered up [in destruction] [an allusion]. So too it is well-known throughout the world; and likewise the commonly-accepted matters — there was a city or a state whose conduct was so, and they heard it, and so they received it. And thus this is the kind of [knowledge that comes] from tradition.

Knowledge — they precede it [the derivative]; and if it has antecedents within it, then the derivative is a derivative: the derivative of a sense-perception, or the derivative of a derivative. The primary [intelligibles] are a derivative of sense — like the name of a thing. A sense-perception and a tradition need no antecedents to be themselves; and so these are called the three [primary types? — אלה שלש].

*

And should you say: how does tradition stand on its own? Tradition is when one hears it from another, who said it to him because the matter was so; and if they sensed it, so it is; and if not, so it is. Whether through the sense of taste, that something is one of warmth or coolness, [it is] born of sense and follows from it. Upon a matter of equivalence — like this — your soul knows of itself; for [otherwise] understanding would cease. To grasp the matter of the senses, your soul ceases [to function]; this is the way to give understanding to one of small [capacity], and to bring your son to grasp the matter, brace him [steel him] [recte: *hechrem*?] — and contrariwise, the explanation of the book [is the same]: there is a great difference between [direct] sense and [reported] hearing. For Reuven, this is known of itself, and a sign is in his mouth: a sung song, sweetened, by means of [him]; for he is the singer — this is known of itself. Therefore one says, "the matter is recognized," for this is itself a derivative; and through it [comes] the song, the singing, the singer — known by means of his throat by [the sense of] hearing. Reuven's [voice], by his throat, is sweetened for him.

He sings in a loud voice — that is to say, [so] that in the ear it is recognized; and this too is a derivative, and through it the senses [operate] by their nature. The senses are sweetened of themselves, [like] a pleasant fragrance. Suppose they were to say that Shimon did not hear Reuven's voice for the reason that it was known [only] within his throat, that he sings and reasons in this matter, or by whoever made it for him — only [thus]: for it is a sense [perception]. Through Shimon, by means of the sense of hearing, which comes from the things-sensed (*hamurgashot*): for they do not sense the thing in itself, but only the things-sensed — only [these], by means of the power of Reuven's soul. And therefore we said above (Perek [2] of this Maamar) [Margin: (פרק ב' מזה המאמר)].

If [Reuven] did not tell him a thing, but only wrote it down, or wrote to him in this way, [it is grasped] by another who comprehends this matter, by way of the things-sensed. For an understanding and wise heart, like one who comprehends — just as in the example of sense: through the eye [comes] hearing and sight, and there is one who sees; also through their faces, an event befalls them in this matter. And now, my brother, behold: these are the seven (ר') kinds of knowledge, in order to know the weight of each one [against the other], to weigh — by scale, by balance, by judgment, and by the appearance of the scales — which of his statements is weightier and which is lighter, and which is not sound; and to investigate, after [weighing] each one, the import of each opinion, each one's weight and its true examination. And this is [the matter of the next] —

פרק [Perek] [numeral runs off the foot of the page; completed on the following page as Perek 5]

Perek 5 (פרק ה')

"**And when we investigate...**" (וכשנחקור) — the matter of the [knowledges]: for there is a derivative that is more certain than the matters of which it speaks; and there is a derivative that is more certain than the commonly-accepted matters; and so too one that is more sealed [obscure] than the acquisition (*haknayah*). But one must be careful in the case of sense, the acquisition, and tradition — even though all three of them, and these, are of the intelligibles. And we have already mentioned (Siman [85]), that is to say: whether [a person comes to it] out of compulsion, or whether out of his own free will or by [conjecture] (Perek 4 of this Maamar) [Margin: (פרק ד' מזה המאמר)]. And we have mentioned (Perek 2 of this

Maamar) [Margin: (בפרק ב' מזה המאמר)], that tradition, even though it is already a "curse" [i.e. derivative, by the earlier wordplay] in five high [levels?], when it is drawn out into its meaning, at times it errs.

For one knows that it [the truth] does not come about except when it is brought near (Perek 2 of this Maamar) [Margin: (פרק ב' מזה המאמר)]. And there are commonly-accepted matters that are more certain — both the perceived ones and the commonly-accepted ones — than the intelligibles which are of the [category] spoken of [as derivative]; on whose level there is no need to say. And in the things-perceived (*hamurgashot*), one is more certain than [the level of] the others; this against that, opposite this one — which of these is weightier than its fellow? For the primary intelligibles and the commonly-accepted matters are themselves more certain, more than [direct] sense — for one says: "the great whole has a part," "a great part [comes] from the whole." But there is no one in the world who would say that the whole is not [the sum] of all its parts [hence the whole is the more certain].

These commonly-accepted matters are themselves more certain — for there is a state or a city in which they are commonly-accepted, [matters] which the people of a place know but the people of another place do not know (a sign) — [yet] the perception [of them] is corrupted; in which case it is not so [certain]. As [we are] speaking: there is a whole that is more certain than the part — sense, intellect, and tradition, on the level [of certainty].

The commonly-accepted matters, even from their own statements, are more certain; the intelligibles, even those that follow from them, are not corrupted; [whereas] from the commonly-accepted matters [a thing] may be corrupted, and so [too] from the primary intelligibles. Thus, when the [thing] is doubtful — namely, whether its contradiction comes about or not — they are weighed against [one another]; in this way [the more certain] is preferred.

Therefore it is fitting to give understanding, by way of [an analogy], of the corruption of the wholes — for there is a "whole," and there is a part that follows from it. The primary [intelligibles] are more certain, and stand by way of perception, and so too the commonly-accepted [matters], which are more certain.

until [the thing] is corrupted [or established] in its place. There is a great difference in the duration of the period — for the small one [comes] according to its smallness and not [otherwise], and they are not equal — just as we have said elsewhere (Siman [22?]). The holy: at first, the womb of the woman is not visible, nor [is it visible] in the man; [but] she has conceived. So too the father has

concealed it, and told us how his father concealed it; and so it is with tradition. From [the prophet] Nachman, for it is so within the man, in the belly: a new [child, hidden].

On the day of his birth he is fashioned at once, just as the man is in the belly, [over] nine (ט') months — a new thing. And likewise, two distant cycles draw near in time; so it is in the corruption (*sechitat*) of this book, by which the distant draws near [recte: *yivla' / yikrav?*]. A male is fashioned [first]; then truth [is established] with the whole. And we [say]: and all that is distanced draws near.

as just as the **Rambam** [Maimonides], of blessed memory, mentioned — and we have written it as the Rambam, of blessed memory, mentioned. (Siman 15) [Margin: בס"ט ט"ו] Let the reader take note there.

Perek 7 (פרק ז')

the intellect (*ha-sechel*) and the investigation of their words — [it is] more secure, more certain than the commonly-accepted matters; [it is] sealed [self-evident], and there is no need to say [more]. From the things-sensed [one must] be cautious about it [the sense], and [say that] the intellect is not [to be doubted]; the intellect is on [the highest] level — it does not [admit] doubt about it [recte], and there is no need to say [from the things-sensed].

"**And when we investigate...**" (פרק ז' וכשנחקור) — to clarify it well, and there is no doubt after it; and so no one would say (Perek 2 of this Maamar) [Margin: (פרק ז' מאמר זה)] that its contradiction [could] come about. And all his words are believed at once, and his perception is already complete. [As regards] the things-sensed, a person can err of himself; [as regards] the intelligibles, a person cannot err — for they are possible [certain] of themselves; at one and the same time, and so [too] the intellect, [it is] the most secure of these.

In truth, when we investigate the intellect and the tradition that is on its level — which of them is weightier? — [we find that] the intellect's contradiction has no [room]; there is doubt over [the others]. But the perfect intellect, in which there are two [virtues] [recte: שיהיה בו ב' תנאים — "in which there are two conditions"], [is such] that its contradiction does not come about (b). Its possibility is sufficient to satisfy [the inquiry]; for it is impossible that there be a deficiency [recte], and its contradiction does not come about. On any question of [this kind], there is no answer [needed], for there is a perfect whole within it, and there is no [room] in the question.

In the reckoning, by measure: it falls under the hand of the [reckoner]. After this, what doubt is there in them? There is no [room] for question, to answer [recte] all [recte]; the matter comes about, [and] there is no [room] for it [doubt] there. As we said: and behold, our [recte: מלאנו — "our knowledge is full"], that the deed [is grasped] by the hand of [the reckoner]. The man fashions the good from the question of the wholes — for there is a deed against this matter — for [there is an] understanding and wise heart, just as in the example [of sense]: in the belly [the gestation analogy]; through the eye [comes] hearing and sight, and there is one who sees; also through their faces, an event befalls them in this matter:

As Chazal said: "There is nothing whatsoever that is not hinted at in the Torah" (*delo leka midi delo remiza be-oraita*) [Aramaic dictum]. There was an incident with the **Ramban** (Nachmanides) [רמב"ן ז"ל], of blessed memory, that a certain apostate (*mumar*) asked him: a [verse] [where] there is a place in the Torah [in which] my name and my place are alluded to — "in the heights, in [the verse]" — and what would [I do]? I said to him, "in [the verse]": for [the answer lies] in the third letters [recte: שלישי — the third letters]; from the [meaning], it is the letter beit (ב'); and in the third letters it is, with [the same] meaning, the letter beit (ב'). And [Ramban said]: "Here is your name, R[abbi] **Avner** [אבנר], in order in the verse" — that is to say, the third letters of four (ד') words of these (Devarim 32) [Margin: (דברים ל"ב)] [from Ha'azinu]. **"And you too, see, by knowledge, what your end will be."**

This [matter] does not contradict you.

*

And now (ובעתה) — there remains for us to clarify, and to investigate, and to weigh — and to weigh the rank of each one against the other — to know, of each, all of this, and to set them before your eyes. And [we will] rely in our knowledge upon [these], so that you may know which one is weightier and which is lighter, [each] in its proper place; and to weigh the rank, the degree of merit (*ma'alat*) of sense, sealed, and tradition, sealed; and to weigh [it] all — and when you draw out the tradition, it is sealed, more secure; the acquisition (*haknayah*) is sealed, without the commonly-accepted matters; the intellect [and] the acquisition is reckoned and certain — [for] of the acquisition (*haknayah*) it is said: it is reckoned and weighed [as more secure] than [that which comes] from tradition (*mi-kabbalah*).

STRUCTURAL VERDICT (read first)

A new *ma'amar*-level division opens mid-batch: Ma'amar 20 (מאמר כ' "דרך") OPENS This is NOT the book's macro Part I → Part II boundary.

- The new display heading at the head of folio 153 recto is the opening of **Ma'amar 20 — "Derech Emunah" (The Way of Faith)**, followed on the next line by **פרק א' והמשל** (*Perek 1, "The Parable" / "And the Parable"*). The display numeral letter is a worn כ' (**kaf = 20**); the original pass misread it as ב' (**bet = 2**). The essay is now confirmed (header survey) to be Ma'amar 20: it is bracketed by Ma'amar 19 "והאדם ידע" ("And Man Knew"), which precedes and whose tail occupies the top of this batch, and Ma'amar 21 "כל תכלית", which follows. There is חלק ב' סו / חלק שני / part-title anywhere near the heading.
- **Running header DOES NOT change after the transition.** The recto running header on the page that *carries* the new heading still reads **ספר הברית חלק א' כתב יושר** — "*Sefer HaBris, Part I (Chelek Aleph), Ktav Yosher*" (stale running header; carries no *ma'amar* number) — with the folio number (153) קנג. The verso between them carries the *ma'amar*-title running header מאמר י"ט והאדם ידע (Ma'amar 19). The opening recto likewise reads ספר הברית חלק א' כתב יושר... קנג. Note: the verso running header for "Derech Emunah" (seen in subsequent leaves) prints a worn כ' that the original pass read as ב'; the recto running header is the stale "ספר הברית חלק א' כתב יושר" form and carries no number.
- **Conclusion:** The famous *Sefer HaBris* macro-division into Part I (*Ktav Yosher*, the sciences) and Part II (*Divrei / Derech Emunah*, faith) has **not** begun here. The opening here is a *ma'amar*-internal division **within Part I** (the running header confirms חלק א' on the very leaf), titled — perhaps confusingly — "Derech Emunah." It is **Ma'amar 20** of Part I (Ma'amar 19 "והאדם ידע" closes just above the heading at the foot of folio 152v / head of 153r; Ma'amar 21 "כל תכלית" follows), not the Part II of the whole work.

Honest [?] count for this batch: approximately 70–85, concentrated in the genuinely abraded/bled connective prose of folio 152v, which is the most degraded leaf. **Verdict on the prior ~561: that figure was massive over-flagging.** The pages are soft and the verso leaf is genuinely degraded, but the great majority of the prose is legible at 600 dpi when seam-cut words are reconstructed from the wide-overlap neighbours. A 561 count on three leaves of

running prose is not credible degradation — it is the downsampled-Read failure mode (treating soft square type as illegible). The real degradation is real but localized.

חלק א' — כתב יושר (Part I — *Ktav Yosher*)

מאמר י"ט (Ma'amar 19) — continuation

than that received from tradition. For after [knowledge] received from tradition has reached a certain level, there still remains [for the one who acquires it through reason] the task of conveying the matter by means of a teller who informs him — whether by way of the intellect joined [to it], or whether it is, as it were, sealed [transmitted intact] from the tradition. For tradition does not contradict the intellect, since the intellect does not contradict the intellect; this [too] is whole. Therefore the knowledge that comes by way of acquisition (*haknayah*) is the more honored and the more esteemed — and so, according to this, the ranking of these forms of knowledge runs in this order (as already mentioned in Ma'amar 1, Perek [?] of this work). And it will be so if their ranks ascend, step by step, one above the other in the array, each higher than the next — and this is the order:

- (א) the proof, which is the lowest of them all; (ג [?]) the senses [?];... (ד)
- (ה) the [?]; and it is the lowest [?];...
- the acquired [knowledge];... (ו) [?] the primary intelligibles; (ז) the senses joined with the intellect;
- (ח) [?]; (ט) tradition, at the seventeenth rank [Yod-Zayin], which is called **EMET HASHALEM** [the Complete Truth] — and it is

the most honored among all the kinds of knowledge a man possesses. And so it is in this matter as it is with number: just as [in counting] the tenth [?] is the most honored of all, [so the Complete Truth is honored above all]. Just as a man cannot reach beyond the "tenth" [?], so too with the Complete Truth there is nothing above it for those of high attainment [?]. And just as the tenth [?] [stands at the summit], so prophecy is not one *of* them [the ordinary grades] — rather, it stands *above* them, ascending over all of them.

You, O man of integrity who knows justice [cf. Yeshayahu 51:7] — here, then, I have weighed the worth of [these] kinds of knowledge that exist, weighing them in true scales [*moznei tzedek*]. I refined them as one refines [silver]; I tested them, and they stood the test, proving sound under examination [?], and the verdict of

my judgment came out true. By this test I established their precedence and their relative standing, each above the next, accordingly. And we found, as we examined, that the acquired knowledge is the fourth grade [?] [in worth], and that tradition, at the seventeenth rank — called EMET HASHALEM — is the most honored knowledge, rising in worth above them all.

And you, O man, set your face to this matter; keep this thing forever and remember it, for it is pleasant if you keep it within your heart [cf. Mishlei 22:18]. From now on we are fortunate; happy are we, for what a good portion is ours and what a goodly lot, that we have merited to receive our Torah from the Complete Truth! And if you remember this, then you will have the insight to understand [?] what it means that our faith, in itself, comes by way of the tradition received from the Complete Truth — as I shall write in its place, by the grace that the LORD has shown me, He who feeds me [?].

Now let us search out our way and inquire: by which kind of knowledge is the existence of the Name made known [?], as was mentioned [above].

פרק ז [Perek 7] — "אמנה" ["Amanah" / Faith]

[Display heading at foot]

When we inquire by which kind of knowledge a man's knowledge of the existence of the Name [?] is reached — that which we have mentioned, [namely] His existence — [we find that] the Name is not [known] by sense, nor by birth [innately], nor did He wish to teach it [?]. It is not [grasped] like the first intelligibles, which are themselves a kind of "birth" [innate matter] — and certainly not by sense, nor even by sense joined with the intellect.

The reason is well known: sense apprehends nothing but body, whereas He, blessed be He, is more spiritual than every spiritual thing, more hidden than every hidden thing. For this reason we have not found Him even in your imagination, since the imagination cannot conceive [Him] except by lines and points, which are themselves accidents belonging to body — and He, blessed be He, is exalted and lofty above every accident and every body, removed from them [?].

But as for the other kinds of knowledge: from the proof [we may know Him], for there are many proofs that the existence of the Name *is*. Whether from the totality of the world or from its particulars: as we see [?] that the world is set in an upright order, with great wisdom — the heavens above like a roof, the earth beneath like a floor, the sun [?] like a lamp [?] — and this is a proof that it has One

who orders it, a wise and awesome and capable [Maker], as mentioned in *Chovat HaLevavot*. Furthermore: by the nature [?] of the element of air, it should by rights have been placed within [the order of] the four elements, [in] their arrangement — one within the other: the air within [?] this, the fire and the water [?] —

[The text here describes the ordering of the four elements: the earth at the center, the waters surrounding the earth from every side, etc.] — yet [the order is] not so; rather, by His will, willing it [otherwise], it was made so, and by His wisdom and capability the [whole order was arranged] so that man might be created, and that life upon the face of the earth might be renewed [?] over the waters [?] (as brought above in *Ma'amar 80 [5']*, *Perek 4*).

And [we may know Him] from the particulars: for, by the nature [?] of body, the rain that comes from the vapors rising from the earth ought by rights always to have come down, falling in every place and at every time alike — but it is not so. Rather it comes down sometimes on this country and sometimes on another, sometimes on the seas and sometimes on the deserts, on land not sown [cf. *Yirmeyahu 2:2*] — and this is a proof that He is a willing agent, willing whether to satisfy [a land] or not, [bringing rain] to His land [?] (as brought above in *Ma'amar 10 [']*, *Perek 70 [1']*).

And still further: there are particular proofs without number [?]... [and man knew] [?]. As was brought above (*Ma'amar 1*, *Perek [this one] [?]*), and it is [?] —

these [proofs stand] at the rank "the seventh among the intelligibles" [?], as brought above. [?] The accurate [knowledge] [?] — that is, the **Geonim of Israel** and their saints, the arrangers of the Oral Torah [?] for the last generation [?]. We know that they were all [trustworthy] [?], strong [in tradition] and famous, [men] of abstinence and wisdom; and they are aided by the Name [?]. They are our fathers and our forebears, and they all [?] testify and attest to His existence.

This is known from what the wise reasoner [?] understands [?]. Now, all the nations [?] [?] divided into three sects regarding the [knowledge of God's] existence, and they are [?]:

- **Sect א** [the first]: those who worship the Necessary Existent [*meḥuyav ha-metzi'ut*], the Cause of [all] existence [?]. They erred [?], and the dispute among them fell only over the *order of worship* and what conducts [a person] to Him [?] — and [over] the one who brings the religion [the Law] from God to the nation [?].

- **Sect ב** [the second]: those who worship the Necessary Existent [but] in partnership [*shituf*] — [ascribing to Him] a partner [?] in [the order of His] power [?]. [These] worship, at every level, the Necessary Existent [?]: those who worship the stars, those who lead [their worship] to the sun [?], to the moon, to fire, or to water, and the like. [These are] those whom they call [in] India [?] — but indeed [?] [a place-name, possibly "China" (תינא) alongside "India" (הודו), is mentioned here] [?].

But [these] do confess and acknowledge that there is a Necessary Existent. They only say that no eye has [ever] seen Him [?]; because of His great loftiness and His exaltation above all, He is exalted [beyond] every blessing and praise [cf. Nechemiah 9:5]. And therefore [they direct] worship and supplication to an intermediary — and so [each of] them has one [particular] intermediary [?]. Thus [each] one says that *this* [body] is an intermediary, and [invokes] the [astrological] director — as it is said, "what *mazal* [constellation] caused [it]" — and the like.

And they believe, along with this, that their divinity clothes itself [enters] into a great man, [great] in rank or in greatness, [the greatest] in his generation: like a king, or a famous convert [?], or an eminent sage [?]. And therefore they are worshippers of that man — of the king or [the sage] [?] — believing of him that he [the divinity] [?] has gone and dwelt in him, [as] in [?] a star [?] [or] an intermediary [?]. [Whoever] is singled out with him [?] and rules over [?] [the people], him they set up; therefore [they make] [?] an image and a likeness [?] of him [?]; and after his death they engrave [?] [statues of] him. For this reason [these worshippers] set up 42,000 [מ"ב אלפים] divinities — divinities for all the famous men [?] — and [everyone] who wishes [chooses] for himself whichever he wishes to seek, to entreat, to supplicate, and to serve.

By this [we may] understand [?] what Pharaoh said [?] — [namely, of] the Nile, that he created it [?] and bestows upon [his people] from it; he [Pharaoh] is clothed in it [?], and the matter [?] is as we said.

- And there are some [?] who say [a third view]: those who worship [Him], saying that since He is the Necessary in existence, He is the good [?] [bestowed] upon all, and worship of Him is not needed; rather [worship is offered to others?] [?] — so that He will not punish [?] and will not [bring evil?]. According to this, [?] [there is one] who is already [removed] from [direct] existence [?] [and yet] is acknowledged [?] [as] filling the whole earth with His glory. And this too is known by way of receiving the Complete Truth, [at] the fourth [?] thought [?]: "And you shall know this

day, and lay it to your heart, that the LORD He is God in heaven above and upon the earth beneath; there is none else" (Devarim 4:39). And it is further said (Devarim [6:4]): "Hear, O Israel, the LORD our God, the LORD is One" (and that [is] One) [?] — this too is known from prophecy, the great [knowledge] above all [forms of] knowledge, that is, "I am the LORD your God" [?], which we heard from the mouth of the **Almighty** Himself, at the highest possible rank of prophecy, which is face to face — and from God [?] [?] (as brought above, in *Ma'amar 1, Perek [this one] [?]*).

פרק ח' "אחר" [Perek 8 — "After"]

[Display heading, verso, lower portion. A heading of the form פרק ח אחר ("Perek [8], 'After'/'Another'") appears here as well — Transcribed as printed.]

After these matters and the truth [established], [as] mentioned in the previous perek — there arises from [all of] this [the conclusion]: man knows of his own heart [?] the existence of the LORD, [knowledge] which is the *acquired* knowledge, [reached] by the proof and by the tradition — the accurate [tradition] — and from the Complete Truth, and from prophecy, [which] ascends [?] above [all].... [a span of about a line and a half here is genuinely abraded] [?]... and it was not [?] reckoned with [?] the [other] kinds of knowledge [?].

And so it is also greatly astonishing in my eyes regarding the sages — the saints [?], the philosophers among our own people, the disputants [?] — who hold that the existence of the LORD reached us [only] from the proof, which is the *first* [lowest] knowledge; and [that it reached us] from the tradition — the acquired — which is the *third* knowledge in worth; and from the famous [authorities], which is the *fifth* knowledge in worth — and [thus] their loftiness and their importance [?]...

kinds of knowledge, and from prophecy, which is face to face — and here [is] [?] [the summit of] all the [foregoing] kinds of knowledge.

He who relies [solely] upon himself in all this [?] — for him the way of faith is not sufficient; nothing [of these proofs] equals it for him [?]. But it is needful for the Israelite man that he know the existence of the LORD specifically [?] — also from the acquired proof, which is the fourth [?] knowledge in worth — so that his faith may be his without doubt; for then it will be for him a [true] way of faith. Yet as for those people who in their faith rely upon the four kinds of knowledge mentioned and upon prophecy without [the support of] the acquired proof: they are like a company of blind men, where each one of them has placed his hand

upon the shoulder of his fellow, [each] relying on the fact that they have reached [?] the [one] sighted [guide] who is at the head of the company and leads them.

For if this sighted one should be derelict toward them, and not be careful in watching over them, or if one of them should stumble, or if some mishap befall him — every [such] mishap will befall the whole [company]; they will go astray from the way and lose it [?], and it is possible that they will fall into a pit, or into a well, or stumble over something that blocks their path [?]. By contrast, the one who inquires, [relying] together with this on the acquired proof, is like one who relies on his own intellect: he is like the [man] of clear sight, whose eyes have the power to see — so that, [relying] upon the Name in his faith [?], he does not [need to lean] on others [?].

But the one who relies on the kinds of knowledge mentioned and on prophecy *without* the acquired [proof] is in doubt in his faith, and his spirit is not at ease [lit. his spirit is not faithful to him]. This very parable was set forth concerning us by all the wise philosophers of our people, every one [stating] it with a slight change of wording. And this parable was also brought in the *Sefer Chovat HaLevavot* (Sha'ar HaYichud, Perek 3 [?]); they elaborated upon this parable and warned about it, saying: "It is a wonder! [?] I, a poor man [?] who walk in darkness — how can I know how it can be that one who is [only] at the fourth rank of knowledge in worth should be more secure [?] than one who is at the ninth rank in worth — [namely,] the honored and esteemed of all [forms of] knowledge? And how can I say that it [the fourth] is more trustworthy even than the prophecy that is face to face, which rises above all of man's [forms of] knowledge?! Yet that is the measure [the rule], and not otherwise."

So why, then, do I marvel [that] their words [?] should be accepted by every man of good and upright understanding, of clear mind [?]? Therefore I have said, with the help of [Him who] trains my hands for war and my fingers for battle [cf. Tehillim 144:1], to single out this discourse [?] by itself — since the matter touches upon the honor of the prophecy at which our fathers stood [?] on Mount Sinai, and upon the honor of the Complete Truth that revives [?] Moses [?], and upon the honor of the righteous nation that keeps faith [cf. Yeshayahu 26:2], [the LORD] who keeps the covenant from the fathers, [laying it] upon the heart of their children. And I have set apart for it a discourse of its own, and called its name "**Derech Emunah**" [The Way of Faith] — and here it is:

מאמר כ' — דרך אמונה

Ma'amar 20 — *Derech Emunah* (The Way of Faith)

[Major display heading]

להמשל (Perek 1 — "And the Parable")

This matter is far from me, and in my own eyes it is wondrous; and I said, "I will grow wise" — [yet] it was far from me [cf. Kohelet 7:23] — [the task of] grasping the wisdom of the words of the sages and their riddles, [the task of] understanding [their] parable and figure [*melitzah*]: what they meant by that parable [?], and what their intent was in it. Let us say [that] their intent does not fall [outside] one of these two [possibilities] — or [a third]:

Either their intent in it was [directed] at the generation of the speaker [the one who first uttered it] from the outset — *or* their intent in it was [directed] at the people of the generations that come after him, [on] down to every generation and generation, in its faith.

And if we say that their intent in it was [directed] at the generation of the speaker himself — [then we must ask:] who [in that generation] did *not* fall short [?] regarding the matter? And the one who completed [his understanding] [?] — for him [the parable holds?] [?]; his commandment was [?] not [?] from his own mouth [?], nor was the word in his sanctuary [?] [?]; rather it would have to be [?] [reached] by them through prophecy — the most perfect [kind], face to face — and [then] its standing [as] proven would be firmly established. And if they support it [?] [in this way], its standing as proven [?] would [likewise] be established.

But [if we say] that, to their mind, the generation of the speaker did not [reach] the truth — [then] one must say, rather, that he was the "sighted one" who is at the head of the company. And there is reason to be apprehensive lest the [whole] generation go astray from the way of truth — this being a generation, and [those who] expound it [?] — [in which case] what has reached us [is only] what is in our hands [the received tradition]. And it is possible [on that view] that Moses and Sinai [?] never were, and were not [historically] created [?], but were [merely] a parable [?]. But rather [we say]: with our [own] turning [?] to the acquired proof, we [ourselves] know the existence of the LORD, and we do not need [to lean on]

our fathers [?] — and then [?] [the difficulty is resolved] [?]. [The author concludes:] "If [their intent] was at this [?]" — and so [the chapter continues].

ב פרק' — Chapter 2

If you should say that perhaps the intent was for that particular generation alone — that is impossible, for surely the Torah does not give us a wonder or sign in vain. Rather, it bears upon the Torah and the [divine] service, and upon the meaning of the figures and the parables [the sages] composed concerning the existence of God. And there would be no obligation upon all the generations [to grasp] those parables and figures, were it not for some doubt as to the existence of God, Heaven forbid. So too the [philosopher's] proof itself is here, on the very point [?], for the whole Torah and [its service] rest upon it, [and the doubt] cannot be removed except [by it] — for the whole Torah and [its service rest] upon it. And just as the [philosophical] inquiry rests upon it, with no escape from a derivation light as gossamer, exactly so [does the matter stand]: there can be no wonder or proof except upon a single thing, in the simplest manner, with nothing more.

For [the sage] has already written that this is a wonder, and against the whole [chain of reasoning] it is set; and the wonder itself, namely the renewal of the world [creation], demonstrates [?]. And the wonder against all [is itself] a proof upon the matter, that it is possible and not impossible [?], and from this it [follows] that the heavens were continually [?], without ceasing, like another light that has no [end] — only that the heavens [were continually drawn] from a primordial light, perpetually, until [there came to be] light without end, only [that] the Holy One, blessed be He, "created the heavens and the earth" (Bereishis 1) "and the earth was [tohu]" (Shemos [?]) [?]. So too "for in six days [the Lord made]" [is] received and transmitted, for it is a received tradition; for these are received matters, that Adam the first man [transmitted] in his generation, "from generation to generation, our forefathers [made them] known" — until Adam the first man [?]. And Avraham received this from Shem son of Noach, as it is taught in tractate [?]; and Noach received it from [Methuselah], and [Methuselah] from Adam the first man, [and so on?]. And the proof of the matter [?], it being a wonder, attests upon it; indeed, even the renewal of the world [creation] is itself [?], Heaven forbid.

And R. Yehuda [?] knows that we have explained that there is doubt regarding the whole Torah; therefore [we believe] in it through the established tradition, and the [whole] Torah is of benefit to him [?], so long as [the matter] is said in figurative and parabolic language between people, [and they do not] grasp the

plain sense of his words — for [the parable] has no proof which does not [stem] from it, just as we have explained [above] [?]. [So too] regarding the renewal of the world [the matter] is possible in a primordial tongue [?], [drawn] continually from the sun, perpetually, [so as to be] light without end — only [thus]. He "created Elokim the heavens" — the heavens — "and the earth" — and "the heavens and all [their host]" (Bereishis [?]) [?]. So too, "for in six days [the Lord made]" [is] received and transmitted, for it is a matter of received tradition, [made] known to us by our forefathers down to Adam the first man, in his own world [?]; our forefathers Avraham, Yitzchak, and Yaakov [received it], and Noach received this from Methuselah, [and Methuselah] from Adam the first man, who was [born] in the year 230 [?]; and Noach received this from [him] [?].

So too [the people of] Jerusalem received this from Adam the first man, for [there?] was [no?] the first man [?]; and so it is, indeed, according to what is written in [his] Torah "[as] it is written in [my?] Torah" [?]. For it is a received matter, [transmitted] hand to hand to their children — and what doubt could there be in this, [that] doubt is more grievous than the rest? [And] there is doubt in [the Lord's] wonders. [Yet] all of Israel as a whole is [?].

ג פרק — Chapter 3

It is known and made plain in all the land, and famous, that there is no [reason] to attribute falsehood and a knowing, deliberate opinion [?]: that the heart of fathers is upon sons — even if there were no [other?] sin, it is an error in [reasoning] [?]; for it would be at the least a fabricated rumor [?]. And so too with the [philosophical] reasoning and inquiry: after all the causes, [it is established?] that there be no place for any opinion, [be it true] [?], for [one] reflects in his mind that doubt does indeed touch upon [a matter] [?]. And now, see [?], this religion's vesting [in the world]: not one of the [exponents] has escaped [?]. So they [?], and what [?] this matter as a cause; and were it stated — [it would be] only [a matter] of religion. And were [the matter] stated, it would only be [?] to their children, a religion, in order that they should set it down [?]; thereby they came to know that they should make a vessel — for [there is] no [other] sense in [it] — and afterward [render] a new religion [?]; and this is exactly [the case].

ד פרק — Chapter 4

If it is said that perhaps the intent was for that generation alone, [to make known] [?] — that is impossible, for surely [the Torah] does not [give us a wonder] in vain from one [side?] [?]: that they should believe in it the prophet who [?]; "and Elokim spoke," [as it is said] [?]; "and from the Lord" [?]. And were

this stated, [it would be] impossible according to [their] opinion [?] that there was for them some doubt or [contradiction?] [?], and the wonder [comes] to verify [the existence] of Elokim [?]. One man [received it] and passed it on, hand to hand, to their children — the Torah [?] casting [doubt] upon souls, [though] without doubt more than [what] their intellect [grasps], for they are wise [?]. And so too, [behold] how they wrote in his Torah: "for you shall rise up [?] in your midst a prophet" [?] who [?] is not heard, and that prophet [?] shall be put to death — there shall be no [doubt] in [that] prophet [?], "you shall not add to it nor diminish from it" (Devarim 13), so the matter [stands] [?]. And he comes [in?] truth from the Lord — to establish this — so why [?] a righteous judge [?]. And if you [wish to] reckon [?] a wonder to bring proof — as it [is with them?] — only [in the manner] of R. Gershom [?], not regarding [these additions?], for it does no harm; only that no one [diminish] [?] a matter from the figures of speech, [each] according to [his own understanding] [?].

פרק ה — Chapter 5

[Continues the running header: מאמר כ' דרך אמונה]

If it is said that perhaps it was possible according to [their] opinion that the prophets verified truth, and they distanced [themselves] from it — but if there should arise [something], the prophet verifies truth [?]; but if it should arise [?], that the prophet who adds [?] — and if it be said, "[the matter] was [hidden?]" ; then one sets up "[Adam?] [his?]" [?]. So they raised up these [?] — there is doubt regarding it [?], the doubt being more grievous than [?]: it is established that the matter has [no] basis [?]; and these are received matters of which it is said in the chapter [above] [?]: there is [no doubt?] that the matter is possible, [so as] to bear up the body and [its acquisition] [?] — like this, [drawn] continually, [generation] after generation, from time immemorial [?]; and now the souls' acquisition [is] our way, the [object] sought, sealed and [enclosed?], lovely above [all] lovely things [for the righteous] [?], and "may it endure [?]" — "the words of one who [seeks?] [?]" [and so it is].

If it is said that perhaps it was possible — [these are matters?] regarding the acquisition of bodies, and the [exclusion?] of [some?] [?] in this world. And what was there for them, primordial, of religion [?]: that the heart [?]; and [the heart?] devises a vessel [?]; and were they to verify a falsehood, [it would] not [endure?] in this world — for [those] [?] are not received like [?] [?]; and were they to verify [?] like another [?]: that the religious [practices] are figures, and the figures [render] a religion — [and so?]. For [in?] worldly matters, [men who] worship idols and verify falsehood [?], so too there are [worshippers] of fire [?] in the

religion, in the manner of [pagan] worship; for they sacrifice their sons and their daughters and burn them in fire to their gods (Mineh [?] [recte: מוֹלֵךְ = Molech?]) — namely, [the rite of] Molech [?]; and there are those who [worship] the sun, [those who] worship the moon, [those who] [bow down] [?] upon the roof of the house, and they kindle [fire] and burn [incense] to the queen of heaven [Jeremiah's idiom] [?], on the high places [?] [of the field] [?], and a wonder [shall] be there [?] in [reckoning?] [?]; and they make dances and dance about the burning of the house of [the temple?] [?], and the glory [?] — to the glory and splendor of [the worshippers' children?] [?], and they devour their souls and their bodies [?], and their bones are not buried [?]. And so [it is]: there is a country [?] whose inhabitants, who reach in their days [?] — for they do not [hold back?] from a distant matter, from the manner of [eating?] [human] flesh; the eaters of [human] flesh have no [restraint], for they say there is no [forbidden?] flesh from a man's [own] soul [?]. For they believe that there is no [prohibition?] in [eating?] [?] in the world; flesh, indeed [?] — when a man's soul departs at his death [?], they bring [the corpse?] to them, [and] flesh [is cut?] from his limbs, and they say: "this is in your hand to roll [?] [an offering?] in [it?]." For the [carcass?] [?] [they prepare] to tear apart; and [to the people] of the South, living things [?], on high [?], honored above [all] honored things [?] — and there is a country [?] whose inhabitants, [from] the days of [their] forefathers [?], [maintain such] custom [?]; and whoever [does not] [practice] [?]; and this is a manner [established?] among them — a custom and a way of their honor [?]; and whoever does not [conform] [?].

And [there are] men who, at the death of the perfect ones [?], upon the matter of [?] — peace be upon them [?] — in their funeral rites [?]; and just as the people called [in their tongue] קאניבאלי [Italian/Spanish: *Cannibali* — "Cannibals," man-eaters], and [those] called אנתרופולאגוי [Greek: ἀνθρώποφάγοι (*anthrōpophagōi*), "man-eaters / Anthropophagi"] — who even nowadays are accustomed to eat the body of human flesh; their kinsmen [?] eat good things [?] until [the right hand?] [?], and afterward this is [the abomination?] [?]: that the whole community [?] eats from the [flesh of] the firstborn [?] who is [born] to them [?]; [they make] a meal [?] for their kinsmen [?], who bless [the?] sacrifice and eat the flesh of their dead and consume it [?]. And the reason they have made this practice acceptable [is?] [?]: that a man's soul [?], lest [the dead?] not be able to consume the [bodily?] acquisition [?], and they make light of [?] [?] [his?] body [?].

that they fed their own children to them — so that [?] their days might be prolonged. Why, then, did the cannibal-nations [Anthropophagi] hand all this down? Two hundred forty-eight רמ"ח — because the cause behind it [?]...

[they transmitted] it to their children orally, generation after generation, so that they would know from it, and thus disgrace the world. This was pleasing to them [?]. ...the bodies. And already, by the hands of [?]...to repair the souls of their children. And after [diligent] inquiry, searching and probing into all of this, I found no place [?]...this is a cause, since what the intellect and what the published [accounts] contradict. From their own side [?]...it is a false thing for their children — yet from every cause in the world, as is [?]...explained, that their God is the One — blessed be He — to honor our forefathers, a thing (end of the preceding ma'amar). This prevents [?]...the philosophers, and the kabbalists transmit from generation to generation, and they hand down [?]...the knowledge that was given orally to the generation of [?] the Generation [Dor] [?] in the [?]...on the day the community was gathered [?]...this honored [name] of Sinai; and also the nation of Israel did not [?].

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[New display-capital incipit:]

פרק ו' [Perek 6] — And does one say in his heart [?] "Beloved, how could you not know [?]...times and the Epicureans of our generation [?]...and worlds [?] without number [?]...all that is written [?] — and behold, this is not enough for them [?]... because they deny everything and say of everything: 'the world is primordial [קדמון]' [the eternity of the world]; and [they say] there is no [?]...and no end to the world [?] looking upon this world [?]...beneath the sun [?]...more than what is beneath it. And this, too, I know from them [?]...their answers, that as I have argued [?] in the case of [?]...I have argued that the world is eternal [קדמון], in the likeness of God, blessed be He, and continuous [?]...possibly [?]...without sun, as light [is] without [?]...and the world, as is [?]...their custom, of necessity; and there is no honor [?]...to know which is prior. It came into being [?]...through utter chance, from the fine particles [החלקים הדקים — the atoms], and the small bodies [the atoms] [?]...they met one another, and this [?]...it fell, and [?]...and worlds without number from this [?]...and that the [fine] points [the atoms] did not fall [?]...the world that endures, and accordingly [?]...and they joined together by chance, and came into being [?]...number, until they fell [?] and joined [?]...the world's decline [?] forever and ever [?]...And I, too, have argued in my words [?]...the camels [?] until they [?]...explain [?]...primordial [קדמון], without beginning and without [?]...Moses ascending [Mt.] Meros [?] and the LORD did not come down [?]...and politics [Politics] [?] is excessive [?] in the governance [of the state] [?]...in what concerns all wisdom and skill [?].

and not [?] for he investigated [חוקר] [?]. ...the Anthropophagi [the cannibals] [?] who are accustomed to [a strange] custom and folly; and also in wisdom they [?]... not [?] they investigated; and even in wisdom there is something [?]...they are accustomed [?] and a custom of folly [?]...the descent of the LORD upon Mt. Sinai — all that was made [?]...it is impossible to grasp [?] without His full knowledge — that is, He Himself — and by means of [?] instruments [?]...that there were living men [?] in the likenesses of the ancients [?]...this — by means of the things, the bodily and the [?]...called, as of now, (קלוויר) [Calliver / glass-lens device? — uncertain], and by means of קנה השריפה [the "burning tube" — i.e. the telescope] [?]...and also (הטלוויר) [the telescope] [?]...the distant thing that is called (טובוס לאקוטאריוס) [tubus acusticus — the "hearing tube," speaking-trumpet / ear-trumpet], mentioned [in Ma'amar 17, Perek 6]...the burghers [?], as of now, gather up the sounds [קולות] and convey [?] the voice from one place [?]...it is there, the heaven [?] as if the bird of heaven carries it off [?]...and behold, and one sees that [?]...by means of **the instrument [that speaks]** [?]...[an instrument by which] a man speaks [to a place] far off [?]...[so that] one sits [in one place] and [?]...upon the heads of [?] mountains [?]...birds [?] and greens [?]...all of them were [?]...the children of Israel [?]...it is only the disciplines learned in [?]...they were shown [?]...upon those very instruments and their reasonings [?]...to say to you, raise your eyes on high — through all the [?].

and the whole Torah, the commandments and the precepts, and the management of the state — they did not give their attention to wisdom and skill [?]...and the mighty deeds and the wonders [?]...in the places that our forefathers performed [?]...wise [men], and they did all this with instruments. To the eyes of the nation [?]...by means of [?]...vessel [?] of the gunpowder [אבק הגפרית — sulfur powder], and there was [?]...the explosives [?] and the rockets [?]...what [?]...blew, smashed [?], and [?] the people [?]...by means of the instrument of hearing [כלי השמע — the ear-trumpet], that is recalled [?].

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[New display-capital incipit:]

ועתה [And now] — my brothers and friends [?], behold I have made known [?] my thoughts [?]...I will not conceal from you any thing of all [?]...the Anthropophagi [the cannibal-nations] — that one man [holds]: this one's death is the life of another [?]...they erred in what they received from him and held to be true [?]...thus I am speaking with you in this ma'amar, and not [?]...to reply to their claims and to bring them back to the good [?]...living [?]...they did not speak words of Torah, dead [?]; nay, I am only [?]...and I have reproved the cannibals

[Anthropophagi] for [?]. ...in accordance with the law and the precept of our Torah [?]. ...at all. And our Sages, of blessed memory [זכרונם לברכה] (in chapter 2 [בפרק 2] of [Avot]), in their saying "Know what to answer the Epicurus" (Avot 2:14) — the intent is for the Epicurus, the gentile [נכרי]; and they [?] for the sake of Israel [?]. ...[as in] Avodah Zarah, chapter 2 [בפרק 2]. — And these are the words in their [own statement] [?].

[turn aside] from such matters; and there is no one who receives them [?] in repentance forever — and to forbid [?] all of them, as it is said, "Stand by the entrance of her house" (Mishlei 2) [?]. ...and there is none in their reproof to [?] them in the ma'amar [?]. ...with the philosophers [פילוסופין], the children of [?] the future of the ancients [?] and the men of the Holy One, blessed be He — there is no [?]. ...without immersions [טבילות] in water and the ten kedushot [the ten holinesses — i.e. the levels of sanctity], as [?]. ...the world's foundations [יסודי עולם], in the parable of the matter that is recalled at the end of the preceding ma'amar [?]. ...in claims of truths [?] ...to prove that there is no [?] ...and there is nothing received in any truth at all; and [?] ...it [comes into] being by chance, by [mere] luck [?] and [?].

[just as] the chassid [the pious one], the author of *Chovot HaLevavot* [Bachya ibn Pakuda], and others [?]. ... (of the preceding ma'amar) — concerning the righteous [הצדיקים] and concerning the chasidim [?]. ...in the [parable] [?] that there is no place for this parable here [?] and in our forefathers [?]. ...likewise all this, from a parable [?] — there is nothing like it [?] in the parable [?]. ...and behold I am arguing in every ma'amar [?]. ...I have written [?] that those who occupy themselves with the Torah [?] remember [?] their thing [?]. ...the Holy One, blessed be He [?] but a parable, for the sake of [?]. ...our forefathers, from generation to generation, from Hillel to David and onward, up to [?]. ...their errors in their claims of [?] [?] ...what [?] ...and with the philosophers I [?] ...and they do not transmit the Torah, and there is no [?] ...light of ear [?] without a parable [?] — the Torah without [?] occupation from [?]. ...the philosophers [?] ...rather one should learn from the people the knowledge [?] in [?] everything [?] ...as I have argued [?] that this [?] ...it is enough [?] to explain this in the [following] perakim [chapters] [?] ...were it not forbidden to answer them — from the law of the heathen one [?] ...their reasonings [?] for the sake of [?] ...the Israel that is forbidden, for thus [is] the ruling of the Rambam [the ruling of the RaMBaM, of blessed memory] [?] ...it is forbidden to answer them — from the law of the heathen one [דין גוי] [?] ...they performed [?] in the temple [?] in it, the wise one [?] who knows [?] the wholeness [?] ...in every nature [בכל בטבע — "by nature"], without [?] a [super]natural cause [?]. What will they say [?] ...many [?] births of miracles [נסים]

— miracles], and so too [?]. . . walking [?] in his way [?] before [?] all this — that the moon [?] the children of man [?] . . . the [fine] points [the atoms] [?] of nature, that even all things [?] . . . to be in [?] a parable [?]; and not by [?] the abundance of wisdom of the kingdoms [?].

And further: if every [?] strength is by the hand of the strong [?] . . . by nature, [or] not by the LORD in this matter — by chance [במקרה] [?] what answer will they give about [?] . . . after the death of Moses, "Like [?]" — as it is in their hands [?] . . . And also: should the wise [men] of nature have been [?] and by nature [?] . . . for [it is] without [?] wisdom of the heart — [or] could it be [?] possibly light [?] . . . wisdom in the world, and the matter — could it possibly [be that] men were [?] . . . by the hand of the doers of His will. And what will they say of the deed [?] . . . of Bel and of Nebuchadnezzar? — Behold, "He brings forth bread [from the earth?]," this [is] by nature [?] . . . miracle, and good [?]; and they will say "[Behold,] this strong one [?] mighty in might [?] . . . fearful." And he will say "[?] on your way, draw" [a citation], and even of the Sadducees [צדוקי] [?] . . . the wisdom of nature, were it not for [?] Solomon and Nebuchadnezzar — among them, the great [?] . . . to be wary, to be careful [?] — they did not know this before, nor was [?] for them a [?] . . . to compass [?] [Mt.] Hor [?] and to [?] . . . [fine] points [atoms] of nature [?] [?] . . . vessels [instruments], wonders, that prepared them [?] in their reproof [?].

— Is it not that they were perplexed [פּתאום] in the matter [?] . . . and there was no [?] time for them, and chance — at all [?]; as a [?] there was a time [?] . . . vessels [instruments], created [?] as of now, the matter of [?] without law [דת] [?] . . . doers [?] in [?]; and so it is in the deed of Daniel the prophet [?] . . . and likewise all the wise men of the nations [גוים] and all the investigators [המחקרים] — the researchers [?] . . . and all [?].

in the Aramaic [?] [of] Hananiah [חנניה], Mishael [מישאל], and Azariah [עזריה] [?] — [as Nebuchadnezzar said] "Did not [?] [men] [fall bound into the midst of the fire?]" — that they should be Nebuchadnezzar [?] . . . [they were] walking about in the midst of [?] the fire [נורא — Aramaic, "the fire"] [?] . . . the upper God [?] saved them [פקו ואתו — Aramaic: "they came out"] [?] . . . and by means of which [?] instruments [?] . . . that they did not know — they did not know this before, nor was [?] for them [?] . . . to compass [?] [Mt.] Hor [?] and [?] . . . they hesitated [?] in the end [?] — were it not [?] for the upper [?] . . . [as] beasts [?] in the likeness of [?] this — many [?] . . . how the matter is prolonged — enough of it. And just as Daniel [?] [for] all the wise men of the nations and all the investigators [?] . . . and all [?].

and all the philosophers up to the present have been unable to be as Nebuchadnezzar was — who, in his own person, gave praise, exaltation, and

honor to the King of kings, the Holy One, blessed be He, for the works that He showed him, [saying] "how mighty are His signs!" and "how powerful are His wonders!" [Daniel 3:33]. So too with all these matters: the Most High instructs through them, and through them He proves to those who hear that there is one God who governs all the world and its inhabitants, received and acknowledged among all the nations, in every house of philosophy and study among the gentiles. And the chief of the angels, the ministering spirits, warns and exhorts and recalls the Torah of My servant Moses (Malachi 3) [the printed text reads ג מלאכי', "Malachi 3"], imposing upon all Israel statutes and ordinances. [The bracketed source-citation here is in the original: (ג מלאכי').]

And so too the King David, peace be upon him, who is renowned and famed — received and accepted among all the nations, and his songs of praise are sung and arranged in all the houses of philosophy of the gentiles. In their gatherings they take him up and recite him, "and this is My memorial from generation to generation" [Shemos 3:15]. He is the sweet singer who declares God's way throughout the earth, and "He was a refuge and a stronghold" [cf. Nahum 1:7], a "keeper of the Torah of Moses" [cf. Malachi 3:22], "so that they would write it as it is written in the Torah." And so too all these wonders and miracles [Malachi 3 — the citation (ג מלאכי') appears again in the original]: that the wise men of the nations in their times wrote them down [?] in all languages, and the nations praise them — for they are written, recorded, and arranged in all the books of all the nations. And the things that are remembered and done are wondrous above [those of] every people and tongue, for even in our day they acknowledge them, the wise men of the gentiles in their books of histories and in their chronicles, the matter that came to pass after the Destruction. They are recounted in their tales, sealed and recorded — for they do not doubt these histories at all. And the writers of the gentiles, in their books of histories and chronicles, even those who deny [?] them — they cannot deny the histories that took place in days of old. And this is the case as well [in the matter of] Moses' words, and his wonders, and his greatest miracles, which were done by him; so too the signs and great wonders that they performed [in Israel].

And there is no [scholar] among all the wise men of the nations who has not, in the course of time, drawn from them and transmitted what they received and inherited from the books that recount the deeds, since these were the things first acknowledged among them in all their words; and they too cannot dispute the books that recount events that happened in days of old. And yet still my heart sees clearly [a difficulty]: how to restore [the testimony of] our fathers, [namely] from which generation, in the generations [?]...

I showed you in the way of wisdom in the foregoing chapters — for this is what Moses, the man of God, taught the [whole] generation — that no one of them was in error in what they received and bequeathed to their children, and there remained no doubt [?]; for the Torah of Moses is truth, and his teaching is truth. And despite all this, "[I would] not answer 'the light of my right hand,'" nor would I reckon the darkness [?]....

For all of these — the righteous ones, the prophets who testify [to it] continually, and who prove to those who pass [it down] from the mouth of the Most High, and [the deeds] of those who put it to death [?] — and so too all these signs and wonders [Malachi 3]; how then could all this be forgotten? But it is, in truth, "remembered and not forgotten," for it [stands] written in the Torah of Moses, so that the wonders and the great marvels should be His [?]: are these not written upon a book? [cf. Yeshayahu, Iyov] — these [things] are inscribed in their language, and as it is written, "[from] one [end] to another," and they sealed it [?]. They [were transmitted] from the wise men, the [recorders] of the chronicles after the Destruction, in the books of histories that came before.

And [thus] it is well: how then is there a place where there is no doubt — a place [?] without an issue from the questions of the questioners on these matters? For [even] today these are acknowledged. And my heart has seen much that there is no place to bring forth a doubt, where there is no occasion [?] for it [?], from generation to generation in the times, where there is no occasion at all for any reason of doubt from the foregoing chapters.

And from the chapter [?] — perhaps your heart should know — [that] there is no place from which to bring [a doubt], [as] the first generation that erred in the foundational principles...

**** ספר הברית, חלק א, כתב יושר — קנז ****

according to what happened from him [?], up to [the point] where everything is settled — not at all; and [it is] like this all these matters: more than the intellect of the gentiles, and the wisdom of even the wisest of men, for "there is no heart of man" [?]; and the words are inscribed, [yet] not the heart of man [cf. Yirmeyahu 17] — "and a holy people."

[Section opening, end of Perek 6:] Listen and understand.

ז' פרק [Perek 7]

כל — All that the Torah instructs concerning matters that lie within our power to understand: it is possible that they should be [thus]. There are matters that the gentile [scholar] understands by way of his intellect; there are matters concerning knowledge, and matters concerning future events; there are matters concerning the constellations [?], and matters concerning the statutes — and it is not possible to mention them all, on account of their length and detail. For the most part He records [only] little, in proportion to how much there is [to say], for in each single one of them there are matters mentioned...

and [a person] need not stand upon them [?], [for] these are the ordinances [that] the intellect [grasps] through reckoning, since every thief who has committed [a wrong] — the law of judgment is "an eye for an eye" [?] in punishment, for if [the case were not so] he would be condemned and punished concerning the offense. For if "blood [for blood]"... and they too damaged a single person who...to be studied concerning the matter of [?][that] his hand attained to remedy [?][or that judgment of [the day, since every]...in general his hand [extends] to the [division] in [the matter of] the divine elements of the [kingdoms / heavens]...

But in deceptive scales [?]. So too, a miracle [done] against the theft of his world — there is, among all the gentile [scholars], one who cannot [grasp] by the true measure that is fitting for every detail in it; and [the matter of] one who follows after a light reproach unto death [?] — or [in matters where] judges do not despise him; nor does he stand upon any matter — what is the thing that will be? In its generality, [it falls] upon the details of [the offense]...

For every matter of transgression, and in their judgment a wicked man shall go forth [condemned]. And so the law applies to all [?]; he is liable [for] the [whole] reckoning — that there be no doubt [?] until [the end]; and just as a thief is "doubled," so let his recompense be doubled, "[that] which he stole" [Shemos 22] — and this is "[double] for double" [Shemos 22 — the citation (ב' מלכים א') / a reference appears here]. And just as a thief is liable, so let his [punishment] be doubled, for the law concerning them [?]: those who have committed a wrong, [a fitting] judgment and a place [of justice], the law concerning them; and "an eye [for an eye]"...and they too damaged a person, "his soul for [his soul]"...and the King of kings [?].to all of them. Therefore the [council of judges] did not [decide], in the strength of one [argument]...

in their service, by means of the freedoms [?] in remembering — for so it is, more than [?]: "and you shall rejoice" [?] you shall draw near [?] to God in days of [your

festivals], in every [matter]; and "there is no fault" [?] in [it] — to be in the worship of the Most High in joy on the Shabbosos and the appointed times, [the soul] being [?] with proper [intention]. For this is the supreme good of all, and the [drawing near]: that it should be [?]...for [it is impossible] for them to attain [?], being [that] they are [matters of] philosophical [reasoning] that have no portion in the intellect [?]. And there are some among them that contradict [?] the intellect, and they are [merely] philosophical [speculations]; and there are matters [?] that [are] removed and constructed [?]...

[but] in matters of philosophical reasoning [?] in which the intellect proceeds: in [the realm] of theft of money [?]. Therefore [it is] of this kind: the way of this [generation] is to judge with one judgment, [a single] general rule, and to establish [?] a judgment with them [?]: for the [intellect] is obligated by every general [rule] in every matter; and as to "the limit [?] of every soul" — and a punishment, and the measure that is fitting for every [case], just as [it is] befitting [for] every soul [?]; and a measure of [punishment]: for it is the [proper] measure for every matter...

And in [his] explanations [?] according to the matters, and the ideas [that are] revealed [?], and the hidden [?]... for it is impossible [to grasp] every detail of it; and as a general rule [it falls] upon the details of the offense [?].

And our holy Torah is divided between [different] kinds of instruction [?], and there is none whose approach [?] is closer to the [truth] — those who [follow it ?] in the appointed times with proper intention; and the limitation [?], and this measure [?]...

[For] it is not for [philosophical] reasoning [that the Torah was given], but rather [that one stand] in awe of God; for there is no [scholar] among all the gentiles who attains to them at all, and there is no way [?] for the intellect [to grasp] them; and they are [matters of] philosophical reasoning, [as] when a sick man hears from a fellow [physician ?]: the [matter] of the physician [?]; they stood in [proof ?] by the experience of what their fathers [transmitted ?], in [their] cleaving to the divine matter — and this is the descent of the fire from heaven...

[the descent of the fire from heaven] before the eyes of all Israel upon the altar [?]; and the prophecy [?] in the sacrifices, and they did [?]; nor at all is it possible to draw near to God — for in them there are matters [?]; and the intellect [grasps] the holinesses [?] and the prayers, [according] to the divine Torah, [transmitted] to your fathers, [the assembled] congregation in [your] eating and drinking; for it is impossible to receive [?] except as one [community] received it. And the

statutes are the Torah[s] that the Children of Israel inherited [?] from the Reckoner of the chronicles, gentiles and idolaters [?] concerning the philosophical [speculations]; and [yet] they have within them a content [?] in the matter — and indeed there was for them a difficulty [?] in the matter: that they did not know what it was [?], and how the glory of God came down "in [its] understanding [?]," and the seeing of the appointed times [?]; and the visions [?]: that there is no [knowledge] received [?] — [the man] who does not know what he sees [?], by which means [?] the sick man [?] hears from a fellow [physician]; the [matter] of the physician [?], up to [the point] where one is [healed]...to the matter of the divine cleaving [?]; and this is the descent of the fire from heaven [Vayikra 9 / cf. Melachim] before the eyes of all Israel, upon the altar and the offerings; and "He performed [the sacrificial service]" [?] — for it is not possible to bring [an offering] near to God [in any other way ?], for in them are matters [?]. And the intellect [grasps] the holinesses and the prophecies [?], the [Torah] of the divine elements; for they are not [grasped ?] except by the philosophical [reasoning] — to your fathers, [the assembled] congregation; for [it is impossible ?] except that the [community ?] received it; the received tradition of the Reckoner [?] of the chronicles, gentiles and idolaters [?]...

And He said, "What does the Lord [require of you]?" [cf. Devarim 10:12, Michah 6:8] — "but to do justice and judgment" [?]; the Torah of the divine elements [?] is the received tradition, dividing the law between you [?] — as it is written, "[that you may] complete the Torah of the divine elements" [?]; how then could it be strengthened? [It can be strengthened] only [by] one whom [?] the [matter] strengthens; but [as for] one who removes [?] the law in the [proper] time and [in the right] way — these came [as] forerunners [?], preceding one another in [the matter of] established time [?]; in [the company ?]: for the Torah filled [?] many things, and many servants [?], in the days of [Israel ?] and the descent of fire from heaven, and the world [?] was [astonished ?] upon the altar, and many of the prophets [?] — for this is between us and Him, "for there is no [god] besides the Most High" [?] — and this is well explained.

And so that this should not be eaten [?] in vain — that an elevation [?] of [?] heat [?], and it was made public to [?]; and as the Reckoner [?] who [stretched out ?] his hand against [?] the wilderness, [stretching] out his arm to [strike ?] him [?]; and the [things] heard [?] — for [it is] not by the word of God [?] — a matter, and his word concerning [?] the [tongue ?]; and the more it is well explained, [the more] from the future [?] those that came in his name in the land [?], "that He is in your midst" [Devarim 31] — and so too "the land [shall be] forsaken of them" [?]. And so it came to pass [Vayikra 26] in the matter [?] of "your enemies" — and

so it happened [?] to the matter [of those] who in [the] years [in which] their tribes dwelt, that they were [exiled ?] among the nations; and they did not observe the Sabbatical years [?]; "[they sowed but ?] did not reap, as it is written [?]" (Divrei HaYamim II 36) — that they were [in the years] in which their tribes dwelt [?], who were [exiled] in the exile among all the tribes [?]; they sowed [but] did not reap, as it is written [Divrei HaYamim II 36].

[For the matter, just as it is, so does the deed remain ?]. And so too "He removed [?] the land" [?] in the years of [?], "all the days of [its] desolation" [?] — for they neither sowed nor reaped; rather they were destroyed and uprooted [?], [and] He revealed the land [?] in [the matter] of its Shabbosos, to fulfill the [number] of [seventy ?] years; and this did not fall away [?] from it at all; and this concerns the other divine portions of which I have spoken [?].

And [there is] yet a great matter and a wonder [?] in [the verses ?]: that [in] every matter of which it speaks, however many [different] commentators there be, they are equal [?] [in] the way it would be [?] [interpreted ?]; for it is possible that [in] this [matter] one may despise the Torah [?] — that [it is] in the world; for it is impossible for [the divine] Name [?] [to permit] this [?]: a kind of Torah, in their own [understanding ?]. So too [in] that [matter] which He showed in [the works of] the wilderness [?] in truth [?]; and at appointed times He brought [it ?] upon us [?] — those who stood upon them at Mount Sinai, [and so] up to this [present] generation; for there has not ceased [?] from Israel in every generation those who testify, who recall the matter [?], and who warn [?] concerning the Torah; and Moses warned [?] concerning his words; and after him the elders and the judges [?] in every generation, [transmitting it] to one another — up to Malachi; and not one [?] [of them] but [?]....

[Bottom of p. 318 — final lines, partly legible:] in their own [understanding ?]; so too in [the matter of] this doubt [?] from that [Name ?], that is to say — [the matter] reaches us from everything, generation after generation, the first generation in [their] received traditions, [and] generation after generation testify [?] from these...for [the line of] Israel was never widowed [?] in any generation; generation after generation testify [?]....[recording matters] concerning the Torah of Moses; and after the death of Moses [there were] [Joshua ?]...and after that, "those who [stood / began ?]" — the prophets, and the prophets [?] who had been [astonished ?] until they came [?], [the people] dwelt [?]....[from] the [Gileadite ?].

Sefer HaBris HaShalem — Part I, Ma'amar 20 ("Derech Emunah" / The Way of Faith)

[as] the spheres [galgalim], it is said, "to these and to those." It is known to this day, and so they were received, and all of them stand firm even today — and all this is to make known that the Torah of Moses, the servant of God, was given. From the day the Last of the Prophets [Malachi] spoke (Malachi 3:22), the Great Assembly (Knesset HaGedolah), and after them all Israel, [held fast to] the statutes and the ordinances (Malachi 3:24). The disciples and the disciples of their disciples received [the tradition] one from another by reliable transmission; so too the masters of the *Hagahot* (glosses) and the masters of the commentaries, who occupy themselves with the explanation of the words; the masters of the codes — and among them Rabbi Yitzchak the Codifier (the *Ba'al HaTurim*) — and likewise concerning the mitzvos, the Torah service, the laws, and the statutes that our God commanded us. And there is no orphaned generation [dor yatom]: there are always authors and compilers, the authors of works that shine forth like the rising sun — books and more books, all of them teaching the Torah of Moses and all of its words and matters.

And from then until today, in every generation, there have been Sages of Israel, and all of them admonished [the people] and aroused them to the Torah of Moses. From the day the matter [began], the truth is taught from generation to generation, and Israel — every man according to his grasp — [holds to] this as its plain sense. There is no generation without faithful [transmitters], reliable men, who are renewed and re-engraved [in print] from the early generations, [received] from the early generations who preceded them. This is hinted at, as I have noted, in (Parshas Tazria), and in *Sefer Chassidim* (Siman 530 / תק"ל): a person is obligated to receive the truth from whoever speaks it, even from a small one, and all the more so from the great ones. To accept the truth — through it, and the report [hashemu'ah] and reasonings [be-ta'amim] — that is the foundation. And so it was a seat [for the tradition], so that the men who are whole [in their understanding] do not stumble in what was received nor transgress in what was transmitted. By the merit of this matter, [it stands] before the Lord.

ח' פרק 8 (Perek 8) — "ואלו" ("And these...")

Concerning this there was a demonstration of the darkness [mofet ha-choshech], and its intent was directed toward the darkness which is above the arrangement [ha-ma'arechet], as we mentioned (as is said in Perek 6): "I have regretted it

[nichamti], and I have been [the one who says], 'I too'" — whether thus or thus. If only those men who are whole [in understanding] [were the case]! There is no place for darkness, but only existence; and these are the bonds [keshurim] of the teachers — and they were not directed toward [it] but only [toward] the knowledge of the Holy One, blessed be He, according to its kind.

And the truth is that this demonstration of the conclusion [mofet ha-nikneh] — that this is the knowledge of the Holy One, blessed be He, relative to the Lord — [is] like the demonstration of the conclusion that is acquired [ha-nikneh] above the arrangement, as is mentioned. The conclusion which the parable [ha-mashal] resembles in truth, the matter [ha-nimshal] resembles it [too] in truth, and all the more so [?]; [it is] a demonstration of the conclusion [grasped] altogether without eyes [mamash bli einayim, i.e. without sense-perception], a thing in which they will not fail [she-lo yashu] [?]. And the parable we have mentioned — at [the moment of] the demonstration of the conclusion [be-mofet ha-nikneh] — its own parable [is] precisely directed, by exactitude and completeness [be-dikduk u-ve-tamim], toward reaching the named parable [ha-mashal ha-nikra bo]; thus this was a true parable [mashal emet] [?].

By contrast, that which the report [hashemu'ah] and the religion [HaDas], in every generation, were [mere] blindness — Heaven forbid! Rather, [the early teachers] are only relied upon for what was not [a stumbling]: they did not stumble in what they received, nor did they transgress in what was transmitted. By the merit of this, [I treated it] in the previous chapters.

And now [ve-atah], "let my father Yitzchak arise, the firstborn of the bechinah [examination/discernment]" [?] ...; and if you do thus, you will judge [it] with exactitude [be-dikduk] [?] — therefore this was a true parable [mashal emet], not like a [false] parable [lo ke-mashal] ... they will be equal to it [yishvu vah] [?]. [The remaining clauses of this passage are worn and only partly legible; the keywords recovered — *yitzchak*, *bechinah*, *be-dikduk*, *mashal emet*, *lo ke-mashal*, *yishvu vah* — are committed, but the connecting syntax is not read with confidence and is left unsmoothed.]

— a Torah for us was not given thus, by way of this whole hint — its holy letters, which our forefathers stood firm in, [held] either by reasonings or by [received] traditions; and there was a [firm] seat, and the report of these matters [stood]. So too in the matter of the European portion [chelek Eropah]. And until now, what has been? In the early generations, [men of] this wisdom [chochmah zo] erred and taught it; how, then, could this thinking have been among the Children of Israel? They reckoned to occupy themselves with it, [and as a result] a falling-

away [pelitah] arose, born of this [in their attempt] to grasp it. By contrast, the philosophers say [these things] are a source [of truth] — Heaven forbid! This is the falsehood; the men of Israel [hold] otherwise. The honor [is] no honor, [as Scripture says,] "honor" — but [the truth lies] in occupying oneself with this. So too in the matter of Torah, [the Lord] gave to us a true Torah, as it is written, and "a Torah there in Israel, which He commanded our fathers, to make them known to their children" (printed citation: **Tehillim 75 / ה"ע**) [recte content: Tehillim 78:5–6; the printed numeral (75) ה"ע does not match the verse, a likely compositor error — transcribed as printed].

And behold —

And behold [*Vehinne*h], I have seen what [some of] the Jews, and a few men among them, say. But [the truth] is to the Children of Israel; and now they have learned [the wisdom of the nations] and arrange it. After [the time when] "flour was scarce, falsehood [was lacking]" [קמא חס שקר], the men of old were the Children of the East [b'nei kedem]. After this, the wise men [of the nations] invented it, and there was a great study-hall [beit midrash gadol] there, [where] the philosopher (זאלאן) [Solon — or possibly Thales / Zaleucus [?]] learned [philosophy]. And after that philosophy passed [nitpashet] to the wise men of Greece [chachmei Yavan]: (מוקדון) [Macedon — Greek: Μακεδονία (Makedonia)], and the philosopher (פלאטאן) [Plato]; and at the study-hall [in] (אטהען) [Athens — Greek: Αθήναι (Athēnai)], for there was the wise man (סוקראטן) [Socrates] and the philosopher. (פלאטאן) [Plato] learned; (אריסטוטילום) [Aristotle — Greek: Ἀριστοτέλης (Aristotelēs)] studied there twenty years [ben (20) כ' shanah]. He established a study-hall in (אטהען) [Athens], and learned. And there was a study-hall there; afterward, the philosopher (טהאלם) [Thales [?]] [arose] [there]; and there was a study-hall, [where] (דיאגנום) [garbled name — possibly Diogenes [?]] was the [headmaster] [?].

After that, with the abolition of their kingdom and their dominion, philosophy ceased [among them] and came to the Arabs [la-aravim], and from there to Edom, in the European part [chelek Eropā]. Men from the Children of Israel — individual ones, in [those] generations — [also] knew of this wisdom and learned it; how, then, could this thinking have been among the Children of Israel? They set their hands to occupy themselves with it, [and from this] a falling-away arose, [in their attempt] to grasp this. The Jews say [these matters] are a source [of truth] — Heaven forbid! This is the falsehood; for [the men] of Israel [hold] otherwise.

[All this they did] for honor and glory: they sent men [abroad] to occupy themselves [with it]. As for honor [yichud], its honor is [worth] no more [than this]. But this honor — being honored — is a thing in which there is no [real] worth, for honor [in itself] is no honor at all [kavod klal salu]; nor in occupying oneself with this, for as Rabbi [Eliezer] stood [in instruction] (Berachos, daf כ"ח 28 / ב"ע) — so too, a Torah for us was not given by way of this whole hint. Its holy letters, in which there is no understanding [tevunah] — its early masters [held them] either by reasonings or by [received] traditions; and there was a [firm] seat. The seat was firm because of the report of [these] matters, [received] from the *Ma'amar HaKodesh* — a matter in this [vein].

And behold, the wisdom of the philosophers [chochmat ha-filosofim]: their darkness was placed [there] facing them [as a snare], as the Sages, of blessed memory, said [in some places] (note: see Tosafos גרש"י ז"ל). The rest of the nations [too] acknowledge it; and there is no wisdom in [it]. The early masters [held] the [tradition], and they hinted that this is the way [of error]; this is the way of the conclusion [in argument] (Berachos, daf ע"ב [?], [מ"ט], [where it] expounds the wisdom [of falsehood]. The rest of the nations acknowledge it — but [the truth] is that this thinking, which they wrote [holding] that there is intention in it, is in truth [the way of] those who learn the wisdom of [falsehood]. As is taught in the reply of the Rambam [Maimonides], of blessed memory (Siman 7 / ז') [Teshuvot HaRambam], regarding occupying oneself with [it] (Berachos, daf 28 / ב"ע) [בכ"ח ע"ב] [recurring citation] — "[he removed] their property" — (the foreign tongue [la'az [?]] is "called *la'azik*" [?]); and this is the way of [reasoning] of the wise man, of blessed memory (tractate Yoma) [Yoma].

Great speculation was in his heart, [though] not [accepted at first]; but afterward [a wise man] explained the Torah and converted [hitgayer], and God brought it about [she-hitzrich] [?]. He recognized that the true wisdom is the wisdom of the Torah, and Abraham fulfilled [it].

Again [shuv], they did not set their hearts to the ways of human reasoning and human wisdom [chochmat adam]. And indeed, even Abraham — of whom they said [he learned the wisdom of the nations] — did not learn this except in the city [b'ir]; and God enjoined Abraham concerning the whole Torah and revealed it to him, and Abraham fulfilled the whole Torah, even [the rabbinic ordinance of] *eruvei [tavshilin]*. Could it then truly be possible [that he learned it from the nations]?!

And [as for] the concubines [pilagshim] of Abraham, whom he sent away from Isaac his son (cf. Bereishis 25:6) — it is possible that this very [act] was [part] of

the gift and the portion that he gave [them]. Whether this way or that, theirs was their allotted portion; that portion was [given them]. And he grew wise from his own intellect [mi-sichlo] before he converted, or according to what he had studied [bilmod].

this from the sages of the nations in their generations, the holy ones who [?] of old. Neither Isaac his son nor Jacob inherited this portion in life, nor did Moses bequeath it to Israel. And here is the truth, without doubt: in the earliest generations there were individuals in the House of Israel, and there are people in this matter [?]. So too the soul's faculties of wisdom; so too King Solomon, and many others who set their eyes against the wisdom of the Torah, with hearts bent upon mounting up many nights upon their couches — for the Holy One, blessed be He, told His words to Jacob, and the Torah to Israel; not so the other nations, who never received the Torah. They were never given philosophical reasonings, and so these sages — wise in their own conceit — sought all the days of their lives.

Such matters as these are mere chatter, having no real meaning: the philosophical speculations that occupied them, in which there is no profit. Distant indeed [?] are the demonstrations and the witnesses of the intellect concerning the truth; and further, from the saying of one sage — [another sage] could not [refute it]; and the philosopher could not. For all that, those who busy themselves over hidden things, and grasp them only from the intellect, are unable to grasp them; one wise man contends with the saying of another, and the philosopher cannot prevail. As is already well known, for all the wisdom they acquired, [it availed them nothing].

[The closing lines at the foot of p. 322 run on into Perek 9 below; a few interior words are degraded.]

ט' פרק — Perek 9 ("ואשא עיני וארא")

"And I lifted up my eyes and saw" — the parable here is bound up with what was recalled above, from the intellect, from Scripture, and from the received tradition (Kabbalah).

The image of the supernal King [?] — and that which we received from the holy ones: the matter is settled by what was wise in it [?]. For nothing was [?] (cf. *Avot* 2) [?] His deeds, and they served Him (cf. *Divrei HaYamim*) [?] God (cf. *Devarim*) — the word of the Holy One, blessed be He, and Israel as their God [?], "neither hand nor foot" [?] (cf. *Yeshayahu* [?]) — and he said, "for they knew My name" (cf.

Tehillim [?]) — and he said, "knowledge of the Torah and its observances and its reasons" (cf. *Yirmeyahu* 9) — and he said, "Torah, and you kept them, and the reasons" (cf. *Devarim* 4). Now it is impossible [?] that there were given to us the metaphysical [matters] and the intellectual witnesses; and yet, by the saying of one wise man, no one is able to grasp it — except the philosopher [?] — for all the wisdom they acquired (cf. *Hilchot* [?] 2:3).

And in the preface of the book *Zecher* [?], a matter has its place in law: between man and man, between case and case, "by the word that they tell you" (cf. *Devarim* 17). He did not say "as one in doubt" regarding the roots of the faith — and trust in Him, and confidence in Him, and [?] what reaches a man by way of the intellect; and the portions [that come] by way of received tradition (Kabbalah) — thus far. And in my view, this does not obligate [?], as we explained above, "more than the Holy One, blessed be He, gives understanding" (cf. [?]) — "for all paths [?]."

[The remainder of the foot of p. 322 carries the closing of Perek 9 into the incipit of Perek 10; a few readings here are degraded.]

י' פרק י — Perek 10 ("מן")

In the intellect, the glory of God [?]. I have already made this known to you in the preceding chapters of this essay: there is in it that which the *Moreh* [the *Guide*] set aside. Better still, your face was turned to understanding [?], to grasp; the gates of reasoning that stand by way of innovation; and the lacking faculties [?] in the partnership; conducting [?] by want of [?] (cf. *Perek* 8 of this essay).

The matter of the physician recalled in the preceding chapter: after the just reasoning, there is no parable like it in truth, and the thing compared (*nimshal*) is heard from it. The parable stands against the *nimshal*, this against that, and from it one hears [the meaning]. And the received tradition (Kabbalah) regarding these matters is whole. So too in wisdom, were it not for the body — and in our intellect, in the deed of our forefathers, the parable [serves] to grow [our understanding]. And so it is fitting [?] that between the son [?] [?] and [?].

[The argument here develops the parable of the physician and his son: that just as the bodily art of medicine is acquired by reasoning and by received teaching together, so too is true wisdom.]

In truth there was a parable, and a model, in order to grasp the *nimshal*: a man learned and expert in the art of medicine to its very depths, expert and faithful in it; and he had an only son, whom he taught and instructed, and whose soul

longed to study [the art]. "And he rose and went" (*vayakam vayelech*) — by every road he could, to reach foreign peoples and the land of Egypt, to draw near to his father [and learn] the wisdom of medicine. His father, in his love for him, wrote out for him [his] cures and healed him in the most fitting way; and the son [?] understood in the depths of his intellect, and investigated his father's healing by [its very] nature, with the knowledge received by way of tradition. By the mouth [of tradition] [came] his way and his knowledge, [set] above all his own ways and the ways of his father.

Yet were he to depart from the [received] art of medicine and ruin it, [breaking away] from his father's craft — and from the abundance of cures, the bitter, the sour [?], and the [?] — a man can ruin himself [?] with cures of [no value]. And there reached him from it [only] healing [?]; and the kingdom of Israel [?] (the good) [?]. And what is heard from the *nimshal* (the thing-compared) above: in truth, against [merely human] reasonings there has reached us — in this matter — the received tradition. And by the just reasoning there is no parable for it; in truth, the *nimshal* explains [?] — what is heard from it [comes] to us; the parable stands against [the *nimshal*] [?] of the matter.

He drew a comparison for us, in [the matter] recalled concerning the physician. So too in this matter — there is a matter [where] the just reasoning offers no parable for it; in truth, the *nimshal* [?] reasoning [?]. He [?] the master of the parable, "the matter itself" [?]. [?] in the parable; for in the *nimshal* there is something hidden, comparable to the *nimshal* [?]. He recalled the matter [?] "and I would be counted with those who go down to the pit" (cf. *Tehillim* 28) [?]. And if not [?]. Now I draw a parable, and I have compared [it] to those who go down [to the pit]. And so I [unfold] all the parts of the parable, and from every detail of his words, from the parable [?]. Master against master [?], that there are in it [?]; another [?]; and against the parable, in the principle [?], that there is something in it [?]. And there is no [?] in it; the parable is the essence [?]. And the *nimshal* — the parable [?] his [?] is veiled (*tzugah*) in the physician [?] in [the matter of] depth [?].

פרק י"א — Perek 11 ("אמנם")

What R' Elazar saw fit to prove, from the received tradition (Kabbalah), in this essay (cf. R' Elazar, *Avot* ch. 2): "Be diligent to study Torah, and know what to answer [an Epicurean]" — for it is written that every man of Israel is obligated to study the ways [of the Torah], a sign [?]. The proof: in order to give understanding, in order that the knowledge of the Holy One, blessed be He, be clear. I say, "Behold my eyes" [?] in his view in it — let him not say [merely], "Be

diligent to study." But they said, "Be diligent to study Torah, and know what to answer." When an Israelite says to you, "Choose for yourself what to study," [answer] those who press hard upon you — as is explained by the Rambam [Maimonides] (cf. *Hilchot Akum* [Laws of Idolaters], ch. 2).

"Do not go astray after your own heart" (cf. *Bamidbar* 15) — they [the sages] said: each one of them draws after his own opinion in investigation; in truth, [their] extremes cancel out; so too in prophecy and in [?], in truth. And on this matter the Torah gives warning, for it is said: Israel must not set heretical, strange thoughts in the heart, and they are forbidden — thus far — "in their tongue, in pollution." And as one draws near to these matters in this essay, as it is written, and as we explained. And after this, to Israel: there may be for you wisdom in the principles, by way of the philosopher. For all that, were [it directed] to the truth — in truth the *shalem* (the perfect one) has in it all that is evil and lacking in the principles [?].

Sometimes the people [encounter] a strange matter, [a question of] faith [?], and one would be unable to answer; so too by way of the proof of the just. By his teaching, and upon his words, "and now you are obligated to answer" — choose the good answer (according to the ruling of the Rambam, may his memory be a blessing — cf. *Hilchot Akum* [?]). And what is heard from the essays, that is to say: know what to answer the Epicurean (*Apikoros*) — that is to say, the matters of the believers do not [?] — to answer the Epicurean; as they said, "Do not learn the Talmud [merely] in order to do [?]." For if not, this matter is in the world's [?]; for if not, this matter — behold, he is in the world of [?] — that is to say, know what to answer for yourself. The lack [?]: Israel did not say so, but rather in the truth of teaching — Moses' teaching alone, [over] against the way of the Epicurean. Only those who saw it argue against it (cf. the ruling of the Rambam, may his memory be a blessing). And what is heard from the essays, that is to say: "This knowledge — this is the Lord's [?] — guard it in your hand as a keeping, to give over to your sons in it; and to yourself" [?].

And likewise: only — you have learned, to understand and to instruct in due time. And in the world of the Epicurean, and a new matter, a hard one, in a way of bringing it to them — [?] to answer the Epicurean. The truth that teaches the ways — the matter is contradicted [?] — by the way of the worshippers of stars and constellations; and if [it be] in the way of Israel, upon the binding of [?] the Torah, and his deed [?]; behold, these matters bring [?] against [?].

Only an individual — for there is no individual like a Jew, and therefore [?] the way of Israel [?] the ways of the philosopher. But all this — there were never

philosophers contending over what they acquired — but rather what is enough [?]; no help to them and no profit, their toil being only a toil of [?], and their seeing in it is futile.

A wonder [?]: what did one philosopher reason out to be of help? But rather garments [?], idolaters — those who [?] from [?]. I did not see how it would help them, and there is no further help; only the philosopher, who comes [?]. [?] but rather the philosopher, who comes [to] those upon whom this or that fell. And behold, to Israel [came] the matters of received tradition from the prophets. Only the individual — for there is no [such] individual among the Jews; and therefore there is no way for them — were it possible to worship [?] in wisdom. And if so, then [?] this essay says "enough" — turn their opinions, and their plowings and toilings will be in vain.

פרק י"ב — Perek 12 ("אולם")

[Heading at foot of p. 324:] "However" — what is fitting to prove, from the difficulty of reasoning, from the verses [?] above (cf. *Perek* [?] of this essay). For me there is much [?] except [?]. [?] understanding [?] the metaphysical [?] from itself and its actuality — and this [?]. [?] every detail, every verse and every matter, by examination [?] before himself. And now, behold, that in [your] reasonings [?] not [?]...

[Text continues on the following opening.]

they did not intend [this verse] for it, but rather it is established from the verses, for they understood from it [?] the opposite of their view. Now they refuted [the matter] and concealed it, and in opposition to the philosophers in their tongue [?].

And I said: I will record [and recall] this as a sanctification, by way of [explaining] each and every individual verse and pasuk. And [the verse states]: "Know the God of your father and serve Him" (Divrei HaYamim I 28:9) — [the proof here is] from the marvel of the female [?]. For from David's saying to Shlomo his son, "And you, Shlomo my son, know the God of your father" — that knowing is one thing and serving Him is another — it is evident that this knowledge is a derived [conclusion]: that it follows necessarily that one come to know "the God of the heavens and the earth," that is, the God of your father.

[The argument is:] from the giving over of love by the father to his children, every son draws [the lesson] of what is desirable. So too, since all chariots are composite, and every composite thing is more numerous in its parts than [its simple constituents], there is more here [?]; and in time they too are renewed.

Therefore they are new — each one being prior, as is known to those who know the ways of the proof. And every matter to which the intellect [habituates] itself becomes second nature to it.

"There is the House of your father" [?] — to the intellect there is a place for all reckoning, and until [now]. The service of your father [?] — let not your heart desire it, and you shall not hearken to it [?], for [it concerns] only the proof of speculation. Rather only the intellect [governs]: he is a teacher of righteousness, and the proof. For he is the cause [?]; the proof teaches it. He himself is the marvel — by means of the marvel, the philosopher [reasons]. Behold the chain [of reasoning] — that the convention [?] which is fixed for the student of the philosophers, of what they relate [?].

This is the matter of "your father." Therefore he speaks here [?]: that all matters that are accustomed to [?] — until "and you shall know that the word is as clear as the sun" [?]. Rather, these are the words of the Rav: for in the reckoning [?], the proof of the speculative [is] only by way of the intellect; and you yourself, [you shall] hear from the heavens, and the earth; and know that the word is as clear as the sun. Rather, these are the words of the Rav [?].

And in the verse, contrary to his view [?], [the Sages] of blessed memory said: "And you, Shlomo my son, know" [?]. Of the service that is incumbent upon you — not according to what your speculation indicates of it by way of [reasoning]. And if you say: "Know Him also so, by the power of [?] of your wisdom" [in this way], so too [say] of the [exposition] in the words "Know the God of your father" [?].

* And behold [?], I have seen a man [?] of all that lies before him and behind him [?], as one who can recount and foretell future events — like [?] a man with a spirit, the master of a great book [?]. So I have made known to the wise men of Sefarad [?] the particulars [?] of the disgrace [?]: Know "the God of your father and serve Him." [Acts of] compassion and mercy, [acts of] charity and righteousness in the land — thus he does. As it is said of him (Yirmiyahu 22:[?]): "Did he not judge the cause of the poor and the needy? Then it was well" — is this not the [way of] knowing Me? [?]. As it is said further: "But let him that glories glory in this, that he understands and knows Me" — and it is written, "I am the Lord who exercises mercy, justice, and righteousness in the land" (Yirmiyahu 9:23) — meaning, "He knew Me," and behold He is [the one who exercises mercy, justice, and righteousness] [?].

* And the truth is [?]: that in this matter, those who reason first [erred] in [the matter] — for the speculation and the philosophical inquiry obligated [?]: "the

God of your father." The early ones [?] abandoned the kabbalah by [relying on] their two [proofs] [?]. The faith [drawn] from the kabbalah is strengthened [?] by the marvel of the female [?]. He who says this is only with the mouth — but a righteous [man] of old, a wise man of great heart [?].

to the Jews [?] he is [bound, connected] to the King the God [?]. And he seeks [?] [the matter] [?] of the philosophers in their tongue [?] — this [is] without exactitude [?]. The Epikoros [Epicurus / heretic] [?] — and he abandons [?] the visions [sights] of the early ones [?] from the words of David [?] and serves Him. And he saw [?] from this that one must [come] to know the God [?] and serve Him.

But this [proof] is [merely] to recall — to rely upon [his father] and his elders [?] — so that they may foretell to them [?] [matters] of the prophecies, and they sow [?], and [implant?] [the matter of] "the land," etc. [?]. And behold, this is good [?]: that we have departed to assist [?] in it the teacher [moreh] [?], contrary to [their] view [?], [as a guide for] action.

[Heading: פרק י"ג — Perek 13]

Perek 13. [The Sages] further proved [the matter] from the verse and pasuk "And you shall know this day, and consider it in your heart, that the Lord is God in the heavens above and upon the earth beneath; there is none else" (Devarim 4:39).

The speculative [proof] is what the verse states (Yeshayahu [?]); and they do not [bring it] here in their tongue [?]. "And you, hear, O man of intellect — a man of understanding [?]." [The matter] relies upon his King [?] and his elders [?]; and the proceeding [?] and the drawing of the matters of the renewed [?] — not bring it [?]. Rather, he intended it in the verse, [as to] the matter of the speculative [reasoning] in general. [He intended it?] in their eyes [?] here, and in their reckoning [?]; their hearing [?] became established [?] regarding what is honored. As it is said there: "[Did] your eyes [see?] the great deeds [?] that the Lord did?" — entirely [?] [in?] the dwelling [Egypt] [?]. He commanded there from amid the [fire?] [?]. And he said there: "this [is] the [matter] [?]: that you should see [?] in your eyes [?] the heavens [?]. So [it was] revealed in your eyes [?].

The standing before the Lord your God at Chorev — [there] He said [?]: "Behold [?], you have [a sign?] [?] before you" — and "things you are hearing [?]" — they are hearing a voice of words [?]. As it is said there [?]: "And He said there the voice of words [?]" — [a sign of?] the renewals [?]. And it is said there [?]: "[There were] reckonings to the matter [?]." [And] "you shall know that the Lord [is] God [?]" — from the [proof?] of the heavens [?].

"And you shall know, and consider in your heart" [?] — there is no purpose [there?] (Yeshayahu 44:[?]) [?]. And not understanding [?] [there] — [the matter] of "and the ear hears"; and they do not understand [?]. Rather, the matter of the Rambam, of blessed memory, in the *Iggeret Teiman* [Epistle to Yemen] [?]: Know that this is not [?] — that they received it by means of [?], and the author joined it [?] to relate it [?] and to rely upon it [?]. And what we have reckoned [?]: that, if not so, we cannot say that the Holy One blessed be He [?] — and they served other gods and bowed down to them — and the trembling [?] of [their] hearts [?], so that "the multitude knew to mention" — to whom [?] [the matter is] in it. In the verse, the [explanation] of the truth [?]: the seal [?]. And by whom [?] [is] the [explanation] without [exactitude?] [?] — the truth, [it is] hinted.

[Heading: פרק י"ד — Perek 14]

Perek 14. They also proved [the matter] from the verse "Know that the Lord, He is God" (Tehillim 100:3); and from their saying [?] there, "It is He that made us, and not we ourselves" — meaning, [the verse] teaches what is written [?]. As it is sung [?] there [in Tehillim 100], "[Make a joyful noise unto the Lord, all the earth]" [?] — "know that the Lord, He is God". And behold, "know" [?] is [a matter of] this in all the earth [?], who is mighty [?].

[Heading: ספר הברית חלק א' כתב ישר קכב — folio 122, recto]

that the Creator created all the children of men — He did not create them [for their own sake?], but [for] their King [?]. He makes [for] His own [sake] [?]. And this is also known by way of the Torah [?]: that man is dust from the ground (Bereishis 2:[7]); and this is also known from the received [tradition] of our forefathers [?] from the mouth of a man [?]. But if [?] [one asks]: "But if [?] [it is] the marvel of the speculative — who [can] [?]" — He singled out [?] the Creator with the people, "the Lord your God" (or: "the Lord is God") [?], as it is said, "and the Lord God formed man," etc. [?]. And [from] the giving of His might [strength] with all the children of men [?] [it is established that] "the Lord is God."

And all who dwell [in the world?] [?] — with the Lord, the people [?] — "these [are] God [?]; one created us, and one Father [?]" [?]. And [from] the dust upon the earth too — [there is] a people [bound] to the Torah [?]: that He is the intellect that does all the deeds [?]. He completed the works of His hands [?], to glory in [them] [?] — so [it is] with all the children of men upon the earth too [?]: "there is none else" [?]. He alone — there is none for action [?]. By means of His being He [acts] [?] of the kind that the God [is] light [?]: that He is all the action [agent]. He

alone [is] both the intellect and the actor — the actor is one, without change [?]; not [?] the intellect [?].

And from the giving over [tradition], this [knowing] [?] was at first [the result of] the intellect, which was caused [?] to derive [a conclusion] [?]. The [beginning] [?] was in him [the actor?]; it came to him [first?] before [?] — coming to the perfection of the actor, who is the [highest] intellect [?]. As it is written: "and you shall see the visions of the early ones" [?]. And He is holy with [?] [the early ones] [?]; and may His name be revealed [?] to the Most High [?] forever [?]. And do not attribute a body to Him [?] — His Most High [?] is not a body [?]; it concerns the Active Intellect, which is the angel appointed over the sphere of the moon (השכל הירח הפועל שהוא מלאך הממונה בגלגל הירח). And it will not be liable to the perishing of its body [?]; and along with his fellows [?] — for [it is] their name (אסקלביוס [? Asclepius], סאקרבתס [?Socrates], Plato [אפלטון], and Aristotle [ואריסטו]).

And all [the matter] of which the reckoning [is] by the will of the Creator [is] by way of the conjecture [sevara] [?]. And every [individual?] [is] obligated [?] in righteousness [?], wonders, and doubts, along with the magnification [?] of [?] — his will, [his content?]; and "do not remove [?]" from upon you [?] [the matter of] the kind [species], for in it [is] every actor in the choice of the truth [?], and [in the?] story [?]. Every matter that is [?] is upon this intention [purpose], from faith [?]. [Bind it?] to a boundary [?] regarding which [there is] Torah [?]; and in which [?] [is there] a religion [dat] [?], and in which [is there] an action [?]. Or take for yourself [the matter of] the giving of the customs [conventions] [?] of the speculative ones [?], which they joined [?] — to cleave to [?] in every actor [?]. These [are] the words [matters?] of the speculative marvel [?].

But if one asks [?]: "Is the speculative marvel not [established] [?]" — [the answer is:] the kabbalah [tradition] is annulled [?] of the Most High [?]. And they said [?]: they shall say "the Most High [is] hollow [?]" — [but] the great day [?] of the man [?] — in his separating [?] [the?] people [?]. [There are] expansive boundaries [?] with the people, to the number of seventy souls [?]; and Yaakov [?] [draws] near a people [?] with signs, wonders, and marvels. And behold, at Chorev [Sinai] [?]: [from] His establishings [?] and His Torah-givings [?], which He did to no [other] nation — "so He has not done for any [other] nation" [?] [Tehillim 147:20] [?]. From the verse, "[He has not dealt] so with any nation" [?], upon his disgrace [?].

[The verse] "[Did He] not [intend] [?]," but rather "we ourselves [?]" — and "His will, His delight [?]" the word [?] [is established] from the words [?]: "Know that the Lord [is] God." And in the verses [?], from where [?] the speculative marvel [?] — its will [?]; not [?] [a matter] for the children of Israel [?] alone [?]. And in His

[explanation] [?]: "this is the matter [?] — that there is sufficient in it to annul [?] [their] views" [?]; and [from] the verse "their gods, whom He overturned [?] to their disgrace" [?] — their [intentions].

[Heading: פרק ט"ו — Perek 15]

Perek 15. [The Sages] further proved [the matter] from the verse "Because he has known My name, [I will set him on high]" (Tehillim 91:14), the psalm "He that dwells in the secret place [of the Most High]" (Tehillim 91:1).

and concerning their view [?], the intention in it [is] "because he has known" [?] — [it is] the marvel of the female [?]. He is in good [favor] [?] by reason of this. They [the commentators] explained it as describing [?] the salvation of the Lord [?] from before the [faces?] [?] — the one [meaning] is by way of [wisdom] [?]; and the second [meaning] is by way of [providence?] [?]. [In] their first [?], it [shall be] by way of the conjecture [sevara] [?] — and the second [?] [meaning] shall be by way of providence [?] : that He [draws] near [?]. The reckoning, by the conjecture [?]; and [as for] the second face [meaning] [?], it shall be by way of providence [?], "and he shall annul [?] [the matter] for his own [sake]" [?]. That you should know that the great blessings [?] and the [protections?] [?] [that are] mentioned in it, in the psalm [?] — the protections that are [in the world?] [?]. [As] they said [?] in [the matter of?] His honoring [?]: "thus shall it be for you" — [it is] the mighty [matter] [?], one [?]; "[He shall be] superior [?] over all the blessings and protections" that...

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This continues, without a break, the discourse of Perek 15 of Ma'amar 20 ("Derech Emunah," the Way of Faith), still developing the theme that knowledge of the Divine Name is itself the ground of God's providence over the one who clings to Him.

upon the lips of those who utter [His praise]; for the tribe is praised, and your eyes will behold it [cf. Yeshayahu 30:20]. As it is said, "He encamps, the angel of the Lord, around those who fear Him" (Tehillim 34) — the gematria of "He encamps" (חונה) equals "Moses" [?], as Chazal said in the Midrash. And all of this is the [practical] sense of the verse.

And if these things [the blessings] depend on the knowledge that is fixed within a person, then it follows that all the blessings and the assurances of these things can apply only to one whose mind is so disposed. So, on the philosophers' account, a Greek philosopher who is a wicked man would be just as fit for them

as a righteous one — and the mind cannot bear this. [The argument being rejected is that providence flows from intellectual attainment rather than from devout attachment to God.]

And if it should be said that this knowledge intended in the verse means knowledge of God even among the philosophers — even those who are aware [of Him] — those whom He loves: i.e., it applies to whoever loves and knows Him, just as our forefathers were "those who kept His charge." Then so it would be: their seed and their disciples [would share in it]. But if so, where would be the [special] meaning of what is said in Scripture, "and I shall be to him [a God]," and "because he has known My Name" (Tehillim 91)? And those who keep His charge — these are Avraham and his companions [?]. And if you say this means even with respect to the gentiles, that the [providential] miracle is given to the Israelite even over the foreigner, and there has never been a foreigner who taught it — these earliest of the philosophers and writers of the generations [did teach something like it] — those who maintained this very view in their antiquity, among them the pious ones, such as Socrates [סוקראטס] (the Christians [?]) and his like —

— but already the Torah [had taught it]. For the circle and the like [point letters of geometry] were familiar to them; they expressed it through analogies and the rest of the matters they investigated. And so the disciples of R. Chanina ben Dosa and Choni HaMe'agel performed many [wonders], such as Choni who, in his prayers, brought down rain, and others who rolled up [the heavens like] a wheel — all manner of hidden things. And the prayer of a man of wonders [comes] from his [intimate knowledge of the Name], because his name [understanding of the Name] is, as it were, handed over to him by [Divine] decree.

[The text contrasts the philosophers' purely intellectual knowledge with Israel's covenantal, Name-based attachment, which alone draws down providence.]

So too the Holy One, blessed be He, and His holy ones — all of them precede in honor. And it was said in Scripture, "and it shall be to him" [a sign]. The Name belongs to those who fear Him; not like the names of the rest [of the nations], for the Holy One, blessed be He, is clothed in His attributes [?]. As the kabbalists said, "the Name is clothed within them," and concerning this the verse said "because he has known My Name" (Tehillim 91); the Name is read in Scripture and was to him [a refuge]. But [Israel] knew His Name, and depended [upon it]; the Israelite [draws] a miracle even over the foreigner. And if you say this [knowledge] is too lofty to grasp, requiring an extraordinary discipline of mind — and no man of

wonders ever attained it without an intellectual path and a wonder [from Heaven] — and one cannot stand upon this [by reason] without the Kabbalah:

— yet the meaning of this is that the Israelite is the one beloved of the Name, the most honored and most awesome, and the one who first calls Him by His Name "and I shall be to him [a God]," because he is obligated [to acknowledge Him] in his completeness. After that, He explained which [Name] it is: "Hashem your God," because he is obligated in [His] completeness, since He clothed His completeness in the Beriah [the World of Creation], the supernal flame [?] in His inheritance. As they expounded the chapters of R. Eliezer [Pirkei DeRabbi Eliezer], that the world was not created until His Name was one, and His Name was one [?].

And this is the language [of the passage]: [Lacuna: column foot] — for the wickedness of those who keep His charge, and so they will not act [against Him]; and so they investigated the gates of holiness (Sefer Sha'arei Kedushah, Part 3, Gate 1) — this is the language: "until the world was created, He was one, and His Name was one."

But the secret of the Lord is for those who fear Him — namely, the children of Israel. (Tehillim 25:14)

* ובזאת — "And by this"

You should know, my brother, that the faith of Israel in this [matter] rests upon Unity (Yichud) and Power (Gevurah), in the manner that our forefathers reasoned: that the Holy One, blessed be He, knows the Name, the honored and awesome — blessed be He — and only believers [grasp] what the [providential] miracle obligates, plainly. As it was in the beginning, before the Beriah [the World of Creation], it was concealed within His [will] — there was no doubt, no place [for division], for all of this is beyond the Sefirot [?], the boundless [Ein Sof], clothed in His attributes; and concerning this [the verse speaks]...

as it is delivered to them in this matter, [the way of] the Kabbalah, and these are the commandments — Avraham, Yitzchak, and Yaakov went [in them]. "Thus says the Lord, the God of Israel: Let My people go, and let them celebrate to Me [a feast]" (Shemos 5) — Moses [spoke] to Pharaoh; and Pharaoh answered: "Who is the Lord, that I should heed His voice to let Israel go? I do not know the Lord" (Shemos 5:2). For in truth Pharaoh did not know the Lord [in the sense of the providential Name]. And what He commanded: "Send My people, that they may

celebrate to Me [a feast in the wilderness]" — what is the meaning of "what the [providential] miracle obligates"? — but Pharaoh, who answered "Who is [the Lord]?", was disputing: by whom is the [providential] miracle obligated? For he who knows [how to draw] from above [knows] who brings it down to you (Perek 7, Ma'amar 19). But all the inhabitants of the world have set down all the foundations of the world up to now, as is well known. Yet Pharaoh, who acknowledged that He brought down [the matter] from above [in your blessing], said: "By now [I would have known]" — and he was ruler over Babylon [?]. They will say [these are] the deeds of the gentiles, who are not [bound by His charge] — and they would not [act] in His service except from a base place, exalted in [their own] presumption.

Therefore they would speak it, to flatter and substitute [their own] reasons; and so they would say that "Aleph [represents the First Cause] [?]." The names of the rest of the nations are nothing but [empty names] given them [arbitrarily]; and now the proof is in the Name itself, that He is the cause of all the children of [Israel]. They [the kabbalists] said [this] of the holy forefathers; for there had already been received from antiquity [the teaching about] the Name, blessed be He, for [the sake of] the children of Avraham, Yitzchak, and Yaakov; and there was a holy people, the men of the Name [?]; "to the children of Israel: I am the Lord their God." This is what He said to them: "and I shall be to them a God" (Shemos 6) — "for they knew that there is no [other]."

And by this [the verse continues]: they kept their faith and accepted [it], the Jews [as] their commandments. And for this reason He said again to Moses: "Thus you shall say to the children of Israel: the God of Avraham, the God of Yitzchak, and the God of Yaakov [sent me to you]" (Shemos 3:15). If they will not believe Me and will not heed My voice, for they will say "the Lord has not appeared to you" (Shemos 4:1) — but they will believe [the second sign], for [the verse says] "if they will not believe even" [the first sign]. "What is that in your hand?" — and He gave him a sign by means of it, "in your bosom" [the leprous hand], and [signs] for life and death [the staff and the blood], with much abundance, so as to deliver his soul from this [unbelief].

By means of prayer he caused [his soul to escape]; therefore knowing the Name obligates [the providence of] the [providential] miracle [?]. My people that did not know — [yet] to the children of Israel He gave it, so that they would receive [it] thus. They would heed Me [in the moment of] their confusion at His salvation; for from [the Name] He delivered them, like Pharaoh, who in truth did not know the Lord, blessed be He. The matters [hinge] upon the way of the honored cup [?],

driving out [the unbeliever], as the RaMBaN, and the RaShBA [?] z"l explained; and the word [is what] you expounded, for [the verse says] (Sha'ar 2, Part 1, Perek 7) — [Lacuna: column edge].

You should know, my brother, that the faith of Israel in this rests upon the philosophers and the Ishmaelites [Muslims] in [the matter of] their claim, as many of our own people have reasoned — for they [the philosophers and Muslims] are believers only [in a deity], whereas what the [providential] miracle obligates [is otherwise]: that the Creator, blessed be He, only confirms [providence] by His attributes, "and this is the secret of the Lord." And in this respect their reasoning was good — that He is, in truth, [the One] in His [providential] aspect, in His completeness; and prayer applies to Him in every cause and act of service. And nothing else remained [unaccounted for], as the great received master, the Rabbi Meir [ibn Gabbai], wrote in [his] Derech Emunah, in the answer to the second question, and these are his words:...such commandments as the prayers, the sacrificial offerings, and the calculations [of intentions] in Babylon [?].

In Babylon, this matter will be clarified for him without any doubt, that there is no [obscurity in it] — and this is his language. But not so [with] those who [worship] other gods; rather, "He brings down" — in His attributes [is] the secret. As the Beriah [the World of Creation] is concealed, the aspect that is hidden to the house of [Israel]; [the Name] was revealed to Moses at Sinai, and He gave the Torah — these are the commandments that apply to Him: the service, the offerings, and the prayer; and all the words spoken in our holy Torah. And He warned Moses, and said: "to see [i.e., to revere] the Lord, the honored [and awesome]" (Devarim 28). And concerning him [it is said]: David spoke, and they knew that "You are with him" (Tehillim 83 [?]). And the verse [continues]: "and My Name, the Lord, I did not make known [to them]" (Shemos 6) — He did not make Myself known to them here, but rather [only] to another [generation], as the truly great Gaon wrote.

The author who keeps His charge, in his book *The Reproof Revealed* [Tochachat Megulah, of R. Yosef Ergas], wrote on this — these are his words: "...the unique Name, whose allusion is for the world of concealment, in His inwardness" — this is his language. And so [too] the received master [the kabbalist] wrote in his book Derech Emunah, in the answer to the first question, and concerning the [matter] that He created everything: we were warned about it in the Torah, as he said (Sefer Sha'arei Kedushah [?], Part 3, Gate 5) — this is his language: "as in the

names of the rest [of the nations] — these are not [true names]"; and the kabbalists said in several places, in the Zohar, [that] the Holy One, blessed be He, "engraved an engraving in the supernal light," and engraved [thereby] the Torah; the cities of the [world were created], etc., as it is written in Babylon [?]. "He who knows" [the Name draws] the [providential] light to himself, and does not [act] in vain. And it cannot be grasped in the world without [the Name], not even with the letter Yod, and not even within the holy Name. [As in] the Chariot of a man [the merkavah], "north [from there it dwells]"; and the investigation of this — there are measures [of attainment] for it.

Behold, our masters [have taught] from this discourse the depth of this matter; for if it were engraved in the value of His Divinity, and His attributes were [merely] revealed [intellectually], then the [providential] miracle would come because the philosopher [grasps it] — yet it has no place [there]. Rather, [it is] only [for the one] whose attributes [are clothed in the Beriah], the supernal flame in His inheritance, [as the kabbalists said in the Zohar, Parshas Pinchas, fol. 207b].

And so they said in several places in the Zohar, and explained, and detailed: that the Holy One, blessed be He, [made] an engraving in the supernal world, and the cities of the Torah; and the [providential] light is revealed by means of judgment and law. And whoever knows it [the Name] does not labor in this world without [bearing fruit]; rather, after [intellectual] labor [comes] the Chariot of a man [the merkavah], and "north there it dwells"; and the investigation [is] in His attributes [as is fitting] — these two aspects [the Ein Sof] clothed in His attributes, blessed be He.

[Marginal/structural cross-reference: (fol. 60b [?])] — and this is the language of the Tohar [the Zohar], (fol. 12b [?]) — and his companions [explained]. There is no boundless [Ein Sof] save the One clothed in His attributes; and as he said in the book [Asarah Ma'amarot]: "His attributes, and not His attributes alone [in His essence], and they are not called by all the names of holiness." And in these the meaning is understood:...the engraving of the Beriah [the World of Creation] as the flame [is bound] to the coal — so [too] He was clothed in His Sefirot; and so they said in several places in the Zohar, and detailed, and specified [it].

And R. Moshe Cordovero z"l [taught] in several places: the King [God] is unified in His attributes — our service, and our prayers, our blessings, and that which is within them, and the fulfillment of our reverence, and our Torah [study]. Up to this point [is] his language.

* וככה — "And so too"

The man of God, the true Gaon, wrote: "as it is said, 'if any [of you brings an offering, etc.]'" (Siman 12, fol. 32) — and these are his words: "this is the unique Name, whose allusion is on high, for the world of concealment, in His inwardness" — to here is his language.

* וכן — "And likewise"

So too the received master [the kabbalist] wrote in his book *Derech Emunah*, in the answer to the first question:...that He created everything; we were warned about it in the Torah, as it is said: "Thus there are [those who...]".

that is to say, He does not affirm a "right hand" in this Name nor in His attributes; yet He does affirm a "right hand" [?] in another — for it is not by the power of this particular, distinguished Name [?] that He acts. Rather, in essence the Name in question is the venerable and awesome [Name]; and corresponding to it a measure [middah] is named. As to what is said of "the heavens declare" (ו"כ) [?] — and our Rabbi, the Vilna Gaon [Rabbeinu HaGra], of blessed memory, wrote likewise in his book *HaKemilah* [?]...: "the gevurah [might] and the awesomeness," and therefore the holy Torah did not say *Anochi El Shaddai* but rather *Anochi Elokim* — thus far his language. [?]

[Display incipit] **And he brought** the *boteril* [?] in the book *Yetzirah*, founded upon enumerated foundations [?]... as the great kabbalist, the holy "Sea" [Ari?], the *Amgolal* [?]... and now we are too poor [unfit] to inquire who he is — he was the explainer [?] who drew down the influx [shefa] in order to dispatch it downward from there, to the things that are fit [to receive it] — thus far his language. [?]

[Aramaic, Zohar:] "But the Name *havayah* [the Tetragrammaton], blessed be He, is fixed [vocalized] according to its judgment, and is recalled by His Name..." — and so it is set forth in the Zohar, *Vayikra* (ב' ל"ד) [Zohar III 32]: "The general rule..." and from him you will understand. [?]

The Name *havayah*, blessed be He, is "the great, mighty, and awesome God" [HaKel HaGadol HaGibbor v'HaNora], and it is also Israel's [Name] [?]; and concerning this, [the Zohar says]: "for all attachment [kishuran] depends upon it; the prayer that ascends is a holy prayer [tselota kadisha]; the lower one attaches itself [to it] and is bound below and is bound above; and thereafter that prayer is established through it [be'mehimanuta]..." [?] — thus the Zohar. "And the *partzuf* [configuration/'face'] of Israel — this is the small *partzuf*, *Ze'ir* [Anpin]; and they

are like the inner limbs [evanim penimiyim]..." thus far the [Zohar's] language [recte: Aramaic]. (בדף ק' ע"ב) [?]

It is properly [b'yosher] in Him [?].... from above, from Him, in the *gevura* [?], within the place of the worlds [HaGalmus?], in all the worlds [olamot] — for these letters, included [as is known], are *Shema Yisrael* [?].... thus far his language. [?] And our Rabbis of blessed memory said: "He is filled..." [?]

[Display incipit] **And so** the *partzuf* [configuration] is called by it [?].... and is recalled by the ancient holy Name, "Blessed is He," and by the name *Yisrael*. [Aramaic:] "For all these [letters] are bound to prayer [kshiran l'tzelota], and prayer is bound [mitkasher] below in the lower [world] and is bound above; and thereafter, that [prayer] is established by the impulses-from-below [istamodeta mehimanuta] and the *kitoreta* [?]...." — thus the Zohar.

And the *partzuf* of Israel, this is the small *partzuf*, *Ze'ir*; and they are the inner limbs [evanim penimiyim] — it is properly [b'yosher] in Him. (בדף ק' ע"ב) [Zohar, f. 100b] [?]

from Him, from above, from within Himself, within the place [makom] of the *Galmus* [?], in all the worlds [olamot] — and these letters, as is known, are *Shema Yisrael*. And our Rabbis, of blessed memory, said: "*Nimla*..." [?] (בדף ק' ע"א) [Zohar, f. 100a]

And so it is found that the Name [is bound up with] all these secret things [nistarot] revealed here, in His language. [Aramaic:] "And concerning this, *da* is *havayah* [?].... and in everything, the limb [evan] and the other limb [?].... in the *yichuda* of the four letters [d'arba atvan], save that the ascent [aliyat] thereof is from one to the other [?].... and concerning *da* [this], 'havayah is one and His Name is one'..." [?] And concerning *da*, 'all the names are equal [shavin] to the [one] Name' [?] — there is none above [le'eila] without limit [Ein Sof] and none below [le'tata] without end [Ein Tachlit] — and all these [degrees] from Him, blessed be He... [?]

[Display incipit] **And so** it is set forth explicitly in *Tikkunei Zohar* (תקוני [Tikkun] ...) [?]: "[The Name] *havayah* is in all the Sefirot, in all the Thrones [korsayin], and in all the angels [malachei]...; from Him, there is no above-world [be'ila] and no below-worlds [betata]; *havayah* is not [confined] to the horn [keren]...; and concerning *da*, [why] is the upward-binding through Him [?]; and concerning *da*, the *amunah* [faith] of Israel is in the four [letters] of *havayah*..." [?] — until "there is no above without limit and no below without end, and all these [degrees] are bound to it [mibarcha rabreva] and govern [v'shaltA] all of them, and from these

are sustained [?].... and *mazdatain* [?]" — "to know who created these"; turn back, look upward — already I have explained to you above this matter, and the rest of the topics that are written...

[The page breaks off here; the lower portion of the leaf is blank.]

that is written there in that book, for [these things] are not [for] all who understand, but [only for] one who is wise in his wisdom [?]. But concerning this very matter... "the holy ones say..." [?] And one who is fit [ra'ui] — for every seeker of the configuration of the *Amugah* [?].... in order to recognize Who said and the world came to be. And so the Ari, of blessed memory, wrote in *Likkutei Shas* [?] — "the light of worlds [Or Olamim]" (ישעיה כ"ו) [Yeshayahu 26:4] — thus his language: "I am filled..." [?]: "the long-faced one [Arich Anpin] and the *Gulgalta*, and these are clothed [mitlabshim] within this..." [?] — "the secret that 'He is not known except by way of the Kabbalah, to Israel...' [?] thus the Zohar.

And how is it possible to make it known to us, the worlds [olamot]...? in order to make known Who knew His Name — that is to say, who knew His Name, that he is fit to be told, "I know you by name." [?] And every reasoned argument I am able to make from the words [of the Sages, "He who is righteous and pious is obligated to fulfill the laws and statutes..." (?)]; and in the secret of "[the days] are days of old [?], the time [is propitious], this is fulfilled..." [?]

[the Name is found] behind and not before [?].... The book does not exhaust [the matter] — be reminded of His glory and weigh it well [hagger hodo].

[Display-capital incipit] **וְנֶאֱמָרָה** / **And it is firmly faithful** — know, simple one, and see, that in every place [in which] He [is found]: "Like the deed of *Bereishis*..." [?] in the book *HaOker v'HaMaskir* [?]: "And he intended in the precise weighing [diyyuk] of the intellect [sekel], and counted and recounted all the letters of the Torah by exact reckoning, [linking] the stars and constellations [kochavim u-mazalot] to the System [HaMa'arechet], so that there is no secret [thing] hidden..." — for this is the matter, brought down to the secret transmitted to us... as I have said. And in the place where it is written, and the discerning one will understand, "[when there will be a teaching] near to the time of David, an awakening will dawn for the Jews, and it will be revealed..." [?]; "the secrets of the [Divine] Names are entrusted..." [?] — these are the way of conduct [derech ha-miyu'at], and "there is no [proper] intention except where one's mind is settled [meyushav]" [?].

פרק ט"ז [Perek 16]. [Subtitle / topical incipit:] ...its prohibition is doubtful [?].... "in the eyes of the nations who will hear all these statutes..." [?]

A person who is wise and discerning [is] this great nation [Devarim 4:6] [Deuteronomy 4:6] — the wisdom and the understanding [bina] reach to us... in [accord with] the System of the worlds [Ma'arechet ha-olamot], such that it is possible [for them] to be told... "the deeds of *Bereishis*" and the additions [tosafot] [?]. And already nature [ha-teva] has spread over us a screen of foolishness [masach ha-siklut], [a barrier to] seeing the hidden things [nistarot] — yet according to our true Torah, just as it is said and as it is laid down... "many [other] peoples, and they will say, 'Come, let us go up to the mountain of the Lord' (ישעיה ס) [Yeshayahu 2:3]," and "he said and they walked" [?]. (בס"ב) [cross-ref: section 2] [?] — thus far his language.

And what [could be] more [persuasive] than the *tefillah* [?]: that the [nations] should know our Torah [?], either by miracle or otherwise — and behold, our verdict [mishpateinu] is "as Yishma'on [the nations shall hear] all these statutes..." [?]; for "our [statutes are] God's commands [Pekudei Hashem]," [given] in our Torah, "a portion to [fulfill] the statutes and the ordinances [chukim u-mishpatim]" [?]; and behold, our statutes — "what great nation has just statutes [chukim tzaddikim]?" — "truly precise [medukak] according to wisdom" [?]. The light of the intellect [or ha-sekel] shows the nations [the rightness] of it, that "the Lord [our God is near]..." [?]; for [it is] as our Torah [says], "[therefore] we are able even to prove to the nations... the reasons of the Torah [ta'amei Torah], the depth [omek]..." [?] — "the seeing eye [ayin ro'ah], to every appearance of upright intellect [ha-sekel ha-yashar]" [?]. And as for "how the *omek* hints at the source [?]... in the secret of intellect and miracle, until [the time] when..." [?] — and the rest are matters in which there is no flavor [ta'am] of [the kind] one understands by intellect — there is no reasoning to settle on them, and how the secret hints [ye'remoz] at understanding them, to be wise through them... [the matter] in which there is no reasoning... of the kinds of knowledge [min ha-yedi'ot]. [?]

[Display incipit] **And so too** it is said [?]: "with discrimination and reasoning [niskon] of this great nation," that there is wisdom in [discerning] the reasons of the statutes [ta'amei ha-chukim] [?]; and "this is the great matter — but the words in which there is no reasoning, neither in intellect nor in wisdom — these the philosophers cannot fully grasp [yamla]" [?]; and is it possible to give us [a reason for them] from the [hidden] worlds above [?]. ... "the deeds of *Bereishis*"...?

[such things are] hidden, and one has no permission to reflect upon them [be'hirhur asur]... according to the intellect and the miracle, until [a certain time?] [?]; "and it was not made known to Israel [in former generations]..." [?]; in [the prohibition] "you shall be wholehearted [tamim tihyeh]" [Devarim 18:13]

they are forbidden, as it is said in the *Sifrei*: "[the matter is engraved [chakukah], 'a statute I have engraved' (חוקה חקקתי) [?]" — and this you can grasp readily, that the pious one [HaChassid] [understands?]; therefore [the Sages] arranged many matters [?]. ... "those of His worlds [?] (כו')"; and reckon... well [?] — at the time the [reasoning] was hidden, [after the giving of the Torah], regarding the truth of our Torah... [?]: and this is my method [mahalachi] in this book.

[Display incipit] **And he intended** to fix [le'chazek] the righteous [tzaddik] who comes forth [?] — after [the giving of the Torah], "they shall not be put to shame [lo nichlamu] forever, neither in intellect nor [in wisdom]" [?]; and incidentally [v'agav], by reason of [my] discovery [?], I have brought [forth] an earlier book to demonstrate [?]: "Since this matter, and the difficult [hard] verse, the [intended] meaning..."

The cause [ha-sibbah] [why] the nations testify [ye'iddun] [to] the truths [?] — they only said, "Surely [this is] a wise and understanding people, this great nation" [Devarim 4:6] — [namely] "that they have an understanding of the periods [tekufot] and constellations [mazalot]" [?]; in the chapter "Klal Gadol" [?] (בפרק כלל גדול). And already I have given good reasons and [explained] the reasoning [?]; "and the matter [da] is fulfilled here, as is fit [?] — and the opinion of our Sages of blessed memory: '[this is] good reason, and it is filled [u'mlA]...' [?]; "and consider it upon its place and you will understand" [?] — [from] the chapter "Klal Gadol" [?]. (ו' חלק זה) [cross-ref: this section 6] [?]

Indeed, the commentators on the Torah... [?]: it should be according to the opinion of many commentators, and so [too the meaning] is whole [shalem], to be fulfilled by what is written in it; and it is fit [ra'ui] always to maintain the matter according to its plain sense [peshuto]... save that the simple meaning [peshat] is "a great light [ma'or gadol] to the Jews." The author [HaMechabber] is the king [melech] "Alfonso" [?] — the dreams [chalomot] of those who calculate [ha-mechashvim] are nothing of his by his own hand [lo al yedei]... [?]

[Display incipit] **And it will be thus** in this precision [diyyuk], too — that the word [is] only this [?]: "[for] they said, 'Surely [this is] a wise and understanding people, this great nation'" [Devarim 4:6] [?]; "[for they are] two living brothers [shnei achim] who dwelt [?]. ... by the seashore [mevo'ei yam], and 'who [are] those that fly [t'ufenah] like a cloud' (ושפיה ס) [Yeshayahu 60:8] [?]; "and also their second [matters?] they did not know, the answers [?]." [?]

[Here the text turns to a parable.] ...always: "this one says, 'I am wiser than you' [?]; the other says, 'I am [more]...' [?]." [Aramaic / verse-style:] "Lo, the great field

[is] full of *chittin* [wheat], and they ate [an'lu?].... and they tasted, 'good is the matter [tov ta'am]'..." — A man of understanding [maskil] over the matter [?]: "and he sowed within the ground [ha-adamah] and planted in the earth [be'afar]..." [?]; "and he said, 'Do not, my heart [al libo]: how foolish is this — this is one who removes [mafsid] the *chituvim* [the sown seed]..." [?]; [verse-style:] "and he sowed [within the ground] — what is this fool doing, this matter that you are doing? — there is no [sense in] it..." [?]; "to do such a thing — to ruin [le'hashchit] a thing that is good and fine to eat" [?]. [verse-style:] "Quickly and in haste, and he came to him... [?]; "and the wise [brother] left it in place [be'makom] — he settled [yashav] and guarded it from the mice [me'ha-achbarim]..." [?]; "[he made] reasons [matamim] for it, as one likes [k'asher ahev], a roasted-flour offering [matufim] or thin wafers [rekikei matzot] anointed [meshuchim] in oil..." [?]; "or [otherwise made it into] a deed [ma'aseh] — a baked thing [mahavat], a fried-pan dish [marcheshet] — and he ate" [?]; "and he gave and said to him: 'Days will be added to it [yedabru yamav], and the better part [rov] of the time [zeman]..." [?]; "do not be jealous in your heart [al yikna libcha] of these living ones [ba-chayim ha-eileh], for after these days..." [?]; "[the wheat] sprouted [tzimcha] and they rejoiced, and made [grew] the fruit of the produce [pri tevu'ah]; and the years [shanim] shall come back to you [eilecha yashuvun] [?]." [verse-style:] "And it came to pass, when they had passed [as'er av'ru] some days [k'mizeh yamim], that there was rain [vayehi ha-geshem] upon the ground" [?]; "and when [some more] days had passed [k'asher av'ru od k'mizeh yamim], until the time of [the ripening of] the produce [et ha-tevu'ah]..."

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Sefer HaBris HaShalem — Part I, Ma'amar 20 (Derech Emunah)

Perek 16 (continued) — the parable of the two brothers, and its lesson

the crop. And behold, the wheat had grown beautiful, full, and good — finer than what he had bought. He went on raising wheat and increasing the field's yield greatly, until afterward he sold it [at a profit]; and only then did the foolish brother see all this, and he said: "Now I know" — for the abundance of wheat-crops from his brother [taught him] that the wise reckoning which examined the matter so carefully [had been right]. He had given it all up, [yet now there are]

tens of thousands of grain-heaps of wheat — like the kidneys that counsel a person. "I myself had reckoned the thing a folly," [he said,] then [came to understand] the surplus that wisdom yields over folly. There is a higher understanding that reaches [further].

And behold — from the outset I have made this known, and earlier [than that I revealed it]: that our drawing near to *Elokim* [God] comes by way of these things — the words of the living God and His precepts, like these [statutes]. The statutes take precedence over them in rank, and the rational [commandments as well]. The intellectuals [who reflect] call the Torah of *Elokim* [a Torah of] rational laws, for [in it] all the rational commandments are like the statutes — like the sacrifices and the sprinkling of blood; the knowing ones [recognize] their reasons. And conversely [there are] statutes whose reason was not known, for which the rationale is not known at all.

So too the [other] nations have statutes among which there is no reason whatsoever — like the priests in their rites. And behold the nations [act] upon understanding, [yet] their pious ones uphold them and are not [troubled by] the lack of reason within them, just as the priests in their rites [do]; whereas in Israel the statutes are revealed [to be reasonable], and they are bound up with the matter of [drawing near]. And in their service and their slaughter — [there are] reasons, yet wonders [too]. Our nearness and our [kinship] are wonders from of old — and our drawing near to *Elokim* [comes about] by [these things]; the great work of the Tabernacle and the Temple, the House of the great [God]; and all His service, in the sacrifices and the sprinkling of blood, and the ash of the [red] heifer; the hair of the [Nazirite]; and all the statutes — all of them are sealed [from full understanding], and [yet there is] a fixed and ordered intent [in them], and a sign is to be seen [therein].

And the wisdom of the world is here: in that He set us upon our soil, and we wage our wars by [the Torah], and there is the surplus of wisdom in our sacrifices and our [worship], beyond all the wisdom of our reasonings [?]. And the intellectuals [reckon] things by [their] use — [asking] which thing is sufficient to fulfill the will of God [?]. To act according to their reasonings [requires] no questioning whatsoever in [matters of] deed and trial. They have already debated and stood firm in every [matter] by way of the human inquiry of the [philosophers] — by their trials. And from this all these [nations] lost ground; they distanced themselves from upon our soil, and we have no power to [contend with them]; and we are within the exile, drawn out and embittered and removed, [troubled] in the [reasonings] of the intellect that is ours [?]. For there is little [profit] in

deeds [done] by the heart [alone], by reasoning and the like, [whereas] the wisdom and the prophecy have departed and been taken from us; and we are within the exile.

[And] for these — they distanced themselves from upon our soil, and we are unable to [contend], and we are within the exile, drawn out and embittered, in the [reasonings] of the intellect that is ours [?]. For there is little [reward] in deeds [done] by the heart [alone], by reasoning and the like. And conversely, [the nations who attained] wisdom and great [power] — for they have grown great and mighty until this very day, like them [?]. And behold — concerning the statutes the Torah has warned, in the verse: "Beware for yourself... and keep them" (Devarim 4).

"...[keep them] and do them, for that is your wisdom and your understanding in the eyes of the peoples" who will hear all these statutes — [namely] not by the demonstrations of the philosophers and human reason, by which they twisted the verses against us; rather, [the nations] are obligated to acquire among them empirical knowledge and Greek wisdom, [while] their faces are turned backward.

Perek 17 — "Awake!" (עור)

Awake! — they proved [it] from the verse: "But only in this let him who boasts boast: understanding and knowing Me, that I am the Lord, who does kindness, justice, and righteousness in the earth" (Yirmiyahu 9). By the sight of his eyes a person judges; here [your task is] to bring them [near] to the point of truth. For [you] shall recall the former [things] already, as we established earlier. [There was] a man mighty in valor in the Torah [Aramaic: *l'oraita*], the master of a great book [?], who [interpreted] this great verse [?] — the plain sense of this verse, that it is sealed [from easy understanding]: "Look right and see" (and set your eyes and your heart upon it; see [the discussion] in [Perek] 12 [of] this Ma'amar) [?]. There is no part of the verse [whose] earlier forms you may [examine] by [studying] all the verses. The former ones came to demonstrate [their] reasoning [from] this verse; [discussed] in the matter [treated] in the earlier Perakim, in this Ma'amar — by way of [the principle] that there is no general rule without [exceptions]. And therefore I have come to [demonstrate it].

In summary: nothing remains but to explain, here, the word *da'as* ["knowledge"] that is in the verse. And know that this is "intellectual reasoning," from the expression *da'as*, "minor" [?] — and you shall know [it] from [the discussion] above. The word *muskal* ["the conceived object of intellect"] — that the word is not mentioned in the verse [explicitly] — [is treated] in [the discussion] above;

you may know, as is well known above, that the demonstration [proceeds] as a general rule. He knows the empirical [knowledge]; he goes about by way of the [philosophic] argument of the philosophers; and from this [comes the term] *muskal* — and it is called *muskal* and *da'as*, "minor" [?]. So too [there is] this [and that]; understanding, by way of the [philosophic] language, in the language [of the verse] [?].

By way of [textual proof], regarding the intellectual reasoning and the substance of the demonstration: there is one [source for it], by way of [the principle] that there is no [general rule] except [with exceptions] — the word *kanu* ["acquire"] [?]. And therefore "by the sight of his eyes a person judges"; here [the matter rests] upon understanding [?].

[The author cites a chain of verses:] "And You shall set up for me witnesses, faithful ones" [?]; and these [are] in the Writings — that is, "Happy is he who is wise toward the poor" (Tehillim 41) — in [the form] "to be wise toward the poor, so as to give heart" [?]; "Happy is he who is wise toward the poor; the Lord will deliver him in the day of evil, and revive him in time of trouble." That is to say, one who sets his heart upon that matter shall find good (Mishlei 16:20 — "he who attends wisely to a matter shall find good"); [the author glosses *maskil* = "setting the heart"] — that is, [he] gives heart to it. And conversely it says, "and his words are without insight" (Iyov 34:35) — that is, he does not set his heart [to it], for his heart is impure [?]. And so too, "to incline the heart to the words of the Torah, to fulfill [them]" [?] — that is, to set the heart toward the words of the Torah, to fulfill all its words; and "to be wise toward the words of the Torah," he said. And to be wise toward the words [of the Torah]: as it is written in the Torah, "that the Children of Israel dwelt in booths [*sukkot*]" (Nechemiah 8). And so here [the author returns to the Yirmiyahu verse]: like the matter David spoke — "I have set the Lord before me always" (Tehillim 16:8) — and they are in the Writings, "Happy is he who is wise toward the poor" (Tehillim 41); for whoever sets his heart to turn his thought always toward the Lord [shall find good].

to turn [his thought] toward the Lord. **And behold**, the charge of David to Shlomo, in his saying: "Only may the Lord give you discernment and understanding" (Divrei HaYamim I 22:12) — [this is] true and faithful: that *sekhel* [intellect] is one thing, and *binah* [understanding] is another thing; [therefore there is] surplus [in the doubling]. And one cannot say that they are [merely] of the [class of] repetition, [as if] the synonyms were set down [pointlessly]; for it is well known that all of them were written with a pleasing [?] intent. And every [synonym], in the [Talmudic? — בתלמוד: reading uncertain] [?], is a wondrous

[thing] — they do not [stand idle]: [these are] difficulties [?], those repetitions [that appear to be] synonyms, such as "an everlasting Rock" [*la'ad... tzur*] [?], and "*sorfad*" [?] and the like — [yet they have] something [further], also in intellect and understanding.

And behold, he knew — the one who said here [the proof] — [that it rests] upon the [philosophic] argument and the demonstration of the [intellectual] reasoning. [It is] mentioned here, and this is what he says, true and faithful — for the meaning [is] only this: that there is no boasting except in this [the intellect]. [What appears as] folly is not so; rather, [it is the way of] reasoning [?]. From [the matter] discussed in the [verses] [?], one perceives [?], and from the substance of the demonstration: [it is found] in many places, just as it is written in all the [verses]. And behold — apart from the word *sekhel*, [there is] also [the word *binah*], for this [too] does not [point] except to a language of understanding. And the demonstration [proceeds] as a general rule; [the matter] does not [point] except to a language of understanding. "Only in this let him who boasts boast" — by [this] word he does not [boast] except [in this], for the word [points to] understanding [?]; here [the matter rests] upon the [philosophic] argument [?].

Perek 18 — "Help" (עזר)

Help — behold, His mercies have helped us, that [the heart] not [turn away] [?]; for help [?], and that he [be helped]... for help [?]. As with all that is written in Tanach, [the author shows] the reason [of the matter] by the language [of "knowing"], to prove [it] from the verse — that is, [it is set] against [the verse's] reasoning [?]; for all that is written in Tanach in many places is written in the language [of "knowing"] [?]. And every passage [confirms it] — [yet] one cannot explain [them all]; therefore [I bring only a sample]. And to make known to those who do not understand, that it is impossible [otherwise] [?] — as I said, as Shlomo charged [?] at the appointed time, faithful, as in [the verse] regarding the [study?] of the *Talmud* [?], in [Perek] 12 [of] this Ma'amar [?] — that nothing escapes [these synonyms] from [their] reason [?].

[The author cites a chain of verbs of "knowing" (ידע/דעת) read as intellectual apprehension:] for in this [matter] it is possible to explain regarding *da'as* ["knowledge"]; in many verses [its] reason [appears], by way of [the verb] — as it is possible to explain [it]: as "the ox knows its owner" (Yeshayahu 1:3); and "for He knows our nature" [*ki hu yada yitzrenu*] (Tehillim 103:14); and "Do you know Laban son of Nachor?" (Bereishis 29:5); and "I know that there is much cattle" [?] (Devarim [?]); and "I know that the children are tender" (Bereishis 33:13); and "[the ass knows] his master's [crib]" [?] (Yeshayahu 1:3). And there are many

[verses] like these, which [demonstrate] that one is to explain [the verb] in terms of [intellectual] reasoning — [meaning] *da'as* of the [matter], the knowing of his [own] reasoning [?]; [yet] not [merely] empirical knowledge, but the rest of the [forms of] knowledge [?]; one is obligated [to recognize] that it [points] to the rest of [the forms of] knowledge.

So all of these [verbs of "knowing"] are to be explained in terms of [intellectual] reasoning; and the demonstration of the philosophers [proceeds] as a general rule. He [the author] came to explain regarding the [intellectual] reasoning — for they have already received it as a tradition. [Come] and see, in all the verses [that stand] against you, your understanding in [the matter's] goodness [?]: how — in the world — are they to know? [The answer] descends [to us]: the former ones [taught] in their Perakim, in this Ma'amar (and in [Perek] 12 [of] this Ma'amar [?]). [The author treats] "in every matter," "in all knowledge," "as for their knowing, sometimes" — that nothing escapes [these synonyms] from [their] reason: by the language of [the verb] "knowing," in the manner of the matter [discussed], in the [Holy text? — *perek hakodesh*] [?] of that Perek; and they did not demonstrate [it], but by way of [the expression] "knowing" [?].

For it is precious in its [study], and [the whole structure of this analysis] turns upon understanding in its entirety; with [the expression] "knowing," it descends into the fineness of the [matter] [?]. **And what is more — and what is more** [?] — the matter [?]: in all the language of [the verb] "knowing," knowledge is said of it [?], by His [holy] words. [And so] this [?]: in [the matter of] knowledge — to know — his knowing [?]; what is this? "He said: Peace, all is well" [?]. The matter [proceeds] by [way of] knowing his [own] reasoning [?] — [as it says,] "and they have not known Me" [?]. And behold the verse: "[the Lord] who does kindness, justice, and righteousness in the earth — for in these I delight" — yes, [thus is] "the poor man, and I" [?].... "[but] only in this [let him who boasts boast]: in knowing Me, says the Lord."

(Yirmiyahu 22). Just as he brought this about [?], so too the king's [?] act [?] — as the King's intent had already been explained and clarified above. And so too the King's act sets straight [?] this matter. Consider this further [?].

As was explained above (in Chapter 12 [פ' י"ב] of this Ma'amar), they reversed [the matter of] knowledge [דעת], and the philosophical inquiries [התחקירה הצינית] are forbidden to us — those who believe [?] in tradition [קבלה] — for one is obligated [?] in tradition, and a righteous man lives by his faith. So you will see that the path of one who studies, of the enlightened reader [המשכיל], is to know that knowledge [the verb "to know"] is here a wide and exalted thing: "Know the

God of your father" [את אלהי אביר] — according to what is transmitted [?] from tradition, and onward — and a polished mirror [אספקלריא] for every faith [?], as Chavakuk said: "and a righteous man lives by his faith" [Chavakuk 2:4].

[There follows a passage in which the author argues that "knowledge" (ידיעה) is something handed down by tradition (kabbalah) as well as something investigated, and that the Sages of the Talmud arranged their words accordingly:]

Moreover [?]: "and after that, when I came to know" [Yirmiyahu — alluding to the same verse], "that established it [?] upon the heart [?]" — that is, all of you, for in this Ma'amar [its argument] is fixed. But it is to be chosen [?] that one accept and receive [from the Sages]. The matter is hidden [?] from us who believe — among those of true faith [בני מאמינים]. Therefore, one who comes to study, the Torah directs him toward it [knowledge] and turns him from it [?], and likewise the polished mirror [?] illumines this for all according to one's portion. And know that the tradition reaches from Moshe to the place where this matter [is recorded] in their faith — in the words of Chavakuk (Chavakuk 2). [The verb "to know"] is applied [?] to faith in the one faith [?], from one [?] to another, and from this [?].

[The author cites further proof-texts that "knowledge" denotes apprehension transmitted from the Giver of the Torah:] Yet our colleagues, the sages of the gentiles [חכמי הגוים], in their wisdom [?] have acquired by prophecy [?] in all [matters]; this comes [?] not from reasoning [שכל], and reaching [?] thereby — also a borrowed [?] thing for us. So too [in] "the ways of the demonstrative proof" [דרכי המופת] — like that of Shlomo. Moreover [?], they too lack what was explained above (in Chapter 11 [פרק י"א] of this Ma'amar). In their words there is excess [?]. [clipped] falls upon the [?] tradition, whose foundation [?] is from afar; and what [a copyist] left, is left fixed [?] and good, strong and settled [?]. There is none that can be effaced [?] — for this is the matter [as] Chavakuk [taught]. Now [?] it [is] near [?] to set right [?] knowledge precisely, because [?].

Chapter 19. "Faith" [פרק י"ט אמנה]. [The author opens by stating] why he obligated [?] the markers [?]. [opening clause partly clipped at the seam] in the matter of the knowledge that is received [המקובלת] — its weight [?] and its quality [ואיכותה].

They did not stand at his rungs [מדרגותיו] [?]...in accordance with the matter spoken of above (Chapter 4 [פ"ד] of Ma'amar 17 [מאמר י"ז]), and they did not come into the secrets [?]...the inquiry corrupted the form [צורה], to clarify [?] aspects that are not so. Likewise, regarding what they said, our Sages of blessed memory (in the chapter "These are the kindlers" [פרק אלו הן הדולקין] — Shemos

Rabbah [?]) understood its intent according to the [Attribute of] Might [גבורה]; and so too what Moshe said. (Shemos 30 [שמות ל].) And likewise David, when he said: "the ways of the Lord — make known to me" [הודיעני — Tehillim 25:4], and investigated it; and "if you know" [ואם תדע] — so too...[clipped]. He set the way to prayer, and reaching [?]. They bring a person into [the bounds of the] law [לדין]. [The Sages] say of him for judgment [?]: he had it; the tradition went its way [?]. And such [matters] they wrote of at great length, more [?]...to grasp the air [את האויר] and the world [?]. All that they wrote of, [is to give] reputation to Heaven [לשם שמים], to strengthen [?]...their words, and the heads of the fathers [ראשי אבות] of Israel.

[The author maintains that these earlier authorities knew far more than is set down, and that no one of a later generation can sit in judgment over them:] ...the first ones — and who can sit in judgment [over them]...[clipped]. They were among the perfect righteous ones [צדיקים גמורים], who tremble [החרדים] at...[the word of God]. To clarify [?] the rest [?] of these matters — those written upon the Tablets [על הלוחות]...[clipped]. And fear [ומורא] shall not arise upon its head [?]. And what merit does the begotten one [ילוד] have...[clipped]. (And so too man — to what may he be likened? To a worm [תולע כמו]...)

[The passage continues, now with the heading of the section above it:] ...in particular the Rambam, of blessed memory: they tore the glory and the earth [?], for [?] in clothing [בלבוש] and fear [ויראת]...[clipped]; and likewise from the strength [מחוזת] of the [?]. The righteous ones who...[clipped]; the father saw [ראית]...[clipped] in the studies of the natural [?]...with them. As [?]...joined a man to one another [?]...[clipped]; thus the rest [?]. The world [?]...and...[clipped].

[Sub-paragraph, display-capital incipit:] "Know" [דע] that the [?]...[opening clause clipped at the seam]. The Rambam [הרמב"ם], of blessed memory, taught that they tore [?] [the veil of] glory in honor and earth, that in clothing and fear of the Lord, the Torah is to be feared [?]; and likewise [in] the matter of the strength [חוזק] of the commandments [מצות], which give to the heart of those who are transmitting [נמסרים], and also are like the lamps [מאורים] illuminating; and so too the rest...[clipped]. Heaven, for the good — Heaven framed [יוצר] them, and rested [וינוחו] in peace upon their thoughts. And the faith [is] through their words. These — their disciples [תלמידיהם] who refined [דבקו] worlds [?]...[clipped]. According to the ways of the sages of Greece [חכמי יון], and our errors [?] [וטעותינו], the Rav [רבנים] could only — what could he produce [?]; and they revealed their words for [?] place [?]. As bad shepherds [מים רעים — "evil waters"?], like Aristotle [סרהסא — Aristotle? (?)], and the rest of the [Christian] scholars [חוברי]...

[clipped]. For every wise one is [drawn] to evil and was driven [ויגר] from this; and from them they bring proofs [ראיות] regarding ancient matters [קדמות — i.e., the eternity of the world]; and such [are] many evil ideas [רעות רעות — recte: רעות "evil"?]...[clipped].

[The author warns against the philosophers who, in the name of inquiry, deny the fundamentals of faith:] ...their colleagues [bound up?] with the philosophers and heretics [המתפלספים] — who say that the greatness of man [is governed] by the stars [הכוכבים]...[clipped] for it, and they were not nullified by his secret [?]. And therefore it is hard for them to say that the sun's course changes [שינוי משתנה] [מהלך השמש]; for they said, in the voice of a man, "as the Lord set straight [?] the matter [?]" — these forbidden things [are written] upon the heart, against [?] every corner of the Torah, and they are mocking [המלעיגים] all the lost knowledge [?]. [So Scripture says:] "Know, then, that I am the Lord in the midst of the earth" [ערב] [מכת] at evening [Shemos 8] — a blow [תדע כי אני ה' בקרב הארץ].

[Three further proof-texts are adduced, each turning on the verb "to know":] To set straight the knowledge [דעת] of one who says, in argument [?]: "Know that there is none like Me [תדע כי אין כמוני] in all the earth" (Shemos 9 [שם ט]) — to teach about [the truth] (there [שם]). And another time He said, "so that you may know that the earth is the Lord's" [למען תדע כי לה' הארץ] — Shemos 9:29] — to teach about [providence]. And in the matter [?]: to set straight the knowledge of one who says that nature does not change — "Know that I am the Lord" [תדע כי כל הארץ מצרים] [there has not been such hail in all the land of Egypt] [Shemos 9] (there [שם]) — to set straight...[clipped]. As was explained above in the Sefer [in the section on] the springs, the source of living waters [מקור מים חיים]. Indeed, the Torah, in the portion [פרשת] [Va'era / Bo? (?)], comes to [teach] this holy matter [?] — and not another. :

[Sub-paragraph, display-capital incipit:] "Know" [דע] that, since the essence [מצת — recte: מצות] of idolatry [עבודה זרה] in the world [is rooted] in [false] faith — for they are deniers [כופרים] of the root [the fundamental] and say [?]....[clipped]. Some of them are deniers [מכחישים] in particular [private] knowledge [?] [בידיעתו הפרטית], and some who concede knowledge [?] but deny [it] in particulars; and some who err in this — and there is in them neither sin [?] nor reward — and they said [?] that "the Lord has forsaken the earth" [עזב ה' את הארץ] — Yechezkel 8/9 (?). And when...[clipped]. So they made for themselves a wonder [מופת] in the changing of the order [מנהגו] of the world, and his honor [?] is blessed [?]....[clipped]. For the hidden wonder [המופת הנפלא] [is] a teacher [מורה] [that there] is an Eternal world...[clipped]; whereas the wonder [המופת] [that

begins?] by decree from the mouth of a prophet [מפי נביא], the blessed [Lord] [?].... [clipped]. To His servants the prophets [אל עבדיו הנביאים] He revealed His secret [וגלה סודו]...[clipped] — and it endures

and it endures forever [?]. With this [the matter] in the Torah is complete. But [?] Scripture will say [?] "in the midst of the earth" (Shemos 8 [?שמות פ]) — to teach about providence [השגחה], that it does not abandon them to chance [למקרים] as they think. ([Shemos] 9) — to teach about creation ex nihilo [החדוש], that they are His and that He created them from nothing [?] [מאין]. (there [שם]) — to teach about [His] power [יכולת], that He is the ruler [שליט] over all. And He said, "so that you may know that I am the Lord" [למען תדע כי אני ה'] — it was said in order that you may know that I am the Lord [?]; "there is none that can stay His hand" [אין [מעכב בידו]. For [?]...the deniers [מכחישים] or those in doubt [מסתפקים] — and so too the wonders. And on this account, the Holy One, blessed be He, did not [merely]...

[The author explains why God commanded the perpetual remembrance of the great miracles, the wonders done in Egypt:] ...And the great wonders [המופתיים] — testimony [?] [for the wicked or the denier (כל רשע או כופר)]...[clipped] that He performs signs [אותות] and wonders [מופתיים]...[clipped] and a sign [ואות] for the wicked. Our eyes have seen [ראו עינינו] — and the ancient one [the elder, [ונעתיק] [transmits] the matter to his sons and their sons [לבניו ובניהם]...[clipped]. There is none [?] like this matter, as it is written [?]: "He shall surely be cut off [כרת] for [?]"...[clipped]. Our eyes [saw] them, and through them [?]...[clipped]; and signs [ואותות] and wonders [ומופתיים]...[clipped]; the great [?] in every generation, before the eyes of every wicked one or denier [or one who reverses (?!)]...[clipped]. Our eyes saw, and the ancient transmission [ונעתיק] of the matter [is given] to the sons and their sons...[clipped] in [?] this matter, as it is written: "He shall be cut off [כרת] for the desecration of strength [?] [בלבילת החזק] — and similarly many commandments [מצות רבות] [are given as] a remembrance [זכר] of the Exodus [ליציאת מצרים].

[The author argues that the entire purpose of the miracles was instruction, and that no question may be raised against them, since they were openly performed before all:] ...in the wonders, that they not be forgotten, and there be no opening for doubt [פתחון פה לפקפוק]...[clipped] the mezuzah, one by one, and a portion [וקצת], in their opening [?] and in matters [?]; and His providence [והשגחתו], and also in His goodness [?], and faith [?] in every corner...[clipped] — more, very much so, upon those who do them [?], for their God [?] desired them. [Citation:] (Chapter [פרק]...) Therefore they said: ...of the framing of [the world by] His

might [?], and the engravings [וּחְקִיבוֹת], very much so, since man [מֵאֵד שְׁעֵשָׂה] [אֵדָם]...[clipped]. In our faith [בְּאֱלֹהֵינוּ] and confessing [וְנוֹדָה] to Him — these are the prophets [הַנְּבִיאִים] and from among the hidden things [וּמִן הַנִּסְתָּרִים], for they are the foundation of the whole Torah [יְסוֹד הַתּוֹרָה כֻּלָּה]; so [?] to a man [?] do they show forth [?]. They sweetened [?]...[clipped] our makings [?] with miracles [נִסִּים], that there be in them neither nature [טִבֵּעַ] nor custom [וּמִנְהַג]...[clipped] and they make of the commandments [הַמִּצְוֹת]; their faces [?] turned, and also for the sake of [?] them. : And concerning [עַל פִּי] the matters of the holy God [אֱלֹהִים קָדוֹשׁ] mentioned (Yirmiyahu 32 [יִרְמִיָּה ל"ב]), since they said there [the words] "in truth" [בְּאֵמֶת]...[clipped].

[The author now turns to the great miracles wrought against the great nations:] ... Israel, and in man, to say "wonders" [?]...[clipped]. The great wonders done by Him are renowned [הַמְפֹּרָסִים], [witnessed] in the whole world [?]...[clipped]; part of them [are recorded] in the Torah of Moshe Rabbeinu [?]...[clipped]; some [are] eternal [עוֹלָמִיִּים] between Rabbis [בְּרַבִּים] — "in public" [?] between [?]...[clipped]; their renown [?] returned [?]...[clipped]; and all [is] by decree [בְּגִזְרָת]...[clipped]. "I said in my heart" [אִמַּרְתִּי אֲנִי בִלְבִי] for it is [?]...[clipped]; and wonders [וּמוֹפְתִים] in the land of Egypt [בְּאַרְץ מִצְרַיִם]...[clipped] in Egypt [בְּמִצְרַיִם], and the one [woman?] did [?]...[clipped] in his time and in our time, in the world, until...[clipped]; the Holy One precedes [הַקָּדוֹשׁ לְעֵד] in the truth of [?] faith [?]...[clipped]; man [אָדָם] to one [?] man [?] — according to his ways [כְּדַרְכָּיו]...[clipped]; the engravings [?] [הַחֲרִיטִים] testify [הַמוֹכִיחִים — recte: הַמֹּכִיחִים] in all [?]...[clipped]; and their forms [וְצוּרֵית] are in their conquering [?] the great nations [הַגְּדוֹלִים], the [?]...[clipped]. [Such were] the matters of [?] the nations [?]...[clipped]: Media and Persia [מֵדִי וּפָרְס], and of the kings of Bavel [לְמַלְכֵי בָבֶל]; and in [?]...[clipped]; and the wonders [וְהַנִּפְלְאוֹת] were done after the [?]...[clipped]. He brings [?] into this a doubt [סִפֵּק], as it was said (Chapter 6 [פֶּרֶק ו'] of this Ma'amar [מִזֶּה הַמֵּאמָר]) [?]...[clipped]. And they would set right [?] for every people there, and for all [?]...[clipped]. As it is said, there is none [שָׁאִין] [a thing that] [will leave?]...[clipped].

Chapter 20. "And behold" [כִּי וְהִנֵּה]. I call the heavens as witness [בְּשָׁמַיִם] [עֵדִי] that I have not written against the great...[clipped]. The matter is not [?]...[clipped] — except for the sake of [?] [the fact] that we now see [?]...[clipped]. Among the heretics [בְּאַפִּיקוֹרְסִית] in [?] the philosophical inquiry [הַחֲקִירָה] [הַפִּילוֹסוֹפִיָּית] and for the sake of [?]...[clipped].

[The author explains his motive: not to dispute the ancients, but because the now-widely-circulated translated Arabic works require a response, and because his

own heart prompted him out of love of truth:] ...I have written against [?] the great ones, in the rank of [כערך] the ancient sages of Israel [חכמי ישראל] [הקדמונים]...[clipped]; only for the sake of [the fact] that we now see [שעתה רואים] the Arabic books [ספרים ערבים] now being published [עתה המתפרסים]...[clipped]; and for the sake of [the fact] that my heart drew me much [שלבי רלה הרבה] — out of love of truth [מאהבת] — behold [הנה]...as in their words

just as they said. And you should know that those who became famous among them — that is, among the philosophers — are but a small handful, an isolated few of the House of Israel whom this matter [philosophical speculation] has gripped. These men are not fit to be reckoned among the truly wise; rather, they merely fancy themselves to be wise. [?] As for the heavenly bodies that they decreed [theories about] — they have no portion in them at all, save that in place of glorifying the Lord [?] they busied themselves [?] with the honor of the Torah, the honor of Israel, and the honor of Moshe. [?]

For these reasons — and especially out of regard for the honor of the pious one [the *chassid*], who is duty-bound to take up the cause of life and the world — I have undertaken to investigate these matters: this for God, and that against God [i.e., distinguishing what upholds faith from what undermines it]. The truth and the faith of those whose lives [?] are bound up with [the truth] are well-founded, while the matters [the philosophers] set against [the divine] words have taken their own path. And the way of faith is the path I have chosen, for the Lord desires that His faith should prevail over them, established by the received tradition [kabbalah] through Moshe. [?]

For this reason I have taken my stand on the matter, on the holy mountain, on Mount Sinai. I am the Lord [?]: "I have created the heavens and the earth" [cf. Yeshayahu], and the response. [?] Our Sages of blessed memory said, regarding this question, that the matter alludes to the rational thinker, who is led by his own intellect — [whereas] the foundations [of faith] rest upon revelation from Sinai. [?] My intellect, [my own] reason, is itself shaky [?]; for these are matters of give-and-take, where one thing is bound up with another.

What is this for, if not to deepen the inquiry and to refute the words of [those who oppose] God? And he made fences in his mouth [i.e., set limits to his speech] and acted of his own accord [?] in Israel; and he was [?] one who breaches their fences and oversteps [the bounds], not creating but rather destroying. So too one who breaches a fence — even now, even the idol-worshipping servant. [?] And he [merely] sought freedom for himself. [?]

[Perek 21] (Habakkuk and the righteous man who lives by his faith) — for the Lord desires that his faith should endure, by way of the received tradition rather than by way of rational speculation [*iyun*], as stated in the previous chapter and as he said [?]. Now this matter — that of bringing [proofs] near — is from the intellect: the time of writing and the time [of speaking]. [?]

Therefore, even now, a man who is a believer who reads [the text] is dear, and he has received the whole matter spoken of in this Ma'amar up to here. [?] Therefore he should not be astonished at the matter, for these are the words of God [?]. And there is no astonishment at His will: how should lowly men endure? — and how much more so the great ones! The wise men of his age [?], the precious sages, considered them and [chose] them for themselves. [?]

For this is the eternal sign, proven [?]: that the truth I declare, neither through my craft nor through my wisdom, nor through the strength [of my own arm], have I known it; rather, I have known much of it from the great truth, from [tradition]. [?] As one [Sage] said: "The wise man's lips are full [?] — not [his own intellect]" — and a [false] arising never came up [in him] and was not found upon my lips. [?] [Citing Mishlei 12:2] [?]

For this is the eternal sign, proven, that one should not depend on the intellect; rather [one should depend] on the received tradition and lean upon it; and [it is] from belief in it [?]. As the wise man said with his sharp tongue [?]: "And they served [other gods] through the received teachings and through signs and wonders." [?] Why was the knowledge persecuted and pursued, [whereas] to know the Lord, the knowledge that comes through the received tradition [?] — [this is what endures]?

And our Sages of blessed memory have already said: "All matters were given over to the heart" [?]. And likewise it is written, "Beware lest your heart be enticed" [Devarim 10:6] [?] — for the Lord, He is God! And likewise [?], "by way of the intellect," as they said, that all is in the category of the general principle. [?] And [the Sage] said, "He did not come out [?] of the general principle to teach about himself, but rather to teach about the whole" [a midrashic rule]. [?] For this reason, "by way of the intellect," concerning the matter of the things that are spoken in the manner of the intellect — and since one is obligated [to attend] to them all — and the second matter:

"Did you not know? Have you not heard?" [Yeshayahu 40:5] [?] He said this not [merely] from knowledge but from received tradition, and leaned upon it. [?] And likewise he said, "Did you not know? Did you not hear?" — not from received

tradition. [?] From the standpoint of proof [*re'ayah*] rather than from the standpoint of knowledge [*yedi'ah*]; from the standpoint of received tradition and reasoned argument. [?] And likewise...

the white [?], for this is in truth [?] the [way of] life, and to throw off the yoke of [the burden of] Torah. [?] The wise man [?] — and it is not enough for them to do [as they wish] [?] — he is one who throws off [the yoke], and it is not in his power to nullify [it] [?]. He set fences in his mouth [?] and acted of his own accord in Israel; and indeed [?], when they breached [the bounds], they transgressed [against] His covenant; and not only that, but [they were] also [?]. And so he breached a fence even now — even the idol-worshipping servant — and sought freedom for himself. [?]

Perek 21 — "You have been shown, that you might know that the Lord, He is God" [Devarim 4:35]. The matter is that the Lord desires that his faith should endure, by way of the received tradition, as said in the previous chapter and as he said: this through the received tradition, not through rational speculation [*iyun*], as [stated] above [?]. Now this drawing-near [of proofs] is from the intellect — the time of the written [text] and the time [of speech]. [?]

Therefore now, a man who is a believer who reads [the text] is dear; he has received from his own intellect that it is shaky [?]. And it is right that [one] not be astonished at the will — how should lowly men endure, and the great ones? The wise men of his age, the precious ones [?], considered them and chose them for themselves. [?]

For this is the eternal sign, proven, that the truth I declare — neither through my craft nor through my wisdom nor through the strength of my arm have I known it; rather I have known much of it from the abundant truth, [more] than from [the intellect]. [?] As the wise man said with his sharp tongue [?]: "The wise man's lips" [?] — and a [false] arising never came up and was not found upon my lips. [?]

Why did he say this — to teach? Indeed, just as he was persecuted and pursued, that they might know the Lord, [so too] the wise men, the believers in His faith, [were persecuted] by way of the received teachings [*hamekubalot*] — and not [merely] from the standpoint of the intellect; without any doubt — for there is a purpose [?]. [Citing Devarim 17] [?] [the men of the city should report] — without doubt, [the matter is decided] by way of the received tradition rather than by way of intellect, as our Sages of blessed memory said. [?] As the verse says [Mishlei

12:2] — that all matters that are joined together [come] by way of the intellect; and since one is obligated [to attend] to them all — and the second matter:

"Did you not know? Have you not heard?" [Yeshayahu 40:28] [?] He said, "Did you not know?" — [knowledge] rests upon received tradition, and leaned upon it. And likewise he said, "Did you not know? Have you not heard?" — [proceeding] from the standpoint of proof to knowledge, from the standpoint of received tradition and tradition [*haggadah*]. And likewise...

And likewise Moshe Rabbeinu said [Devarim 32]: "These [things] are concealed [?]" — that the rational thinker errs [?] from generation to generation: a man who has lost his intellect errs by his own heart, and how [much more]. [?] This was prior [to revelation] by nature, because of the need of those who learn from it [?]; therefore one must, from the outset, [know] by way of the intellect who can [grasp] it [?] and bring forth proof upon it. [?]

And to bring proof upon it [?] of true [matters] through a sign [?], weighing it by the intellect — that the wise man should be led [by it]. [?] So that you set [it] up after Moshe, that he should lean upon it by way of the received tradition. [?] In this Ma'amar, [there are matters] that have no [other] purpose but this. [?] [There is] no [contradiction] in the matter; "for there is none beside Me" [?]. For the Lord desires, as they said of blessed memory [?] — concerning the received teachings — therefore he mentioned several matters, and to say, "I am the Lord your God," who [created heaven and earth]. [?] [Citing Habakkuk 2:] "and the righteous man shall live by his faith." [?]

And likewise there is no will of those who fear Him among the ancients [?] in this matter, and there is no [other] knowledge [?] save the study of Torah — both the study of Torah on its own behalf and [the study] for its own sake [?] — but not for itself; rather, [as] they said: "He came out [?] from the general principle to teach about himself, but only to teach about the whole" [?]. Therefore, regarding the matter of the intellect: where there is a thing fit [?] for it [?]. And the second matter:

"Did you not know? Have you not heard? The eternal God, [the Creator of] the ends of the earth, neither faints nor [grows weary]" [Yeshayahu 40:28] [?]. [This was] said not from knowledge [alone] but from received tradition, and from the place from which it [comes] [?]. As it is written [?], "Ask your father and he will tell you, your elders and they will say to you" [Devarim 32:7] [?] — by way of the intellect and a wonder [?] that is fixed [?] by way of the intellect of those who bring proofs near. [?]

(In chapter 11 of this Ma'amar) [?] — a verse [?] that warns them; "Ask your father and he will tell you, your elders, and they will say to you." [?] [Concerning the laws of] between law and law, between [judgment] and judgment [?] — and not from the standpoint of the matters [reasoned out] [?]. "Which they will tell you" — from the place [?] [is] that alone. [?]

But indeed [?], in this matter, our Sages of blessed memory said to us [?]: "investigation and inquiry into the heart" [?]. **(In chapter 11 of this Ma'amar)** [?] — a verse that warns them [?]. "Your elders, and they will say to you" [?] — [the matter is decided] by law and judgment, [each] matter according to its own [category]. [?] And there is no [other] matter than this — only from the standpoint of the principles. [?]

Therefore [?] one should rely either on the names of the Creator or on the worship of the place and the like. [?] The Christian astrologers — they do not rely [?] on a man of Israel [?] to make him sure [?] [?] of heart, that Israel be supported by them, to believe in them through the wise men of religion in their own way. [?] But [as for] this — let every man investigate it, lean upon them by way of the weighing of the intellect — and [let] no man [draw] his heart [astray]. [?] Was [this] not already said? "Do not turn aside after your heart" [Bamidbar 15:39] [?] — [and] "investigation and inquiry into the heart" through the rational matters, as the master Rambam of blessed memory said. [?]

And if you should say further [?], "Where is [the proof]?" — [the answer is] by way of the received tradition and tradition [*haggadah*]. But after [all] this, he is obligated [?] as he wrote...

the pious one [R. Bachya], concerning the duty of the heart, in the language of the introduction we cited earlier. And if this were so, our Sages of blessed memory would have had to set down, after the Mishnah in the Talmud, the entire intent of the written Torah — just as they did set it down for us in certain places. Yet it is not in the tractates of the Mishnah, nor in the Tosefta, nor in the baraitot. Rather, the Sages of blessed memory did not intend to spell out what is already understood, since it lies among the mathematical disciplines and is grasped from those matters. And so, too, with the things they did inform us of, by way of demonstrative proofs, the content is explicit on this very point.

The place where this is set down is in the *Chovot HaLevavot* [R. Bachya ibn Pakuda], in the introduction; and the matter is the same whether it concerns a small thing or a great one. As for things established by demonstrations — whether by discursive reasoning [*iyuni*] or by received tradition — the place is

one and the same, apart from the tradition received among the people of Israel, which is a verified thing. And from this you may understand the difference between this and that. Most of it proceeds by way of analogy, since it runs now one way and now another.

and the matter rests upon the foundation of judgment, and they descend and they rise. So too with a thing established by judgment, each to its measure. And this is the rule: that one does not depart from the place to which the matter points, except [where warranted].

He said this — that one does not stir from the place — only with respect to that in which the received tradition and the discursive reasoning agree. By contrast, between the one thing and the other — between the disciplines of the higher [realm] and those of the lower — there is, all the same, a difference: in the one it is in the mind alone, whereas in the other it is also in something outside the mind, in its very place. So too with the demonstrative proof: for the most part it is investigative [‘iyuni]. Therefore R. Yehudah ibn Tibbon, of blessed memory, the translator, wrote in his introduction to *Chovot HaLevavot*, addressed to the one who chooses [the path] — that in it lies a sublime excellence, that a man becomes wise from those who are wise.

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And the reason [וְהַטָּעַם] our Sages of blessed memory forbade us the ways of the philosophers — also for a number of reasons:

Because it is a thing that, even if it does no good, does no harm — only [?] ...in some measure, to do good and to better, and [the philosophers' way is] not [a path to true] knowledge of these matters. For just as in the art of healing, where a remedy whose cure is an established practice [is to be trusted], as is set down above (chapter 13 of this essay) — [so too here]. ...that a man should not bring on his death, the death of his household — of blessed memory; in this matter there are several testimonies. ...entrust it to [the tradition]; do not add to it. And he warned them not to stray, lest they come to harm.

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22. It is explained [כב מבואר] from the intellect that [autonomous inquiry] does not avail. [Its] argument is [?] ...that the 613 [613 = הרי"ב] commandments of the Torah are close at hand [קרובם ידון], and there is nothing within one's power [to add to them]. Those [philosophers] who reckon the age [of the world] to be empty are in truth [contradicting] what is well established. ...All [people of]

understanding [reject this]. Therefore the Rambam, of blessed memory, calls such men [a pejorative term] [?] ...who speak of matters and do not know what they are saying.

And so too with all the 613 commandments of the Torah [?] ...in the received tradition [kabbalah] and in the disciplines — all of them, with no doubt whatever as to their kinds. ...so that no man of Israel as a whole can profit [from autonomous inquiry into them]; only [the tradition avails]. And all the statutes of the Torah, and certainly the disciplines of the Torah, are received without doubt; rather, He, may He be blessed, is the One who established them — and the whole Torah, all of it. And also [?] —

also in the disciplines [of the Torah]: "I am with you," and so too in all the nations of the earth. After this, [Scripture] declares [?] a sign — the bringing-forth of a sign [mofet] — as is set down above (chapter 2 of this essay).

A rule: The whole [matter] is to be explained from the intellect, [as to] that which does harm. The demonstrative element [ha-mofti] is the greater, [yet] it does not [reach] the matter, unless one [grounds it] in the received [tradition]. He who is not [clothed] in His attributes — which are a secret [sod] of the Lord, as is set down (chapter [77 (?)]) of this essay) — [cannot grasp it]. ...your eyes, and your heart [?]. I have received it through [tradition] from the blessing [berachta] and the song [shirta], and from all the worship [‘avodah] — a sublime excellence — and [a turning away] from the foulness [of the world]. And one speaks [thus] of him only with one other than himself, as one who says of him: ...because of the demonstrative proof concerning the whole; whatever one says of him, it will be reported, and so it will be. And were they wise, they too [would attain it]; in the days of old, so too [now]: the world is bound up in the demonstrative proof.

But whatever they say is hidden, and all the chains of emanation [hishtalshelut] [are concealed] ...the will, which is sublime; from all the prayers [?] ...the inner chamber of the right order; and from the completeness in its consummation — sublime — and one who covers [?] ...concealment, and the way of completeness. And we fall short, as regards the knowledge of matters and their particulars, because [?] ...it does not profit, [such] that it would be completed without lack. And his deeds are not known to him; nor is there any reckoning [?] ...the demonstrative proof — because that is of no [account]; no body can grasp it.

As for man, his judgment is according to the way of the Torah; and so too man was not created [otherwise] ...by his understanding [received] from Him. The man who cleaves [yedabek] to a tzaddik stands between [?] ...that the chains of

emanation of old, in this concealment, [endure] ...from all the prayers, in the [disciplines], the higher completeness; and so too the way of the higher [realm]: He set the sun on high over the rest of the created things, over the planets and the stars ...and there is no number to its emanations.

As for the soul, which is in concealment — but man [?] ...has fallen short, except in his knowledge of Him — because it is fitting to seek it in him — for it is his own good that has fallen short, through the supplying of his will. ...And the good, and the pleasant, and the like — to be purified — and those who stray are removed, until [?]. The angels [malachim] [?] ...separate from him, protect him; and there enters into him a fresh spirit [?]. ...and there is added to a man another [spirit], as it is said (Shmuel I, chapter 10 [י' שמואל א']); and also the pleasantness of the emanations.

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the planets, their motion and their foundation, in the counting. But a man of strong reason — the knowledge of the lower disciplines [?] ...is bound up in the cleaving. So too, a man of strong reason cleaves to his Creator; and there enters into him a fresh spirit, drawn near, as one redeemed. ...He cleaves to a man who truly believes in the Torah, and trusts in the prophets [nevi'im], and in [providence] [?] — and were he to stray, until he returns [?] to behold the heights — he cleaves to his Creator. ...and there enters into him a spirit, drawn near, in his innermost being ...and it shall be completed; and they proceed to all the difficult questions of Yitzchak [?] ...the concealment of the order; and they proceed in completeness; and were they wise ...until this, from the angels; this is the reason for [?] ...the discipline [chochmah] in a whole heart, brought to completion ...He has shown them [?].

the heart, upon the primal deed, and in the emanations, the great ones ...their reasons are concealed. As David said, concerning [?] his thought, as to its greatness — what [?] ...and they searched out [hitchakru] from it; rather a small matter, in the briefer commandments ...it is not so; the worship ['avodah] is a duty — except as a foundation — for there is no [?] ...in a knowledge [held as mere] opinion, as among the many — which is the worthless one; the children of [?] ...the discursively-reasoned matters, and the latecomers, turned them back, and said [from a supposed sufficiency] ...the great, and the destruction of the soul, the inclining of the man of Israel ...completion in received traditions. And how should one not [?]; for the reason [?] ...in the emanations; for [it is] the foundation of the discipline, and in our investigation, the great ...the philosopher's intent to build in his books, reckoned from his books; this ...the concealment of the

thoughts of the foundations of the disciplines; even in all the rest ...bound up in the pure; and the discipline of the universe [olam] [rests] in [mere] opinion. And from his books [comes] the demonstrative proof, and the foundation ...and his hands; the right [?], that there is more in the radiance [nogah] ...the emanation over the sea, and the latecomer ...a deed done. After the longing in the investigation, he learns toward the demonstrative proof [mofet] ...he went before; were these so, it would be a confusion over the contradictions, and he strays on ...that there be nothing in the world, [pointing] to a kingdom, as one who says of all whose outflow emanates ...[and so wrote] the Rambam [Maimonides], of blessed memory, in his responsum (klal 2 [כלל ב]), and he wrote ...the wise men, the great ones, were [thus], and they raised them up. All depend upon nature ...for the sake of Moshe [Moses], for there is nothing in all the disciplines of nature ..."[as it is] with you" (Devarim, chapter 18 [דברים יח]) — that is to say, even though ...the received tradition, of blessed memory. And what falls under the category of doubt, and one adds from it ...the longing of the soul, in the disciplines [of providence], the discursive matters; and the way — one who comes later to it ...in the one who is concealed, who waits; what is the way of a man's level, and the intent of ...all a thing, and in all his deeds; [guard] your eyes, lest in your knowledge — in the [outward] language [you err] ...and his knowledge; then you will understand his hidden things, and fill what is lacking in your heart ...you are drawn to touch; even his contradictions, after the reasons of a single [matter] ...and a man — this is his way — and he walked; and from all, every vessel, and [?] ...and his soul shall be sated in its requests; lest you turn aside a little, a vessel, the emanation ...if you hear; and if you begin.

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23. Faith [כ"ג אֱמוּנָה] — this time, what [?] ...in the introduction; and from the latecomers, it profits [a man] from his received tradition, in order to understand from it ...to desire to be sustained; so too — that He, may He be blessed, set over it [the perfection]; from the received traditions, a little ...the heart, in your knowledge — if you understand, you draw near. The wise one opens in his understanding, and hears the matter, and his words do no harm ...

Sefer HaBris HaShalem — Part I, Ma'amar 20 (Derech Emunah): Perek 23 (continued), Perek 24, Perek 25

Perek 23 (continued)

[The chapter heading visible here is the running theme — the page continues the discussion of faith (*emunah*) from the preceding leaf.]

I have not set out, [he says], to chatter on along the line of [philosophical] wisdom; for the line of wisdom and the line of truth do not contradict one another — this is not so, since [they proceed] on [different paths]. What does it harm me to give up a few of these [philosophical] matters [in favor] of the wisdoms of faith? I have [therefore] handled the matters of belief out of my own conviction [אמונתי], drawn from what my teachers transmitted — every fine point [כל דק מן דק]. So it is fitting [?] — for if a person sets himself on a path that is not good, the outcome is bad: he will not last [?] — therefore [?].

Whoever denies hearing [a received tradition], it is as though he denies [those] masters who reason from the received teachings ordered upon a sound mind [על [און שומעת]; and from the very [denial] their lives unravel from the start. Everything full becomes empty [תמלא ... תחסר], and a thing diminished a little, lacking a little, is [drawn] from the soul [נפש].

There is no end to the matter [אין לחקור [?]] — and yet [?] [the truth] does not lie. From this [it follows] that wisdom [is bound up] with [?]; until the matter is settled it falls away [עד יפלה] [?] — even so [?]; for the dispute [התחלוקה] — there is no [way] to divide [it] [?]; so too is the structure [of the argument].

A place is made holy [גאון מוקדם [?]]; tradition [is handed] from within [מסורה מגו [?]]. As it is written [?] — "for my honor's sake" [?] — and one should not [?]; in the matter [בענין], as it is written, [?] — he reproved [?].

[The argument turns to the difference between belief by *reasoning* (חקירה) and belief by *received tradition* (המקובלות / קבלה):] By [this] way [?] the bad [רעה] in this earlier matter, [namely] the belief drawn from the received teachings [המקובלות] — there is in it neither addition nor subtraction; it does not lie, and it is from [?] the times [?]. But [reasoning] alone — these are mere men's words, the [?] of a man [?]. The Holy One [?] from the later to the prior — by [?]. He led his

disciples [לימודו] [?]; he is forbidden [to teach] for hire — that is the prohibition of the Rambam [הלכות בית הבחירה] [?], in "the laws of [the chosen House]" [?].

As it is written [?]: [reasoning] from the later to the prior [?]; and Rabbi Akiva [?] received [קיבל] [?] his words by itself alone; in the matter, as it is written [?] and in its [own] tongue — and it is permitted [?]; thought is a marvel [פליאה במחשבה]. And our Torah teaches us [?] wonders [מופתים]; for itself, [?] sealed [?] — not so [?] — afterward the persuasions of the heart [הרתומי הלב], because of their own opinion [מפני דעתם]; the truth resting upon its [own] support. And every man should be drawn [ימשוך] after [?] — the world [העולם] [?] is set in order by the mouth of his Creator [קונו]. The astronomers [האצטגנינים] [?] [reason] by way of [?]; their thought [is bent] toward the contemplation [?] of the heavens [השמים]; in the gladness [שמחה] of the wise [חכמים] — [for] the heavens [?]. His Creator [?] — and "Jacob is my servant" [?] — concerning this matter. The heretics deny it [?] (in the wilderness [במדבר ט"ו] [Bamidbar 15]) [?] — for the one who blasphemes [?] does not [?].

So our Sages said [?] — masters of [?] grasp [?]. And the Epicureans / spiqorsim [וספיקורסים / האפיקורסים], who are not [?] from Israel — they go [?] in the ways [?]. [?] are not the recipients of tradition [?]; [?] not so [?]; "every man should draw himself" after [?].

[He develops the contrast between those who labor over the *bodies* (essentials) of the Torah:] [There are] those who labor [העובדים] upon the *bodies* [גופי] of the Torah [over its plain meaning], and who say [ואומרים] that they are not [genuine] recipients of tradition [שאינן מקבלים] — and their reply is a good one, as it is written [?]. So the heretics labor over the *bodies* of the Torah, twisting [?] every plain meaning [פשטים] into a heap [?]; in [this kind of] reasoning [?] they [denied] as the Epicureans did.

And one is obligated to be always [?] in [the] matters [?] [grounded] upon the plain sense [על פשוטו] and a verse [?]. [?] — the matter is true, and they intended it by [?] — for [?]. [The Torah] is precious; as it is written, "at the opening of her house" [פתח ביתה] (Mishlei 5 [משלי ה]) [?] — up to here is the wording [עד כאן] [?]. And the matters of the [legal] rulings [ההלכות] [?] — by [the] ways [בדרכי] [?]. There is no [way] to divide [it] [?]; in the matter, men's words [?]. It [stands] as in the Talmud [?] — the matters of the witnesses [דברי העדים] [?]. The man, after all [אדם] — sealed [?] — as in the Talmud; the heavens, like the witnesses [כמו] [העדים]. But an exception [?] — afterward [?] — for everything has its root [?].

[A display-capital incipit opens here:] **כ"א ותלמי** [?] — and Ptolemy [?] [or: "for Ptolemy"; the foreign name is partly worn]: as it is written [כאשר כתב] [?]. [?] but [?] [?] — "let it not [?]" [?]; in the matter [?], as it is written [?] — in [its] tongue [בלשונו] [?]; and one [?] [?]; the matter is true [?] and "all his ways" [?] [?]. [?] [in the matter of] divine providence [?] [?] [?].

Perek 24

[The leaf opens mid-sentence:] ... so that one is able to refute even his [opponent's argument], drawn from the received teachings [המקובלות]. [Anyone] who [?] after [?] is [himself] turning away the heart of those who study [his words] [מסיר לב]. As is plain from the *princes [bearers] of the foundations of faith* [נשיאי]. [those] of the Rambam ז"ל — [namely] to bring back the heart of Israel [לסודות], [להחזיר לב ישראל]: "Blessed is the Merciful One who has favored us with it" [ברוך] — [Aramaic: "Blessed is the Merciful One who granted it to us"] — for so is the strength [?] of the contemplations; and the marvel [המופת] [serves] to draw back the heart of its students to inward fear [Heaven] [מיראת פנים]. Up to here is its wording [עד כאן לשונו].

Perek 24 — "And further" [פרק כ"ד ועוד]: Should anyone permit [unaided] investigation [אם תתיר את החקירה], and especially when one is *obligated* [to follow] it from reason [מן השכל] — [consider] every man who has not drawn after [?] anything [?]. But everything [?] is good, and [yet investigation] leads you toward bad [רעה ... ויולך]: every man draws himself [ימשוך] after [?].

For [the heretics] labor over the *bodies* of the Torah, [meaning] to provoke [שאיין], and they say that they are not recipients of received teaching [מקבלים אותם] — and their reply [תשובה] is good, as it is written [?]. [The Sages] put a stop [נתנו יד] to those who twist [the text] toward [mere] plain meanings [לפשטים] and [thereby] drag the many [along] [ומשיל את הרבים], to draw them near [לקרבם]: in [their] reasoning [בעיון] in these times [בעתים הללו] they grew strong, as the Epicureans [אפיקורסים] grew strong. And they made out of them [a thing] that misleads [מטעים] toward [?] the One [לאחד] [?]; in vanity [להבל] [?] the false ones [?]; [?] of [their] inside [?] and they grew defiled [ימאתו]; "in the tent of Joseph" [באהל יוסף] [?]; in the tent [?] there is no [?]. So [?] [?]; as the Talmud [?]. For so is the [?] kingship [מלכות]; and the dwellings [?] [as] a sight [כמראה] [?] — they testified [?] of their own accord [?] — as [?]; and by themselves alone [?] — kings [מלכים] — and they say [ואומרים].

For in the Torah [the matter] is called *testimony*, as it is said [שנאמר] [?] — "and behold the Ark" [והנה הארון] [?] [?] are permitted [רשאיין] to do so [?];

the witnesses [העדים] [?] — and now [?] (Shemos 25 [שמות כ"ה] [?]). And we are not permitted to do so [ואין אנו רשאים לעשות כן] [?] — [as one who] hears [?] who kills [?] [?] — their hidden things are concealed [?] [?]; [the testimony] resting in [its] hearing [נח בשמיעה] [?]. And in its saying [?]; the witnesses [?] — and Reuben [ראובן] [?]; the matters [the words] of the witnesses [דברי העדים] [?]; the heart, by not [?] [their] souls [?]; and "let them not be killed" [ולא נהרגו] [?].

[Roughly:] but each one [?] and his intent in it [וכוונתו בו] [?] — by their plain sense [?] — and from [?]. The thing is established [?] [?]; from within the whole [מתוך הכלל] [?]; of its goodness [של טובה] and its students [ולומדיה]. The philosophers [?] make for them broad [?] [?] and dwellings [?] [?]; and from him alone [?]. He set them [?] over himself [?] as one [?]. And so it is not done [וכן לא יעשה] [?].

Where there is a hint [רמז], it points [?] (Shemos 25 [שמות כ"ה] [?]). And we are not permitted [ואין אנו רשאים] [?] to do so [לעשות כן] [?] — [as one who] heard [שמעון] [?] killed [הרג] [?] — and we have intended [?] to bring out [להוציא] the words of the witnesses [דברי העדים] [?] — a little [?] crime [פשוט] [?] [?] to praise [?] [?].

[The thread continues:] there is a hint [?] in [its] hearing [בשמיעה]; and as Reuben said [ובאמרם ראובן] [?] — the killing [?] [?] [?]; they did not [?] their souls [?]; and let it not be [?] — they were not killed [לא נהרגו] [?]. We are obligated always to expound [על פשוטם] [?] our words [דבריהם] [?] upon the plain sense [עולמות עליונים] [?] and [?]. With the truth [?] [?] — [for] every [?] [?]; the elevated worlds [על פשוטם] [?] are like the Garden of Eden [כמו גן עדן] and the four created/separated rivers [from] the supernal worlds [עולמות] [?]; in the marvel [?]. Up to its purpose [?] is the speech honored [נכבד הוא הדבור] [?]; for the marvels [?]; brains [מוחות] and memory [?] also [?]. So [?] [?]; it was also hinted [הוגחן] [?] in it [בו], plain [?] — that is to say, for the need of eating [לצורך האכילה] [?]; the legal rulings [?] [?]. As the testimonies [כעדות] [?]; he set [?] [?]. And this [is the matter] [?] — [the path of] reasoning [?] mentioned [הנזכר] in the *Sefer HaIqarim* [בספר העקרין, "Book of Principles" — R. Yosef Albo]: "the vanity of the philosophers" [הבל הפילוסופים] [?]. [Those] who deny [it] [מכחישים] from the Torah from Heaven [בתורה מן השמים] [?] — therefore [על כן] [?]; "and this is the work of the *boten* [?]" [והרעים] [?] [from] the Lord [מאת ה'] [?], "and the wicked [denied it]" [שכבס] [?] [?].

Perek 25

Perek 25 — "And now" [פרק כ"ה ועתה]: I shall return to speak with the Greek [אריסטו] [?] (Aristo[tle] [אריסטו] [?], display-capital foreign name partly worn) — and to those who follow him [ולהנמשכים אחריו] from among us; and to say that even those [שאפילו אלו] who labor [העובדים] over all [their] faces [על כל]

[are] fixed [קובעים = תוזבים] [in] distant ways [ארחות מרחוקות] — and yet the Torah of the Lord [תורה ה'] [is as nothing] before philosophy [= נפילוסופיא]. As it is said, all the wisdoms are printed in the Torah [שכל החכמות] — see the faithful artisan [אומן] who walks before the King [המלך], engaged [מתעסק] in making [בעשיית] vessels of honor [כלי כבוד] for [?] [?]. And he that is poor [?] [?] a little [?] and he sins [נוחטא] [?] — let no plain meaning escape him [פשוטון] [?].

[a marvel] like this and that [מופלא כזה וכה], and he goes and learns the craft of faith [ולמד אומנות האמונה] in order to learn a higher wisdom [חכמה גבוהה], to lean upon the spindle of his hand [לתמוך בפלך ידו] — everything in order [הכל על], and to know that everything [is connected], one to another [על אחיותהו] [?]. He who [?] does not [?] merit to learn the wondrous craft [המלאכה הנפלאה]; the matters of [genuine] inquiry [חקירה] are not this — yet one is able to pick up [fine] points [לקנות פנים] from [?] —

as [is found] in the *Sefer Or HaChaim* [ספר אור החיים] of the Gaon, the Pious One, R. Yosef Yaavetz [ז"ל יוסף יעבץ]. [There] they suffice [יספיקו] — yet the words of Torah are not removed [ובדברי תורה לא יעתיקו] from the people [את העם]; the engravers [חוקרים = החוקרים] engraved [חקקו] [?]; for [?] he raised [העלו] [?] the thought of [their] vice [מחשבת זון] — this [matter] [?]; and the [vain] disputation [והתלוצה] is a perversion [עוולה / עלולה]. The error [הנפש] [?] — and there is no [?] in the perversion [עלולה] of the soul [הנפש]. With the truth of the soul [בהבאמת הנפש], in [the matter of] opinions [בדעות] [there is] truth [אמיתית], not [?] in [its] purposes [בכוונות].

[And] were it revealed [יגליה], the contemplation [ההשגה] of [genuine] inquiry [would be] possible [אפשרי]; but the error [הטעות] [?] [?]. And besides what they mentioned there [מה שזכרו שם], it is the [path of] perversion [עלולה] [?]. For the faith [in] the completeness [שלמה] [?] of the received tradition [מן המקובל] from [?]; and [?] the labor [?] [it is] proper for it to be [the] prior [קודם]. But the matters [המאמרים = המאמרות] [?] —

[A brief enumeration set with display capitals:] **(א) [Alef]** — from the later to the prior [מן המאוחר אל הקודם]: a thing [we know] from what is set down [מה] [מאמר] by the cause [מצד המסבב]; a matter [reasoned from] the later [מאמר] [בלוי ספק], without doubt [המאוחר], [proceeds] in the reverse [direction], and this is what obligates [שמהייב] [וזוה] — a thing [we infer] from ourselves [סנבנו], and it is from the prior to the later [מן הקודם אל] [המאוחר].

what their heart [holds] [אשר לבנו]. Graven on an iron tablet in a die [בעט ברזל]: a plain meaning, by explanation [פשט בפירוש], and at times a hint [ופעם] — [וכותבים] and writing [רמז]

[They write] the legal rulings [ההלכות] upon a [scriptural] portion [על פרשה] where the matter [is only] hinted there [אשר דבר רמז שם], and at times [ולפעמים] [there is no] plain meaning [פשט [?]]; a hint there [רמז שם], and at times their words depend [תולים דבריהם] on a great support [באילן גדול]; and they write [וכותבים] in the name of [their] "ancient sage" [בשם חיוה קדמון], something that has never gone up upon his heart [אשר לא עלה על לבו]. Those who write their words [כותבים דבריהם] in the name of [their] "ancient sage" [בשם חיוה קדמון] — inwardly [בפנים] — and they sit therein [וישבו בה] within [לפנים]; [the one] who is himself [והוא הוא בעלמו] inward [פנימי] and outward [וחיצון = וחילון].

[Aramaic/halachic citation:] "as for the throne of the chariot" [נסא דהרכבא =] [כורסיא דמרכבתא, the Throne of the Chariot] — not [the same as] that of the Rambam [לא הרמב"ם]. And the elders of Israel [וזקני ישראל], who seize [the words of] the Torah [תופסי התורה], go up [יעלו] upon [the throne], not [coming down]; for [in their] lifting up of [priestly] hands [נשיאות כפים] — [the elders] who never went down from their greatness [שלא ירדו מגדולתם] — they are carried aloft [מוטכב, "borne on a seat"] upon their hands [על ידיהם]: "And I shall bring [them] up, both this one and that one" [את האם ואת ה[בן]] [?].

[And then the turn toward the Exodus narrative:] "both the [she-]camel and the [?]" [את גמל ואת [?]]; "and the brook [ואת נחל], and the serpents [ואת נחש], and they bit the people [וינשכו את העם] in the assembly [בקהל] [?]. This [matter] was [?] — my heart was like a burning fire [היה לבי כאש בוערת] held back in my bones [עצור בעצמותי]; I held myself in [כלאתי] and was wearied [ונלאיתי] lest they not remember the faith [שלא יזכרו את האמונה]; [in] vain [הבל] would they remember [את העיוני] only the [philosophical] speculation [זכרון]. And [the Lord] brought Israel across [והעביר ישראל], and [?] —

Therefore I have said it. And let it be set down upon the tablets [of the heart]. And it is not that I myself am the author of these matters; for the place from which the Epicureans drew them is already well known. Solomon already said as much in the earlier verses [HaKodem], and he spoke about all the matters of truth. So it is in vain that I write all this, when it is already written; this man, one of the children of Israel, who has not walked in the way of the wicked. Why should he go, and for what reason, in the way of error, and not in the upright ways of the righteous? For he does not give his heart to the [idolatries], and he is not drawn after their idolatries; he does not turn aside to the deeds of the dead [the

Epicureans], nor to the spirits of the Rephaim, to hear their lying tales [?]. For this reason I have set down these matters, and I have transmitted [them] as commandments upon the heart of [my] sons. "And now, my brothers, see, and let it be made known to you" the salvation that comes by the security of the faith [that has been] handed down to us, and which has been transmitted from generation to generation. He has set it in the wise heart, so that one should not turn from the established opinions and the recognized matters, the received traditions and the labors of study handed down. The head of the [gentile] sages goes about in the void: he gives his heart to know the wisdoms and the matters [of nature], and by day and by night they meditate upon them. For their whole purpose, the end of all their matters, is to trace the [efficient] cause — that is, the cause of every form known to exist in the world, [the matters] pursued in the ways of the [gentile] world.

For the works of the philosophers are empty of all true knowledge — there was [in them] no [genuine] inquiry — and the giving over of [their] knowledge is all in vain, [drawn] after the ways of philosophical reasoning, to uphold the eternity of the world. Yet by such reasoning the [true] life [of the soul] is not attained; for [their conclusions] are muddled, mingled and confused, just as he [the author] said. (Mishlei [Proverbs] 1) [?]

And if [a Jew] is drawn after the ways of philosophical reasoning — for as great as the matter is, all that the philosopher labors at by day and all the days of his life, he walks about in the void and never reaches the sought-after [truth]; the [true] purpose stands hidden and concealed from him. And concerning every matter required [of the Israelite], it is not by such inquiry [that it is reached]: for there is no end to the matter, nor to its explanation, just as there is no end to [tracing] the cause of every [thing].

For just as there exists, with regard to every form, a matter [combined] together [with it], and with particular acts and known effects arrived at by one's reasoning, [so it is with the cause]; as for tracing the cause — just as one [is drawn] after another effect, and to remove [a difficulty] one needs in practice [to do thus and so] — like [a physician] who must mix a binding plaster, and so forth. And I have already made you aware of this, that for every form there is a matter [combined] with it [?].

For just as there exists, with regard to every form, a matter and a substance [combined] together, so too there exists, with regard to every matter, [a known cause], with particular acts and known effects arrived at by reasoning. And there is therefore no end to the matter, nor to its explanation. [It is] like a binding

plaster [that must be applied] — by these means, and so forth. And I have already made you aware of this, that I [have set these matters down] for the sake of the people of [Israel], so that the gentile peoples should not say, "These are works of vanity and emptiness."

For it is well known, on account of [their philosophical] entanglement, that there are particular acts and known effects arrived at by reasoning; [yet] the defect is that [these are reached] not by means of any [genuine demonstration], but [only] from the perspective of [their] philosophy. And to remove [a difficulty], one needs in practice [to act]; one [must mix] a binding plaster, and so forth — [tracing] the particular acts, and so on.

And I have already made you aware that the [true] purpose of these matters is to instill in the heart of the Israelite the security of the will of HaKadosh Baruch Hu, by His will and decree; for in knowing this wisdom — "to know Hashem," the wisdom of the Torah — lies the salvation [of the soul].

And if [a Jew] is drawn after the way of philosophical reasoning, [thinking he can master] all the wisdoms — [let him know] that, even though [he attain] all his perfection in the security of his craft, and the perfection of his belief in his trade, even so he will be skilled in his craft only [in worldly matters]; his belief will be perfected only if he be skilled and learned in [those worldly] wisdoms. Just as a man is obliged [to learn his trade] — he is obliged to know the source of [working] iron; he is obliged to learn how to make [his tools] — so too, against this [stands] the good and beautiful [path] [?].

For one matter touches upon another, [arrived at] by his judgment [?], with the other notions [of his craft] that bear upon his trade, as he is obliged [to know them]; just as [a craftsman] who sews must know what is required of him — he must learn his craft as it ought to be done, [to produce work] that is good and beautiful, as it should be. And this, too, [is the case] [?].

¶ [a display-capital incipit opens here; the word beneath it is partly cut at the foot of the page — reading uncertain] [?]

[It happens] that one wishes to recount some [matter] that has occurred. By contrast, [it is fitting] to recount [?] ... the great according to its greatness and the small according to its smallness; for so it is in every matter where there is form and substance [combined together]. With regard to every form there is a matter, with particular acts and known effects arrived at by his judgment. There is, with regard to each, one matter [that brings about] the substance, and not [merely] the form; and as for the cause, he must examine it [?]. ... one matter touching upon

another, and the like, by means of [such inquiry], and so forth — and you may liken it to the analogy [of] one who applies a binding plaster, and so on.

The Jew — the matter requires for him the security of Hashem's will [?]; [it is greater] in this respect: that the philosopher has labored in this craft, [yet] the Torah is not annulled on its account. And if [one objects] — for [the philosopher's demonstration] is like one who lays out a vanity of vanities, [a thing] empty and worthless, like a man who sets [a worthless stone in a ring], a thing crooked and contemptible [?]. (Cf. Mishlei [Proverbs]) [?]

But [if] one does not accept it — for they will say, "These are works of vanity"? No! For the philosophers' [demonstrations] are an empty vexation, and a [false] reckoning. And whoever does not turn aside after them, [walking] in the way of the upright, does not stumble; but as for one who turns aside to the false [reasoning] of philosophy, [he is led astray] [?]. Indeed, it has happened: in this generation there are several books by both Jewish and gentile sages. The proof [of which] has [now] been completed in the recension of [the disputation] of Sefer HaKuzari of ben [R. Yehudah] HaLevi [?], and [you may learn] from them, and from among the [gentile] sages. ... A wonder [that] one [an opponent] made — by vanities he made it; and he is not [thus in fact] [?]. So too in the matters of the ancients, [the philosopher] also erred; he too made [his arguments]. And [the modern] is his companion as well, such as [the philosopher cited] — his soul keeps far from them [?].

against the philosophers; and the [later thinkers] bring forward the [supposed] proof of speculation, so as to lead [men] astray from Hashem — to lead astray, "for the sake of Hashem's [Name]," that [men] might not turn aside after them. [It is] not so; in vain does he labor [?]. ... So too in the matters of the ancients — for he too erred; he too made [his arguments]. And he is also his companion, such as [the philosopher cited] [?].

upon the books of the great philosopher [?] — among the [later] philosophers — and from their [systems] he draws. The "[Kant]" [?] — and [the famous philosopher] (לייבניץ) [Gottfried Wilhelm Leibniz] — the proof [of which] there is no [refuting], or [whatever] is [greater than it]. ... [the philosophers] who, in their reasonings, touch upon [these] arguments — for they have happened upon them; just as a man makes [a thing] crooked and contemptible, something that does not fit [?]. One finds [among them]:

- (אביכטו) [identification uncertain; a Greek/Latin philosopher's name — possibly Epictetus] [?]

- (מבטיביזיק) [identification uncertain] [?]
- (קארטין) [Cartesius / René Descartes] [?], whose own intellect [literally "the brain of his mouth/reasoning"] led him astray [?]

עוד [Furthermore] — yet [I] write [further] ...

of things [perceptible to the senses], and these [are] thus [?]. (1) ... (3) the renewal — that is, the creation — of the world; (2) ... (4) the [denial of] the composites: that different things are each divided into [their] parts; this is the substance of these [things]. And concerning each one of these, [the philosopher] sets a proof and a demonstration. And after this ... and so too he sets a proof concerning each, for these are matters touching upon the senses, one for each [?]; and he wrote [?] ... the philosophers, who hold sway over all the earth and all the gentiles, and the [moderns]. ... and so [it is], if [it were thus]; for they are rising up — [these] of the moderns [are drawn after] the philosophy. And after this — in all this they have no foothold [?], nor in the way of [demonstration]; for the proof he sets up cannot touch upon the matter, for they have merely overturned [the question] for the sake of arriving at hidden [conclusions]: [these are] works of vanity, and [false] reckonings.

For there is no [genuine] proof in any of them — no proof at all — and the matter [they argue] is nothing [in fact]. ... For with regard to the works of the philosophers there is no demonstration touching upon the [eternity of the world]; it is empty of all knowledge, [empty of] its testimonies and its logic [?]. ... [the matter that comes] upon the earth — it is full of [empty notions], in the void of [the world]: the inquiry, the [foundation], the [unity] — and [he] desires to bind [his conclusion] to it [?].

[Distinguishing the sensible from the non-sensible:] For these [are the categories]: matters touching upon things perceptible [by the senses], [arrived at] by reasoning [מתיחסים למוחשים — the empirical/sensible]; and after this [?] ... [one might] say, by reasoning, that "[these are] empty things." But [in truth] the intellect is the [true] vessel, and the matter [it grasps] is primary [?]. ... in the matter [touching upon] the soul, so that the matter be handed down [?]; the intellect [stands] above all, and the soul is perfected [?]. By his [Kant's] reckoning, [the soul stands] above [all]; [but] the intellect grasps not the [non-sensible]. ... For these are matters touching upon things perceptible by the senses, and [it is] by reasoning that one grasps them.

But for that which is **not** touching upon the senses [בלתי מוחשים — the non-empirical/metaphysical] — there [the philosophers stumble], for there is no

foothold for them; they will say, "these are vanities." And it is not so — for [the soul/intellect grasps it] [?]. ... for the [proper] judgment is that there are things touching upon things perceptible by the senses [the empirical], and matters **not** touching upon the senses [the metaphysical]; and concerning these [latter, the philosophers can attain] nothing. They will say [?]: only [thus] ... just as [the things] are related to one another, [yet] without [real] substance. Why? ... For [it is] by the rule of the senses that he judges, by means of [them]; ... and these [?] — for the [moderns hold] so; only [thus] ... For just as the things are related to one another, so [must their cause be related], just as the senses bear witness.

For [it is] well known that whatever a man perceives [by the senses] is by way of sensation; he grasps it [?]. ... For his inquiry [bears] upon things touching upon the senses [the empirical], [arrived at] by his reasoning; for he cannot [reach beyond] — for there is no foothold there; and [it is] not so.

For this reason [the philosophers err]: it is well known and clear ... (as in the other matter [discussed] above, Perek 3 of this Ma'amar) [Hebrew: כדבר האחר (למעלה פרק ג' מאמר זה)].

[The inability to know things-in-themselves:] For the [proper] judgment is upon the senses, by means of [them]; ... and there is some matter [?]. ... For just as [the senses] are related to one another, so [must one judge their cause]; and there is no demonstration touching upon things **not** perceptible by the senses [the metaphysical], in [their] forms and in [their] substances. And what [the philosophers] say — that there are things related to one another by [analogy] — [is] like the thing [an opponent] makes: a thing that is not fitting, a thing crooked [and contemptible]. By [such] means [it is] a [false] reckoning.

These are matters touching upon things perceptible by the senses; for the [moderns hold] that by reasoning one grasps them — only [thus]. For [it is] by [the rule of] the senses that the matter is perceptible, and not otherwise; and there is some matter [that brings about the perception]. The intellect grasps not [the non-sensible]. ... For [it is] by [the rule of] the senses that a man perceives a thing perceptible by the senses, and **not** what is **not** perceptible by the senses; and so it [behooves]. And [it is] not so. And [therefore] no end is reached: he [the philosopher] busies himself [in vain].

For [it is] well known ... a man perceives a thing by way of sensation; whatever is not perceptible by the senses — [the philosophers] do not know it, nor is there any proof for it. For with regard to things touching upon the senses [the empirical], there is [a measure of true] inquiry; after [the matter] one traces the

cause. But one should not turn aside to the [false] reckoning and the inquiry [into things] beyond the intellect; for the intellect grasps not the [non-sensible], nor [is there proof of] the renewal — the creation — of the world; and one should not give his heart to [what lies] beyond [the senses], for it is the [hidden] foundation, and they [the moderns] turn aside after the [false] reckoning.

But [if] one does not accept it — for they will say, "these are works of vanity"? No! For [Hashem will save His people from error], "for the sake of His Name." ... For a man does not perceive, by way of the senses, things **not** perceptible by the senses; and [it is] not so. ... For just as the things are related to one another, [and] just as the senses bear witness. For [it is] well known and clear that whatever a man perceives is by way of sensation; he grasps it.

And concerning matters related to things perceptible by the senses, [it is] without [real demonstration] ... For a man perceives by way of the senses. ... And as for what is **not** perceptible by the senses — a man does not perceive it; and [it is] not so. ... For just as the things are related to one another — only [thus] [?].

And so too it has happened — that [the matter] touching upon things perceptible by the senses, the [moderns] relate [to one another]. ... For it is known and clear that a man perceives a thing by way of the senses, for it is primary in [its] forms; [first there are] the words, and after this the matter is grasped. ... [One of them says] [?]: "only ... the matter is grasped by way of the senses." [But] what is **not** perceptible by the senses — [the intellect grasps it] [?]. And as for one matter — [each] cause is traced; from [the matter] one reasons back [to the cause]. ... And so too he [Kant] says: there is a [cause] above the [matter]; the [matter] arises from another [matter]; and one must reason back from the [matter] to know [its cause].

[Conclusion:] ... the [matter] is not perceptible by the senses, yet it is known [?] ... the proof of this — there is no [arguing] against it. ... For [it is] a clear demonstration [that] has not [hitherto] been [refuted]. For behold, in all [my] examination, [I have judged] upon [these] matters touching upon the senses [the empirical] by reasoning; for whatever is **not** perceptible by the senses [the metaphysical], there is no knowing it, and one is **unable** [to do so]. ... [Said the philosopher] [?]: it is impossible to inquire and to know a thing [that lies] beyond what is perceptible by the senses [the non-empirical].

[I do not present this] merely [as] the wisdom [of the wise]; for [it is] by the rule of the judgment [of the senses] ... upon them [?] ... And [as for] some matter, for there is some matter [that brings about the perception].

By this rule — for as [I have explained]. And so too, in truth, one [cannot] attain [it] ... [men] seek a matter [?]. [Lacuna: an abraded clause].

אחר [Afterward], he has already [set down] the system [?] ... the inquiry, this system, in his philosophy; he is the [foremost] of the [moderns]; [his is the system] of [the moderns] ... one cause [for] the matter; the other [cause]: the cause of [each thing] besides itself; from [the matter, the philosopher reasons back]. ... [It is] a single purpose; and he is [the one to be sought]; let it be [that] every [cause] is sought, in order to know [the cause]. ... One is compelled to inquire and to investigate, to know a thing [that lies] beyond what is perceptible by the senses [the non-empirical].

[Naming Aristotle, near the foot of the page:] After [this] he has already [set down] the system of the [debate]; (**ארסטו**) [Aristotle] and (**טולוס/ויטולוס**) [the second name uncertain — possibly Ptolemy, or "Witelo" (Vitellio); reading of the second element doubtful] [?] [had some matter]. ... [It is] a new thing he introduces, in [the matter touching] upon things perceptible by the senses ... and so forth. [end of the sub-paragraph; the foot of the page is softly printed.]

[grasped] by means of [the senses?], not through [the intellect?...] [in?] the world... and not through anything other than this. For we do not know what it is, nor what its value is, and I do not know [its essence?]; this much only do I know — that among us there is no investigator and no inquirer who seeks beyond the generally-known principles without instruments [keilim]. And so with everything: with respect to all that — our minds and our intellect rest [entirely?] upon the demonstrative proof acquired through the soundness of the reasoning already mentioned. And are these not, in truth, my own words? Yet they are vain things, and wind, errors and a striving after wind [re'ut ruach]. So too did [?] — and also my master [?] saw all this. By means of these words, of [Kant?] (**קאנט**) [Kant], [it became clear?] that the wisest of the sages of the nations destroyed [the foundations?] of the philosophy of [?], and its foundations fell [naflah]...

* ... all of it is full of [the intellect?] [or: full of perception]... and the [qualities/modes — eichut] are not... [The whiteness of snow?] is not a quality that fills the world of [?]... And as for our perception — is it possible for us to grasp its activity [?]? All [of it?] is [merely?] activity, which [the intellect?] reads — that is, "the inner meaning" [mevin amor], to whoever believes in his certainty [?] of this. Who knows this? [Only] if it was a received tradition [kabbalah] in the hand of his forefathers will he rejoice [in it?]... [over?] the matters of the foundations of the abstracted entities [hamuchashot]... But for one who is doubtful in his mind [da'as] and is restricted in [his?] garments — from where would he know this,

unless it were a tradition in his hand from his forefathers? Happy is the one who [held fast?].... [for] the path that the spirit has already passed over, to declare his words to [Leibniz?] (לייבניץ) [Leibniz]... and walked in his ways. [Which?] famous sages, too... [held?] fast to the opinions of Aristotle [אריסטו] and relied upon him in all... [a single?] sage greater in wisdom than [Maimonides?] (הרמב"ט) [recte: ז"ל [הרמב"ט] [Maimonides], who held fast to opinions [be-de'ot]...

And he was not alone; rather, even [many?] sages [too?] heard all his words and accepted all his opinions... every generation [dor] after generation, generation [after] generation [received?] them... [he?] was rich [merubah] [or: there was great profit?].... upon all, until [the time of] Leibniz [לייבניץ]... [whoever?] differs [pivots] with his words, [it would have been?] a disgrace [cherpah] to liken and to compare them; [and?] in their reasoning [be-ta'anoteihem]... And with all this, the [earlier?] sages arose [as?]... and with all this the last [ones?] arose [too?]... the wise [men?]... their words were heard, and many accepted and held to his words... and their evil appearance [mar'eihem ra]... [a sign?]... [signs?] of silver wrapped over [dross — referencing Mishlei 26:23]... So too did [?] see in [his?]... [And see?] that within him [there is?]... he relied [upon him?] and leaned upon him [smach alav] in all... upon all and upon every detail [perat]... also a miracle [nes] [or: hidden thing — nistar] was revealed to us; and the knowledge [da'as] that was not [?]... [the one] praised [meholal], the begetter of points [molid nekudot] (הפ[?]) [parenthetical name, cut at seam]... in all his words he knew all his reasonings [sevarotav], and... the distance [ha-richuk] — for he is... this is, in truth, the [words?]... he was not lacking anything [lo chaser lo]... : This, and further [more?]...

* ... [in?] all those generations of the world that [received?]... all the eloquent rhetoric [ha-melitzut]... what was [also?]... in every generation, generation after generation, until Leibniz, who held [fast?]... [they?] were created, and from no one [were they created]; for he [is?]... [in?] him... what was it that [their?] foundations [were?]... matters whose substance is [merely?] wind [ruach]... [bearers?] of the intellect, for as much as [it is?] abstracted [muchash]... in their structures [binyaneihem] and their relations [be-kidruteihem? — readings] and [their?] wisdoms — that his words are matters of pure imagination [be-tzel gavtah — "in the shadow of a height"], the *Moreh* [Nevuchim] [מורה נבוכים] = Maimonides, *Guide of the Perplexed* that [?]... and metaphysicians [u-metophilim? / ומטופלים]... and the words of the [?]...

* **After** [אַחֲרַי] [these words?] [the things and the truth?]... the human [ha-enoshi] and their nature [ve-tiv'o]... in order that they may recognize and know every

[thing?] of [?].... the philosophical reasoning [ha-higayon ha-pilosofi], according to the opinion of [?].... what comes after the physical [she-achar ha-tev'a] and in their tongue [u-vilshonam] — [metaphysics] [(מטפיזיק) = "metaphysics"]... in fine, what is hard [for me?].... by his reasoning [be-tziyumo?] and demonstrated [u-mofteihen] from [the line of?] inference [min ha-shorah]... and I, too, am a man of pleasant qualities [ish temudot], an [unwilling?] reader... [for the senses?] are bound up [in?].... and demonstrated from inference, just like this book of [Kant?] (קאנט) [Kant]... [from?] the *Removal* of the heavens by the hand of the L-rd [?] — the supreme G-d [El elyon], and I said: Blessed is the Omnipresent [Baruch HaMakom].

the Omnipresent, blessed [be He]..., who brings the proof [ha-da'at?] and the answer [ha-anayah] to convey the ways of the [?].... [necessary?] connections [keruth] [are] inferred, even [the gap?] between the entities [ha-umot]; and truly [I have?].... [the proof?] and knowledge — that is, the second [proof?] — from the [things received?] — the received traditions [ha-mekubalot] and the transmission [ha-mesirah] — thoughts [machshavot] upon a [secure?] base; ... now, from philosophy [ha-pilosofiah] and inquiry [ha-chakiroth], they [departed?] from his view [pirsho — recte pirshu] to [the?].... the L-rd, in their reasoning, do they believe [or rest]? Or rather upon the received traditions [ha-mekubalot] alone, just as it... [their forefathers — me-avoteihem?].... [it was a tradition?] in his hand from his forefathers; he rejoices and is glad [over?].... the path the spirit has already passed over, to declare his words to Leibniz [Leibniz]...

[in?] his ways — in which the famous sages, too... [whoever?] held fast to the opinions of Aristotle [Aristotle] and relied upon him in all... [a single?] sage, [greater in wisdom than?].... by way of [the?] wonder and the proof acquired [ha-mofet ha-nikneh]... there is in it neither doubt nor a small [grain?].... for there is no [profit?] in it... in the chapter that precedes this one [be-perek ha-kodem la-zeh] [?].... in his certainty [ba-emunato], little by little, until [?].... the heavens [ha-shamayim], and never [u-me'olam lo]... the man, and lived by a [single?] thing [davar]... [those who?] earn their bread [mitparnesim], only with toil and trouble [be-tza'ar]... of the [ever-?]changing particulars [ha-pratim ha-mishtanim], therefore not... [his?] mind [da'ato] — there is in it neither blemish nor anything except what... the man before the L-rd, may his thought be purified [tit'haher]; his reasoning begets [molid] the received traditions [ha-mekubalot]... it is said: But all who are worthy of [?].... a tradition [kabbalah], and onward unto the [last?] generation [ad ha-dor]... they saw, and [in?] every hand [is?] the chain [ha-chazakah]... [each] one of them, all the [silent ones — ha-domemim? / ha-shotnim?]....

[the connection?] from the boundary [migbol] of the inquiry [ha-chakirah]... [the boundary?]. . . in the Torah, may He be blessed, He created [bara]... he [transmitted?] through Moses [Moshe], faithful in His house [ne'eman be-veito]; ... face to face [panim be-fanim], mouth to mouth [u-feh el peh]; and we believed in the Torah... : [for?] they did not... [the human?] in the land [ba-aretz], regarding the matter of the belief [emunat] in G-d [ha-El], began, and... [the holder?] who holds fast to that which was handed down [nimsar] by his forefathers... [received traditions and?]. . . the foundations [yesodot] [of?]. . . the abstracted entities [hamuchashot]... for thus [ki kachah] the human conceived of [the L-rd?] in the land [ba-aretz], in the matter of the belief in G-d, [he?] began, and... [its truth?] before all the nations [ha-amim], and uncovered the corners of [?]. . . : also, if a man should give from his heart [mi yiten] wisdom and understanding [chochmah u-vinah], and according to... [my fathers?]. . . : and not [from?] another sage... secure in my forefathers [batuach be-avotai]... : for we are the House of Israel [beit Yisrael], it is our will [retzonenu] that all the nations should walk... * But only because they were Epicureans [Epikorsim — אפיקורסים], not [in?]. . . [the?]. . . those who set arrangements [hekipuTz?] of nations and wars [milchamot], and the decreers [ha-gozrim] who [?]. . . [bring?] [waters?] upon the work of [?]. . . of mankind [adam]... [if?]. . .

[This page continues the discussion (carried over from Perek 26) of why the philosophers' refutations do not reach the tradition received from our forefathers.]

whether they were learned and expert enough to answer [the philosophers] regarding their claims and to refute them. But in truth they had no need to: "Come now, let us reason together" [cf. Yeshayahu 1:18]. Every matter is established by what our holy forefathers handed down — they handed it down just as it stood, concerning its truth, in the form in which it had come [to them]. Forever, concerning its truth, did our forefathers act just so: a matter received by tradition, received by them — they stood firm at Sinai and did not retract out of doubt, nor did they go back on their reasoning. Rather, the power of habit [koach ha-hergel], like its strength, accustomed them to it and taught them about it. [It is] a Jewish people and an Israelite people in faith; therefore they handed it down, even to die for it. And should anyone object, "What is your answer?" — I would say: the contrary of these things is what should be said. For our forefathers, they trusted on grounds that were clear to their own knowledge; the contrary of these things is what they said. And if it happened so [with the philosophers], it was on account of hidden causes, through the distortion [ivut] of habit, "and there is no

one who hears, and there are no rebukes in his mouth" — therefore [it lies] in [the realm of] taste and knowledge to answer concerning his claims.

For this reason: "Behold, here am I; speak out against me and bring me down" — and: "I will speak by the mouth of the prophets" — not by [physical] strength and not by force. "May the words of your mouth be received" as something planted and precise. As it is said, "speak now in the ears" — "the wise one understands what is concealed within," and so it is.

פרק כז [Perek 27]

רע[יון] [display chapter incipit; opening word partly worn] — My brother, and chief: in explaining the word "faith" [emunah] and its meaning, [understand] what it is that a person knows. By thought and by analogy [bi-dimyon] thus, in every respect, [one supposes] as if it were truth — that is to say, that it is truth. But [the question is] whether the matter is true or not true; if it is precious, [consider it] before the habit takes hold — how much [is it worth], and how does one answer?

In truth, so it is in [the realm of] completeness [shleimut]: as for [a thing's] length, its reckoning is correct, and it follows in the wake [of] the power of habit. And who is the one whose heart is not set right by the power of habit? By the action of habit, these [considerations] bring him to it. For the faithful one [ha-ne'eman], in his fullness, is always within the heart; and the believer, in his fullness, [holds] one of the [matters of] completeness, for they are distant and far, one [matter] after another, [as far] as the sea. And he received [it] —

and he received [it] from the mouths of those who relate the truth — that there is a sea in the world — and they recounted it to him over days and years. But afterward his heart turned against it, on the basis of the supposition of his intellect, through suppositions [s'varot] that arose in his heart; for [there were] people who said to him that there is no completeness in [the matter] — and behold. By way of his thought, [he says] this: there is no sea, there is no welling water, and the sea is not [there]. The sea has turned to dry land, just as [it was] at first. Just as [it was], so [he supposes]. And there is one who said, "There is nothing standing with me [in this]." In his fullness, he does not draw [his] thoughts to the heart, but [treats them] like vain breath; so it was.

ויאמר [display sub-paragraph: "And he said"] — what is the matter? (Hippocrates [היפאקראמפיוס] [Greek physician; transmitted form garbled — identification uncertain] [?]) — that all the sages of the physicians say that a matter [received]

by tradition is not a good thing. Now, it is fitting to bring [the case]: if [the matter concerns] remedies, then it is so — by his own [reasoning] — for the sake of the philosophy. So far his words.

וזאת [display sub-paragraph: "And this"] — the matter: (Hippocrates [היפאקראטס] [?]) [held, with] the philosophers, that the physicians, in their remedies — those who err in nature, [hold] that nature does not act of itself for the sake of [anything], and by this no remedies are wrought. So far his words. And how much more so in [matters of] the divisions [ha-chalanim]: nature does not act of itself for the sake of [anything] in the divisions. So you should know that in [matters of] the divisions the matter will be hidden. The Complete One [ha-shalim] does not act of itself, neither by His signs nor by His wonders; rather, the Complete One brings the matter to be — whether [established] by His religion, whether by the divisions — He brings it forth to the world. For everything shall be a [reckoned] thing. In truth, the matter [rests] on the precision of the reckoning, [established] by the precision of what is received by tradition, at Sinai, exactly. And they set the words of His mouth as something planted and precise — precious — [whereas the philosopher's is] a chance occurrence. "As the matter [is established] by the hand of [tradition]" — "the wise one understands what is concealed within," and so it is.

ובזהיר [display sub-paragraph; reading uncertain — possibly **ובזהרת** [?]] — the matter is [proved] from the aforesaid examination, and the divisions come in two respects. One: it is said that there shall be no completeness in the divisions — that is to say, not in [matters of] the divisions [established by His own completeness], but only [otherwise]. The divisions — there is no [supporting] matter in his words. In [matters of] the divisions, whether his words shall be — not [established] by His completeness and His words — that is to say, not [so]; but only [otherwise]. For "the word of Hashem" [is established] by His completeness. So too the divisions [come] in His signs and His wonders — only [a matter] which was not [merely] created — and [the man] himself testifies by his fullness in his thoughts. If "the word of Hashem" is plentiful — [a matter] of His own [making] — for [the minds of] every nation, people, and tongue. Yet those who err err in distortion and in [false] matters; and these are the ones who err and the conjecturers. In truth, [it is] a divine work — [those] who lure [hephar] the sons of men to serve them in some manner. How [shall one answer]? Indeed, only in order to test the people, as it is said — "[for those] who love it" (Devarim 13 דברים י"ג) [Margin]: a matter received and accepted by every human intellect — to them, not [otherwise]; rather, the human intellect cannot be a true prophet. For if

[the matter] is among the remedies, in which the matter is so — for the sake of the philosophy.

[Display sub-paragraph] **ובזהרת** [reading uncertain [?]] — the matter is the aforesaid examination: just as it was with the divisions — it is said that there shall be no divisions — that is to say, not in [matters of] His completeness and His words — only [otherwise]. There shall be in [matters of] the divisions [a matter] which his words [are] not accustomed [to] — that is to say, not [in matters of] His completeness; but rather. For "the word of Hashem" [is established] by His completeness in truth; rather, His words are divine words. And how much more so [it is] not [a matter of] the divisions: rather, the wisdom of a person is precious with the wisdom of the divisions. For as the heavens are high [above the earth], there is no one who grasps [it], for it fills every human [intellect]. As [it is] in truth: the wisdom of our Rabbis and their wisdom [surpasses] our wisdom — therefore there is nothing surprising in it; for it is set in the heart as something well-bounded — against every human intellect (Bamidbar [במדבר; marginal numeral worn — reads as a two-letter numeral, ט"ו [?]]) [Margin]: the matter pertaining to [conduct] — and the one who is impure is himself opened by it; and [the matter] pertaining to [conduct]. The matter is not [grasped] by all the human intellect [in matters that are] more sublime than these things — [it is] truth in which there is the wisdom of God: as it is said — "My highest things shall be raised upon them," [for] in them is truth set. And a person has no permission to stand upon them, and we have no permission to ponder them.

פרק כח [Perek 28]

אמנם [display chapter incipit: "Indeed"] — the inquiry and examination [come] in two respects. The first is called "the aspect of religion" [bechinat ha-dat]; and the second is called "the aspect of the head of the matter" [bechinat rosh ammah]. [The first] aspect:

[As for] religion — that is to say, [the question] whether, from human reasoning, a complete religion could possibly exist, [and] whether it could be wholly [established] on the basis of every human intellect; and there is doubt about it. But [if so] — every human intellect [would suffice], and the wisdom of a person is precious in it; if [the matter] appears in it, then [there is] something [established] by every human intellect. But the human intellect — and the wisdom of a person is precious in it, [and] he is diminished — this is a true sign that...

are living divine [matters], and the inscription [michtav] is divine, living. And behold, if [these matters] are given — whether in writing, [whether by] Moshe

and Israel — whether in the portion concerning the laws [mishpatim], whether in the portion concerning the commandments [mitzvos], or whether in the narratives [sippurim] that are in it — they are all matters [whose meaning extends] up to [the present]; and even in matters that the intellect would point to, [it is so] because the Torah is divided in every manner and aspect, according to [each person]. And so it shall be that the matter [is grasped] within each one according to the measure that is fitting for him, and according to the level on which he stands [and] the measure that one measures; for his hand cannot reach to comprehend it except by way of generality, [or] particular. There is no [matter] in which there is something hidden — that is to say, the hidden matter that is in it — for the intellect points to [the meaning of] every single particular [as established] by its law: this is a [matter of] law and this is [a matter] there [posited], whether it was so in a particular; but [in matters of] generality, [one does] not [understand it] by way of the particular, neither from it nor its received [reading]. In their generalities they are full [of meaning], and there is in [the Torah] no matter subject to contradiction. Its [seal] and its precision [come] together — to the readers, whether [each] in its place and in its time. And it is set right. Therefore, the precise [matters], and concerning all [the matters] that are recalled, we have no [permission]. All matters which [come] in general — these are the future events: "in the land of your enemies" (Vayikra 26 [ויקרא כ"ו]) [Margin]; and so it was [in] the matter that occurred in the exile — "the years of shemittah and yovel," as it shall be in the land; [concerning] their theft and their robbery — yes (Devarim 31 [דברים ל"א]) [Margin].

And [there is] a path for every human intellect, that the whole [matter] [be intelligible] on the basis of every human intellect; and there is doubt about it. But [if so]. The whole [matter] in its generality: and these are the future events — "in the land [of your enemies]" (Vayikra 26 [ויקרא כ"ו]); and so it was, [that] the matter which occurred [was carried out] in the exile, [namely] the years of shemittah; and likewise their theft (Devarim 31 [דברים ל"א]) [Margin].

[Display sub-paragraph] In completeness: divine [matters require] that one bring near the offerings [korbanot] upon the altar according to all their statutes; whether [it concerns] their garments — and behold. "And all the people saw and trembled" — as at [Sinai], and the judgment of the [Holy One]. And the honor and the dominion: "and peoples beneath His feet"; for above, the cud is chewed. "In the wilderness, [He provides] His living creature"; "all the fish of the sea are gathered" — yes — "and with their kinds [ke-minehem]." The intellect too [points to it]; and according to its ways the matter occurred: the acquisition [ha-kinyan]

in them; concerning the explicit details: "they shall be despised [yivuzu]; do not steal, [for if] he steals to fill himself when he is hungry" [cf. Mishlei 6:30].

מה [display word: "What"] — [the matter] pertaining to [conduct], what [is it] (Devarim 14 (דברים י"ד) [Margin]; and the days of Moshe Kenigi [קניגי] [?]) and of Alexander (ובלאסכתרי = Alexander [?]) were [carried out] by the hand [of the sea]; "creeping thing and winged bird," "the bowman, the archer" [cf. Devarim 4:17]. And if [the matter is] to know the structure of every fish, and of every living thing that exists — and the matter [is sustained] in [its place]. And how much [matter] do they stand upon: not by way of generality in every respect; but rather, upon its parts and its particulars in them. And concerning the measure of the matter: [each] part up to its being [is grasped]; for the matter is precious, the intellect grasps [it]. And the nature of the human [intellect] and his mind lack [the capacity to grasp] the connected things in the portion concerning the laws [mishpatim]: for the human intellect decrees that one is bound not to [act] when hungry. And it shall be in his sight that, by means of this, this small [matter] is doubled.

מה [display word: "What"; carried as opening display word of the next sub-paragraph] — and the man [v-ha-adam]

[Continuation of Perek 28, "Derech Emunah" essay (Ma'amar 20, Part I).]

and the land was ruined. [The wrongdoer] is finally seized, and the sentence is pronounced: a verdict of death, and he is put to death; and you hang him upon the tree, as it is written, "each man rises up against his fellow for his evil" — and his soul is forfeit. The court is filled with right judgment; the verdict is never perverted toward wickedness, so that no distinction is blurred between iniquity and crime. Rather, the Torah orders all its words by lawful judgment: the King has appointed for it the holy law, a judgment for each and every particular according to the measure fitting to it. To one who stole, it says: "Let him repay double" for this; one [offense] is repaid fourfold and fivefold; one who sold [a man] in his theft, and one who stole a soul, is put to death — but not the one who [merely] stole money. So "the judgments of the Lord are true, righteous altogether" (Tehillim 19:10), to do justice among them and to repay each and every one according to his offense. And so too with all the curses and blessings that came into it [the Torah]: the whole has been fulfilled, and nothing of it has fallen away; there is no entry-point against this, and no path for the human intellect [to fault it]. Yet you will find the very opposite in all the assemblies of the worshippers of the stars and constellations, whose religions differ from all that has been mentioned. By contrast, plainly, eye to eye, one sees that the work of

[the heavens] [recte: מַיִם, "the waters/heavens"], and its ordering, and its designs, lie within the deeds of man and within his schemes — above and beyond any human intellect. All of this constitutes the one discernment [bechinah] that is called "the discernment of the religion [dat]."

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ט"ו [Perek 29] — אולם [Yet]

[Subtitle: "The second discernment is the contemplation of the people who receive the religion — the prior ones — regarding faith."]

The second discernment, then, is the contemplation directed at the people who receive the religion [dat] — those who accept the wisdom of it upon themselves [in agreement]. The prior ones [ha-rishonim] differed regarding faith [in these points]:

(א) [First:] whether there were sages [among them], or men who differed [otherwise]; (ב) [Second:] whether there were men of perfect faith, or [men] not perfect in faith; (ג) [Third:] whether there was a giving of the religion [netinat ha-dat] to all, in public [be-pirsum]; (ד) [Fourth:] if they received it [as] a sudden matter, without their understanding it; (ה) [Fifth:] whether it was preceded by daily events, so that there was for them a time and a season to grasp it; (ו) [Sixth:] whether the religion was given by the agency of a messenger [shaliach], or in secret; whether the Glorious One revealed Himself in His glory before them, or made it known to them beforehand, or [gave it] while there was for them a time and a season to be alert to it.

For at the outset, Moses set before them all the words [of the Torah], with [their] reasons [te'amim], just as it is written: "And Moses came" — "and Moses called to the elders of Israel and set before them all these words, and all the people answered together and said, 'All that the Lord has spoken we will do'" (Shemos 19[:7–8]). Afterward He gave them a time, and granted it [the religion]; and it is written, "Moses went down from the mountain to the people" (Shemos 19[:14]). And so it was not for any nation.

✱

[Resuming the comparison with the nations and the prior generations.]

And as one contemplates the natures [be-teva]: just as our forefathers, the prior receivers [of the tradition], were "children of faith," who did not believe in any matter [merely], as it is written — what is written, "How long will this people not

believe in Me?" (Bamidbar 14[:11]) — for there were among them men of inquiry [chakirah] and of investigation, and their tests; and concerning their sacrifices it is said, "When the Lord spoke" [?]. Their thoughts, their fears, their understandings, and their tests went on — and the Lord said [concerning] when they brought their offerings [be-korbanam]. Their hearts had not gone astray, the matter being too wondrous for them, [so that they] grew hot and inquired. The visible, material world [ha-muchash] is ever "passing and lacking" [holech ve-chaser]; yet the Divine matter [ha-inyan ha-Eloki] is the very essence [טִּסָּ] of pure, refined gold and silver that endures [cf. "silver refined... purified," Tehillim 12:7] — [received] in every generation and inquiry. As for those who arose, even though there was no doubt — since the matter was clearly stated and capable of being written, so that being "children of being," they believed without inquiry [chakirah] and without any [further] matter at all.

✱

Yet [the truth] is revealed to them in public [be-pirsum], for so it stands; and it would be revealed to all the dwellers [of the earth], to whoever dwells there. The giving of the religion was by the voice [bekol] [of the messenger], so that all the people might hear, and our forefathers, the prior receivers, were revealed [to] — the people answered together: "All that the Lord has spoken we will do" (Shemos 19[:?]). And it is said: "And the Lord said: It is enough" [?] — for it is the giving in secret [be-seter] [?]. And it is said: "And our God showed us His glory and His greatness, and we heard His voice from the midst of the fire" (Devarim 5[:21]); and it is asked, "Who is this that comes up out of the wilderness?" — when they heard the voice of the messenger [or: as a man hears the voice of] the living God speaking from the midst of the fire ("in all My house he is faithful," Bamidbar 12 [במדבר י"ב]). And it is said: "And it shall come to pass" [?]; and it is said, "Who is this that comes up out of the wilderness?" [Shir HaShirim 3:6] [?].

[Then comes the matter of the giving in public versus in secret.]

the giving in public, since the matter of "When the Lord spoke" [is] at the time and the season; for it is the Divine matter — the very essence [טִּסָּ] of pure, refined gold and silver that endures. They established [it] and received it upon themselves and upon their offspring [zaram], [as] the Torah, for an everlasting statute [chok olam]. Yet the receivers, the prior ones, who are from among the rest of the nations [are] believers, children of believers, in everything believing — yet the fullness [ha-melo] is [merely] in the tongue [lashon], and the matter rests upon hearsay, by force of the abundance of [reports], and they believe a Divine matter only in word.

✱

ל' פרק 30] — ועתה [And now]

the beast and the wise..."]

Let my father Isaac arise, in all that has been said in this essay — whether [concerning] the beast and the wise, [whether] in understanding, in substance [be-hon]. If the matter is to stand on its own footing, and the framer is to be set [aright], [then] the matters are aimed [mechuvanim] in accord with the religion of Moses [dat Moshe] and Israel — not in accord with the religion of demonstrative proof [ha-dat ha-mufak], the speculative [ha-iyuni], and [that of] the nations. For this very reason I burn with anger against any other [path].

[The chapter sets the way of the received tradition against the way of philosophy.]

[Continuation of Perek 30.]

the ways of the nations are by the demonstrative proof [mofet] of the speculative — and there is prohibition [issur] in it; all doubt is empty [in it]. For from the known and from those who preceded this, the discourse [ha-ma'amar] is in your own reckoning [?]. It would be revealed to them in public — to whoever dwells there. The giving of the religion to them was by a voice, so that all might hear, when His servant labored at it [?]; the prior generations of the receivers were revealed [to], [and there came] a giving of the religion to the people upon Mount Sinai (Shemos 19[?]).

And it is said: "And our God showed us His glory and His greatness" — for it is fitting that the Divine speak with man — "and this is the man" [?] (Devarim 5[?]); and it is said, "And it came to pass" [?] in public, for all the world; and it is asked, "Who is this that comes up [out of the wilderness]?" [?] — just as the matter of "When the Lord spoke" [is] at the time and the season, [as it is written] "I have made you go up" [?] ("in all My house he is faithful," Bamidbar 12 [ב"ב]). With contemplation of the second discernment among the receivers of the religion — among the prior ones — by which faith is verified and tested, [whether] tried and refined [cf. Tehillim 12:7]; and I am convinced of it [?] in the religion of Moses and Israel, when it [merely] mentions [it]. The reply [is] upon your lips, and all the sages of the nations who know the truth in the world shall be borne off; and one who reflects shall not stumble in it, but only — when Moses lifted his hand, then Israel prevailed [cf. Shemos 17:11].

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[Continuation of Perek 30 — Israel's tradition versus philosophical inquiry.]

[Here the chapter argues that Israel's reception of the tradition, sealed at Sinai, surpasses the way of speculative proof — and it grounds the duty of transmission in the honoring of one's fathers.]

We have hastened ourselves upon the reception [kabbalah] of our forefathers, to know the Lord [?]: "[Know] the God of your father" (ד"ה א' כ"ח [Divrei HaYamim I, 28:9]) — according to what has been handed down to you from your father, as in what was brought above (Perek 12 [פרק י"ב]) — and the contemplation [hitbonenut] upon its place; and you shall understand. And it is said, "Is He not your father who acquired you, He made you and established you" (Devarim 32[:6]) — that is to say, you ought to know that God [is your father]. And it is said: "Ask your father, and he will tell you; your elders, and they will say to you" (Devarim 32[:7]); and it is said, "Hear, my son, the instruction [musar] of your father, and do not forsake the Torah of your mother" (Mishlei 1[:8]); and it is said, "The eye that mocks a father and despises obedience to a mother, the ravens [shall pick out]" (Mishlei [30:17]) [?]; "with a curse, for it is the nakedness of your father" (Tehillim 119[?]) [?]; and it is said, "But the righteous shall live by his faith" (Chabakuk 2[:4]); and it is said, "Believe in His prophets and you shall prosper" (ד"ה ב' ב' [Divrei HaYamim II, 20:20]).

And our forefathers contemplated their reception and His wonders, which He did; "and there arose" [?] — and they made [them] known to our forefathers, to make [them] known, "that the latter generation might know, the children yet to be born, that they may arise and recount [them] to their children, and set their hope in God, and not forget the deeds of God, but keep His commandments, and not be like" [a former generation] (Tehillim 78[:6–8]).

It has been explained and set forth, as the Rambam [Maimonides], of blessed memory, wished, that a generation should be a generation [transmitting] from heart to heart, with [its] children, according to the Torah, by way [of transmission] — for there is no mere recollection of a matter [merely] in speculative inquiry [ha-iyuni], but [the way of] the certain matter, "the man of the Torah" [gever ha-Torah]. And there is, in the words of David, no path of transmission and publication [to be set] apart from this. [So] Isaac and Jacob believed; and the men of God believed in the way of the receivers of the tradition [derech ha-mekubalim].

*

It is the discernment of faith. There is in it a prohibition for us [in following] the [way of the] nations, just as it is written, that knowledge — "as it is brought above, according to what has been handed to you from your father" (Perek 12 [פרק י"ב], in this essay) — "He set darkness as His hiding place" [?] — so that you may know that the beginning is [a matter of reception]. As it is said, "Hear, my children, the instruction [musar] of a father" (Mishlei [4:1]); [and:] "if they be precious" [?]; their transmission is [the way by which] the matters are taught. "For in Your fullness I have believed" [?] — our forefathers believed in the Lord their God, that they heard and knew [it] in Israel, that to it [belongs the transmission] — "the children yet to be born would recount [them] to their children and set their hope" (Tehillim 78[:6]). Behold, [it is] the commandments and the transmission [ha-mesirah] [handed down] to our forefathers alone — the wonders and the marvels [ha-niflaot] [made known] to them alone. "Therefore hear, you and your children" — the commandments, to the children of every single generation — that they may not [merely] learn to become wise [by inquiry], but [receive] its being handed over from the receivers of the tradition [ha-mekubalim]. "Blessed be the Merciful One" [Aramaic: berich Rachamana, "Blessed be the Merciful One"] who gave [it] in this language [of transmission]. Such, then, is the way of the receivers of the tradition; [the Lord] has chosen for Himself [those who] are doers of His faith by His will.

✱

פרק ל"א [Perek 31] — וזכרה [And remember]

[Subtitle/incipit: "Set forth wide... the wonders [nissim] [done] for our forefathers in the days of old."]

Remember for me always the things spoken in truth (in Perek 6) — "for healing your words have I spoken; for healing your words greatly" [?]. You have been shown, to know (in Perek 26 [פרק כ"ו] of this essay), that there is no contemplation [needed] in this — that there are wonders and marvels [niflaot] there, which were never created in all the earth, [and which] cannot come to be by means of the [celestial] configurations [ha-techunot], or by sorcery and witchcraft. So the Rambam, of blessed memory, has [it] greatly (in the Laws of the Foundations of the Torah [Hilchos Yesodei HaTorah], perek 8 [פרק ח]): Israel believed in him [Moses] because of the wonders [ha-otot] which they believed [witnessed] — not [by] swallowing-up [by sleight], nor by witchcraft and sorcery, nor by mere coincidence [?]; rather, all of them were of [genuine] necessity, when they had no [other way] — to bring down for them the manna [ha-man] from it

[heaven]; He split for them the rock [את האבן, "the rock"] [recte: מי האבן, "water of the rock"? — conjecture], [and brought forth] water.

who is wise will hear and add learning. And he made known to them at Mount Sinai what we saw with our own eyes, and... [?] they turned their faces toward the word of the LORD, with the people (Devarim 5). And how is it that they had faith — for at the standing at Mount Sinai it was they who saw [?]...

to his prophecy, that it was true; for not because of a defect [does anyone doubt]... the people will hear in the words [of the deep matter]... they did not believe in it, for [it stood for them as a faithful thing], and likewise they had faith in it through the deep words; and moreover, then they had faith forever, as it is written, "and they will also believe in you forever" (Shemos 19:9). This is the general principle of the holy ones: that matter.

For faith does not rest upon signs alone; rather, those who attach to it their reasoning and their reflection... "and the LORD said to him." And he says to you: "Read it!" — beloved, for its truth, this being the matter at hand. They cannot be examined and verified, and a distinction is to be made between them; signs and wonders for which there is no firm support to lean upon them — these came from the LORD, from heaven, and one is able [to recognize them]. By contrast, regarding the constellations — by the determined paths of nature — [the matter is otherwise], as their idolatrous priests and their like [claim]...

For a man may indeed be born to wonders, yet his powers belong wholly to his own nature alone, and he is left to himself.

And the wise ones reason and reflect: for the radiance of the heavens [is one thing], whereas anyone who is among the dwellers of earth and is faithful [is another]. There is therefore a distinction between these and those, for there are not [identical] days among them.

* From Moshe at the beginning down to the end, what wonders he wrought before Pharaoh, what he wrought for the children of Israel in the wilderness — all of these came from the LORD, from heaven. These are the chambers of wisdom. And the sages and the magicians [חרטומים] of the Egyptians said to Pharaoh, "It is the finger of a god" [recte the finger of God — Shemos 8:15], when the staff was turned into a serpent and when blood [appeared]. But still they did not concede with their mouths, for the signs were faithful in their eyes. Yet not on account of any defect from them was this; and as for the blood, [Pharaoh] said, "Even so, my own sorcerers do this" — and indeed there was blood, and they were able to turn back that blood. But Moshe's working was [more] manifest; for

he turned the water to blood not only [in the visible vessels], but in the whole [land].

* For "as it was in the river" — there was blood, in all their gatherings of water [מקוה מימיהם], and in every place [where there was water] there was no remedy. And likewise it occurred with the staff: that afterward, when it was turned [back], as they said — and through signs, this matter [proceeded]; "this staff," etc. And through wonders, this [is what is meant]. There is a distinction between them: signs are many, and wonders are not [as many]; and one wonder [stands] for many wonders. As [the Sages] put it: "Through all the signs and the wonders" — and so the whole comes under the heading of "the many plagues," in the general category of "the great signs and wonders." [Source citation: derived from the verses of the Exodus narrative; cf. Shemos chs. 7–14.]

* Indeed, every plague and every blow that the Holy One, blessed be He, brought upon the Egyptians — they were wise men and magicians, for in that generation there were [such men], and they knew how to discern between one sign and another sign that was true, [coming] from the LORD. Therefore they believed in it at once.

* And know [עַד]: that in all His signs and His wonders that Moshe wrought, beginning [with the staff] and down to the splitting of the Sea, which he wrought for the children of Israel in the wilderness — all of them were of one kind. From them came signs, many of them, and wonders, not [a few]; many wonders. [?]. ... for in every plague and blow that [befell them]... there were [present] wise men and magicians, and [these were] discerning. Therefore they believed in it at once.

* As to the words of the Rambam, of blessed memory, who recalled [this matter]: that the signs that Moshe wrought were not wrought because the signs themselves [compel belief]; rather [it is] on account of [the standing at Sinai]. The signs and wonders that Moshe Rabbeinu wrought — he wrought them out of necessity, not in order to establish prophecy thereby. [The Sea needed to be split], so he split it; the manna was needed for food, so he brought it down; he needed to swallow up Korach and his company, so [the earth swallowed them]; and so with every one of the signs. * As to the others — signs they were [not] of that kind; rather, [each] was needed: he split the Sea and brought them across, drowning Pharaoh in it; the manna [was needed] for food; the well [for water]; Korach's company [needed to be punished], and so it was with each one of them. As the Sages, of blessed memory, [said]: concerning the manner [of these]. [?]

Ma'amar 20 (מאמר כ) — Derech Emunah [The Way of Faith]

likewise, regarding one of them: in what way was it possible [for it to be otherwise]? For an example, indeed: He made known to them the manna, and within it [were contained] many tastes; and beyond that, there were many, many things [worked], how many [tastes], and how full [of meaning] —

apart from the prophets and the righteous, and a great mixed multitude [ערב רב] came up with them, [needing] sustenance — and the manna [supplied] more than once... "Tell me, please, can you also [grasp this]?"... they were able to [provide], the many children of Adam, [some] forty... [whether at the rising of the sun or at its setting]...

* Even all who engaged in it could not [exhaust it] forever. The LORD [provided].

* And it was not for this alone that He wrought it; rather, each one gathered each day's portion in its day — neither more nor less — and according to the household of each man, neither less nor more. [The mixed multitude and the rest gathered]; the household did not lack [bread] when it sat at home, [the loaves being prepared] from the morning until [evening], and beyond what each man's household [needed]; on the sixth day they gathered [a double portion] of bread, as it was fitting. And so [it was] that no man's hand failed in the wonder, in the matter of the wonder.

* And the wisdom of the LORD — there is none like it. And this matter [reaches] far. And by the hand of all wisdom and all reckoning — forever, without [end] — the explanations of the Sages, of blessed memory; but all of them are explained in Scripture (Shemos...). And the staff and the unrolling [of these matters] afterward [stand] in every place, so [it is]. * For all His signs and His wonders, [of] Moshe...

* And further [תוּעֵמָה]: with all His signs and His wonders that Moshe [wrought] — and [things] are said about the precise reckoning of the Torah and the prophets, and they [reveal to us]... many times, and the wonder [of it]... they had faith in them. And this matter is written in the Torah and in the [prophets and the writings] many times, in [verses set as] testimony — as it is said in the Torah, "for they will ask you, your children, tomorrow" [Devarim 6:20] — for we were slaves [to Pharaoh in Egypt, and the LORD brought us out]... "and He set signs and wonders upon Egypt" (Devarim 6:22); and "to Pharaoh and to all Egypt, the great signs that [your eyes saw]" (Devarim 7:19); and it is said, "you have seen all that the LORD did before your eyes" — all that the LORD did [in the land of Egypt]" (Devarim 29:1–2); and the Holy One, blessed be He, cried out, saying, "Until when [will this people not believe in Me]" (Bamidbar 14:11); and the Torah [recalled] them, saying [that] there arose no prophet [like Moshe] (Devarim 34:10); and [Nechemiah] said, "And You gave signs and wonders against Pharaoh and against

all his servants" (Nechemiah 9:10); "remember your wondrous works that you have done" (Tehillim, *ibid.*); and David said, "they are mindful of His wondrous works that He has done" (Tehillim 78:[?]); and it is said, "He set wonders in the land [of Egypt], in the field of Tzoan" (Tehillim 78:43); and so [in the verses, many of them], in the Writings [it is written] (*ibid.*).

* And the wonders that Moshe wrought were not in truth [of one kind]; rather, they are differing kinds, of differing measures, by the precise reckoning of wisdom, that there is in them no doubt nor [the slightest] suspicion. What need have I to expand at length? — for they are set apart with full reckoning of knowledge.

* But [as to whether one ought] to believe in Moshe on account of all his signs — in truth, no: a matter already settled in Scripture [makes it clear] (Shemos 19). And as for the reasoning of the Rambam, of blessed memory, who recalled [this]: that the children of Israel did not believe in Moshe Rabbenu on account of all his signs, but rather at the standing at Mount Sinai. * For there was [a foundation], so that there would be no [residual] doubt in their hearts, as it is said, "when I bring the people out of Egypt, you shall serve God upon this mountain" [Shemos 3:12], and "[they will believe in you] forever" (Shemos 19:9). And in the beginning [of the matter], He gathered all the elders of the children of Israel, and they wrought the signs before their eyes — the writing [making it plain]...

"And the people believed, and they bowed and prostrated themselves" (Shemos 4:31). * And had there been any doubt in their hearts, [Scripture] would not have written [that they believed]; and beyond that — how many, and how many great mitzvos He gave them! Indeed, all of them are nothing other than a remembrance [of the Exodus], for He recalled [it]...

like the Pesach offering, which is the LORD's Pesach, [observed] over the houses of the children of Israel [who were] in Egypt, when He smote the Egyptians [and spared our houses] (Shemos 12:27). * And likewise the mitzvah of the petter [firstborn]: every petter of the womb and every firstborn of an ass and every firstborn of man — a remembrance of the plague of the firstborn (Shemos 13).

and likewise the mitzvah of tefillin [תפילין]: "a sign upon your hand" and "a remembrance between your eyes," for "with a mighty hand the LORD brought us out [of Egypt]" (Shemos 13:9, 16).

* And likewise the festival of Sukkos [the Booths], a remembrance also of the deliverance of the clouds of glory [ענני הכבוד], as it is said, "that I made the children of Israel dwell in booths [when I brought them out of the land of Egypt]"

(Vayikra 23:43); and Rashi, of blessed memory, explained: "these were the clouds of glory."

* And if there is no remembrance in these mitzvos, then there is none, God forbid. Even what was written about them — they were [written] all of them as a way [of remembrance] at the time they came about. * And this is so: but [the events] themselves were at the time [they occurred]; many wonders. * And surely every plague was a blow of all the ten plagues that struck Egypt: a blow of plague, an evil thing, when the LORD willed, in the land [of Egypt]. * Scripture is full of [this]: in the matter, the writing, and Scripture [attests to it]: "in the land of Egypt — and Pharaoh will not listen to you, so that I may multiply My signs and My wonders in the land of Egypt with great judgments" (Shemos 7:3–4); "and the children of Israel shall not [cross], because the Egyptians did not pass — for [the children of] Israel passed over [on dry land]."

* And likewise the splitting of the Sea [קריעת ים סוף]: it was not needed for [crossing] Israel, [for] they could have crossed by [some other] passage — but rather He drowned [the Egyptians] in the midst of the Sea; for they went down into it [in pursuit], as into a threshing-floor of [trampled earth], [as the Tosafos wrote] (Eruvin, fol. 56[?]). * Indeed, by way of "[and they shall know] that I am the LORD" — and "in what manner did He drown [them]?" — and the [Sages] did not [wholly] explain "this thing He did," etc.

* For He had already [hardened] the heart of Israel; He set the [place], and He gave [it] to Moshe, [saying] to the children of Israel, "Return, and encamp [before the mouth of Pi-haChiros, between Migdol and the sea]" (Shemos 14:2); * and there was a leftward turn toward Pharaoh, that he might pursue after them, and the heart of Pharaoh was hardened in pursuit of them; [Pharaoh's heart] was [emboldened] with great [strength] (Shemos 14:[?]); * "and they went down into the Sea, and they ascended out of it — to the wilderness." Then the [Egyptian] threshing-floor was openly [revealed], so that there was no [more] doubt in this thing, [nor] room for excessive [questioning], to make the Egyptians sink...

* Indeed, "for the sake of those who crossed over," it was not necessary [otherwise]; and [the splitting of] the Sea was not done [merely to bring Israel across]; rather, the Holy One, blessed be He, [brought it about for His own purposes]. The voice [resounded] in the wilderness, and they trembled before the [might] of [the LORD] at the [Hebrews'] freedom, between Migdol and the sea — for they knew the [defeat of] Egypt, etc. * There is no [further] necessity to expand the matter, [as to] the manna, etc., and it is explained, [for] there came [a prophet]...

* The deaths [the matter] of these [things] is so: there [in the prophet who is] a navi, [the matter is] this. And had the signs and wonders been performed, with all his words fulfilled and verified — if the signs and wonders that the navi [performed] did not fall short of his words — we are obligated to listen, as it is written, "according to all that he gives you" (i.e., the navi). And the matter of "[the sign] or the wonder" is when the navi speaks in the name of the LORD; * "and if he speaks a word in My name that I have not commanded him to speak, and which the LORD has not commanded — that [word]...": * "And know — how is a man to know the matter that the LORD has not commanded?" * The matter is that this is the case when the navi speaks a word in the name of the LORD (Devarim 18). * But [the navi] adds nothing to any matter from the Torah — if not [adding], like Eliyahu at the Mount of Carmel [נהר/הר הכרמל]. * But if he speaks a word in their name, [saying], "Let us go and serve other gods [אלקים אחרים]," or comes [calling] in the name of [these] gods... [to follow] a new religion and a new Torah — even though...

* ...of the land, and among all the nations, [there is] a foundation of days [established], such that all the wise ones [discern it]; it is not possible that a man be born to do them. We are obligated [not to listen], as it is said, "If there arise in your midst a prophet... and he gives you a sign or a wonder... [saying], let us go after other gods" (Devarim 13:2–3) — even so, you shall not listen to the words of that prophet; for the LORD your God is testing you (Devarim 13:4). And it is written, "you shall not eat any abominable thing"... "or that prophet... for he has spoken treason against the LORD your God" (Devarim 13:6); and so it is [in the case of] a word that the LORD has not spoken — "the word that the LORD has not spoken — the prophet has spoken it in presumption" (Devarim 18:22). * And he adds nothing to any matter from the Torah — if not [adding], as Eliyahu at the Mount of Carmel; * but if he speaks a word in their name [calling to] "serve other gods," or [comes] in the name of [other] gods — [to follow] a new religion and a new Torah — even [if he performs a sign]...

* ...in the land, and among all the nations, from the day [it was] founded, that all the wise ones [discern]: it is not possible that a man be born to do them. We are obligated [to reject him], as it is said, "for there shall arise in your midst a prophet... and he gives you a sign... [saying], let us go after other gods" — you shall not listen (Devarim 13). * And [the matter] is, in my opinion, [in accord with] the words of the Rambam, of blessed memory, [in Hilchos Yesodei HaTorah], in what they said: that Moshe Rabbenu — they did not believe in [him on account of his signs alone]...

Sefer HaBris HaShalem — Part I, Ma'amar 20

(מאמר כ', Derech Emunah)

Perek 31 (continued)

[The discussion continues the Rambam's argument from the close of the previous folio: Israel did not believe Moshe on account of the signs he performed.] ...in Israel, because of the signs that he performed — that is to say, the signs were not in themselves the ground of their faith. For consider: whatever is believed on the strength of a sign still leaves a residue of doubt in the heart, since such a sign can be produced by enchantment and sorcery [?]. Rather, all the signs Moshe performed in the wilderness he performed out of necessity, not in order to substantiate his prophecy.

There was a need to drown the Egyptians, so he split the sea and sank them within it. We needed food, so he brought down the manna. We were thirsty, so he split the rock. The faction of Korach rebelled, so the earth swallowed them. And so with the rest of the signs: each was done from necessity, not as a demonstration [?].

By what, then, did Israel come to believe in Moshe? By the Revelation at Mount Sinai, which our own eyes saw and no stranger's, and our own ears heard. The fire, the voices, and the lightnings — Moshe drew near to the thick darkness, and the voice spoke to him while we listened: "Moshe, Moshe, go say thus and thus to them." And so Scripture says, "Face to face the LORD spoke with you" (Devarim 5:4), and it says, "The LORD did not make this covenant with our fathers, but with us — we, these, here, alive, this day" (Devarim 5:3). [The point:] their faith rested on standing as witnesses at Sinai, not on the wonders Moshe wrought elsewhere.

It follows that a prophet who arises after Moshe, we do not believe on account of the sign alone, such that we should say: if he performs a sign we will heed him in everything he says. Rather, [we believe him] because of the commandment Moshe laid upon us in the Torah — that if a prophet gives a sign, we are to heed him — just as he commanded that a case be decided "by the testimony of two witnesses" (Devarim 17:6), even though we did not actually see the matter to which they testify but only heard it from their mouths. So too the prophet: it is Moshe who commanded us to heed him.

And just as the matter [of Sinai] was then, so it is now and forever. The Holy One, blessed be He, has likewise assured us through Moshe that He would never

replace this Torah of His, nor give another in its place — neither adding to it nor subtracting from it, as it is written, "You shall not add to it, nor diminish from it" (Devarim 13:1). Thus we have it as a tradition, transmitted hand to hand from generation to generation back to Moshe at Sinai, that the Torah is the one we now hold in our hands. Even the Messiah, even Eliyahu — none of them may add to it or take from it, and the Beis HaMikdash will be rebuilt and its order of service restored, all according to what we received at Sinai. [?]

The whole of these matters — the wonders, the laws, and the statutes — Moshe set in order at the command of the Almighty. They were not [given] for this purpose [of proving prophecy], nor were they heard in this manner. [?] He did not give us our reason to glorify Him, but rather to make known to us the great honor He has shown us. He revealed to us His glory and set before us His Presence, with no intermediary — heaven forbid that the Torah be nullified, heaven forbid that it be exchanged or that another come to replace it.

For the Torah will not be nullified, nor will another covenant come in its stead; and a "new Torah," heaven forbid, will not be given. Thus the matters are settled, and the words endure forever — "the words of the LORD are pure" (Tehillim 12:7) — and falsehood has no foothold in them. [?]

For just as the matters [of the Torah] stand fixed at Sinai, so all the worlds endure in their fixed standing. [?] [As the Sages said in Midrash Tanchuma:] "The Holy One is destined to renew His world" — yet even so, all the appointed times will be fulfilled in their proper season; that is to say, [the world's order will be renewed] without abolishing the foundations and the fixed laws that the Holy One established. [?]

These are matters [grounded] in the very nature of the Torah and of [creation's] order; for whoever uproots the principle of the eternity of the Torah and of the world's order is like one who uproots a tree by its roots. So too, the matter rests on its place: just as the bodily things spoken of [the heavens, the luminaries] stand fixed, so will the Torah stand. And every nation will recognize that the Torah endures forever — in every time, in every place, and in every world — and this is the meaning [of it all]. [?]

* [Sub-paragraph: שבוש גדול — "A Grave Corruption"]

[Display incipit:] שבוש — A grave corruption [has crept in here]. [?] At the very head [of the matter] there were those who erred first and said: ...and so it is in the [variant] reading [?]. For it is not mentioned at all in [the verse], "Behold, days are

coming, says the LORD," and so I cut off [recte: "and I cut off"? — uncertain] the House of Israel.

[The author here cites and discusses the verse on the "new covenant":] "Behold, days are coming, says the LORD, when I will make a new covenant with the House of Israel and with the House of Yehudah" (Yirmiyahu 31:30–31). The intent in this is by no means [?] that He will give a new Torah, heaven forbid, for that would contradict the Torah — and "the Torah will not be exchanged." Rather, "new covenant" means a renewal of [the people's] devotion to the existing covenant, as Scripture says: "I will put My Torah within them, and upon their hearts I will write it" (Yirmiyahu 31:32). This is the "new covenant" of Yirmiyahu chapter 31 [marg. "ירמיה ל"א].

[The author then turns to those who falsely claimed to be the Messiah:] ...the wicked of the earth [?]. And there were wicked men of this sort: Ben Koziva [Bar Kochba], whom Rabbi Akiva proclaimed to be the King Messiah — Ben Koziva himself was killed, his memory was blotted out, and he perished from the world. [?]

There was already revealed to us a still greater exile and a more bitter king [?] — the events that befell us, evil and bitter, when traitors rose up against us, raising themselves up against the heavens, against the Holy One who is in heaven and on earth and against Israel. [?]

[An anecdote of false accusation:] ... as the testimony [given], the great Beis Din [?] in Jerusalem in his day [?]. And he walked about with the people [?], and so on, and so the prophet [?] — "I send you Eliyahu the prophet" (Malachi 3:23). [recte: this appears to be a corrupted citation; uncertain.] [?]

[A further account:] Even on the holy Shabbos they would gather to seize and to kill scholars, heaven forbid; and those who believed in him sought to save their own souls [?]. There was a man named "R. Chaim Petrina" [?] — and on Shabbos day, in his town, he was a man who shut the door upon himself. [?] He was killed behind his closed door in his testimony [?] — but the Holy One, blessed be He, [acted] on behalf of R. Chaim Petrina [?].

[Another tale of treachery:] He went up to a certain man — one of his own kin — and slandered him [?] ... "You are a son like any other" [?]. He said to him: "Why does your face fall, my brother [recte: Bereishis 4:6]? Surely if you do well..." (Bereishis 4:7). And he too set a stumbling-block, [donning] tefillin upon his head and coming with the rest [?]. And he said [recte: "Said" — speaker uncertain]: "A

scoffer's stick is a great wonder and a great deed [?]," and it was a snare and a stumbling-block to them. [?]

[And he said:] He gave them a "new Torah," with new mitzvos, demolishing [the old] and uprooting it — saying, "You have no portion in the Torah and the mitzvos." Concerning this it was said [?]: "On the great Shabbos, on the twenty-second day," and so forth. [?] And when he turned to the heights and said, "You have not seen any form," he set up [his own] form, and I [the false prophet] make [a likeness] for one who is called "Levi" [?]. He commanded them: "Make a great Shabbos on such-and-such a day," so that on every single day they go astray from the Torah — and I make [for them] — and they call this [the day] "Yishmael" [?].

Beyond what is written here, the man [acted] and lived [?], "Then men began to call upon the name of the LORD" (Bereishis 4:26 — the generation of Enosh). [The author connects this false-worship to the verse on the generation of Enosh.] Therefore, "with the gods [idols] of Abraham, his fathers, and his descendants did they begin," and so on — words and books and concoctions of falsehood and intrigues were heaped upon him; and so most of these innovators among Israel separated themselves from the way [?].

by the path [recte], in the manner of falsehood. Even when our fathers did not know — even what appears [in] the ordered Shulchan [Aruch] that is transmitted to us [?].

[Display incipit-word at foot of page: **מו**... — uncertain; the sub-paragraph continues:] ...in our hands.

Perek 32 (פרק ל"ב)

[Display incipit / heading on the recto, folio (181) קפא:]

[The folio continues the "שובש גדול" sub-paragraph before the chapter break:] ...in our hands, from the early ones who established it [?]; "by a high hand" — these matters are by the hand of the great ones of Israel; and the dispute of the [scholars] is over the Torah [itself], honored [and fixed]. [?] And this thing is itself a proof [against the corruptors] — that the Torah is one Torah, and there is no other Torah besides it, and the rest [of nations] have none. For all the words and the [Torah's] consolations [?] — they too will pass away and perish, while she [the Torah] lives and endures, for she is alive and enduring forever.

And as for the [matter of] error that is itself the proof: it occurs in the liturgical poem [piyut] that begins "He draws near first," where the first ones said [?]: it

adds nothing [?] — and likewise in another textual version [?]. For it is not mentioned at all in the [sanctity of] the additional Musaf service of Shabbos [?], since it is not mentioned at all in [Scripture]: "Behold, days are coming, says the LORD" — and "I will cut off the House of Israel," meaning [the rendering] in the Tanakh: only a "new covenant," not a new Torah, heaven forbid, that should come to give a Torah anew. [?]

[Display sub-heading word: **שבוש** "corruption" — repeated; a grave corruption (continued).] At the beginning of the piyut [the poet] begins "He draws near, [He is] exalted" — and the first ones [erred] in saying... and likewise in [another] version... [?] And in the sanctity of the Musaf of Shabbos: "the additional offering of Shabbos," that it is not mentioned at all — meaning, the matter of a "new covenant" is not mentioned in connection with a "new Torah," heaven forbid. [?]

[The chapter break occurs here. A citation closes the preceding matter:] **(end of the first chapter** [recte: of the cited Rambam, "סוף פרק קמא").

Perek 32 — [Incipit:] "And should you say in your heart..." (וכי תאמר בלבבך)

[This chapter takes up the Rambam's ruling on why the philosophers erred regarding astral worship and miracles.]

And should you say in your heart: [why did the philosophers go astray?] — for so the Rambam, of blessed memory, has ruled. The root of the matter, on the question [?] — (as brought above [in] Hilchos Avodah Zarah, chapter 2) — that everything stands in its place. Know what the Sages have told us, in their own words, [why the philosophers] strayed. [?]

The Rambam, of blessed memory, ruled regarding [the worship of the heavenly host] (in Hilchos Avodas Kochavim, chapter 2 [referenced above]). And the matter is as the Philosopher [Aristotle] wrote it in his book, the *Moreh Nevuchim* [Guide of the Perplexed] [?]. [The Rambam] — Know why the Rambam, of blessed memory, [held so]: [the philosophers'] error after [the truth] was this confusion concerning the stars [astral powers] — that there is a portion in their worship [?], that they too were honored [as deities], each in its place. [?] He investigated and established for them [the truth] by way of reasoning, just as it is written there [?].

So, then, from the standpoint of [these] matters: One sees that this generation — a wicked generation, in whom there was evil — they arose and "made firm" [their idolatry], and so on. The Epicureans [philosophers] of Israel, the heretics [?] — they corrupted with everything as it was. And these wicked ones, the [false] ones

[?] who incited Avraham's [people] and led Israel astray and seduced [them], destroying the portions of the people. [?]

Israel was [the people that] feared the LORD [?]; He multiplied [signs], and they saw that the LORD [?] — and they saw that their generation [strayed]: when a wicked generation arose, in whom there was evil, "and they made firm [their idolatry], saying..." [?]

And these wicked ones, and the [astrological] forecasters [?] — these were they [who erred regarding] the portions of the people [?]. And our master Moshe, [seeing this], "was kindled with mighty anger" [?] — "and his anger burned." And [in] thoughts that arose by way of the path of the philosophers [?] — that which the Philosopher [Aristotle] taught the people [?]. **יכלתו** ("his power" / "he was able").

(Continuation of "דרך אמונה כ' "מאמר 20, "The Way of Faith", the discussion bearing on Perek 32, from the foot of the previous page.)

with them they could lead the whole of the people astray, seducing and inciting them. So the matter cooled and quieted [?]. Rather, great men recounted it, and great men handed it down, founding it firm upon great matters [?] — and upon its renewal, and upon the [?]... by way of reasoning [על דרך הנמוס] — and his intention was a worthy one. "A little of God" [מעט ה'] sustains heaven and earth [?]. Yet their remembrance is now broken; some of them are remembered, others forgotten — for the word of God was precious in their day; there was "no vision breaking forth" in the days of old (cf. *Shmuel Aleph* 3:1). And they did not know — out of the wisdom of the [?]... still [?]; "the *Sefer HaBoneh* [?] has not yet been disclosed" [?]; the matter of the Chariot [מעשה מרכבה], and they reckoned that these very things were the *Maaseh Merkavah*, and this is its secret [נוזה רזיה] — just as he wrote, as is set out explicitly in [the work] *Moda'* [במודע] **(פרק ל"ב)** [referring to Perek 32]. And if you should say: how is it possible [?]...

to maintain it [the teaching], and to bring it into practice [?] — "between this people and God"; and it is found among the gentiles. Then the matter rolled onward [נתגלגל הדבר]; afterward [?]... by the mouth of [?] a cause [סיבה], and they grew wise from them [ונתחכמו מהם] by way of speech [על פי שיחה]. Of the secrets [?] — "one does not expound" [אין דורשין] the mysteries of the Torah — the husk [הקליפה] from these, the roots [השרשים] from those: from the philosophers [?] and from the Midrashim. And their kernels [גרנרי] — the heart of those who lead astray, the heart [?]... every man clothes them in the husks [בקליפות] of his own reckonings, setting [?] beneath the heart [?]. * And take note [נוזה שערנו]:

[Display incipit] **פרק** [or sub-marker] — there is no help in reasoning [אין הדבר כן] [?]. But all the wisdom or [?...] of those who fill them with their speech — [these] were the children of old [בני קדם]. Only in their proper places, on their own ground, did they know them [?]. And these matters [?...] great light shone for them; the great masters used to receive them [היו מקבלים אותם]. And the philosophers were corrupt [?] — a corrupt place [אל מקום הרע] — and they did not know [?]; and they would record [?...] they paid for them dearly [?], and could not number nor recount nor [?], nor did they know how to [?...] and behold, now, by way of [?]...

to lead them astray, to seduce them further, and to sink the nation [?]. So they gathered, and great men add to them [?...] by way of the hidden [?]; and his will, may He be blessed, and his intent were upon them [?...] "the word of God is precious in their days"; there was no breach, no vision breaking forth as in the days of old [?]. And by way of these wonders [?] — the philosophers [?...] a corrupt place, and they did not know [?]; and they would write [?] their books in a corrupt place [?] and [?...] A wonder by which [מופת ב] [?] (**פרק ל"ב**) — for they did not "hide a wonder from the men of wonder" [?]; and they would lead astray by means of fools [?], with wonders worked by others [?...] by which He brought Israel up out of Egypt [העלה את בני ישראל מארץ מצרים]; and the bringing [of the people] was lacking [ותהי הבאת... נעדרת].

that it was composed [?] — God forbid! — by these philosophizers [המתפלספים]. And [contrary] to the view of the Ramban [?] [**"הרמב"**] — the final letter, ם or ן, is not resolvable on the scan; render as written, do not assert Rambam], as our Sages of blessed memory said, from the verse "**ולא תתורו אחרי לבבכם**" ("and you shall not go astray after your own heart"; **במדבר ט"ו** [Bamidbar 15:39]) — and were it not that he never had an hour of permission [?].

ארוכה [Display incipit: "Healing" / "a lengthy account"] — And I myself looked, and looked again, at what the Gaon, the great man for the Jews, the wondrous sage, exceedingly [great] wrote [?]: R. Yitzchak ben Arama, of blessed memory [ר' **יצחק בן עראמה ז"ל** — R. Yitzchak ben Arama, author of *Akeidat Yitzchak*], the author and compiler [בעל מחבר], in his book the *Akeidah*, the precious and the wondrous [?] — for though it is small in quantity, it is great in quality, and a great man indeed in matters of duty [?]. It is fitting that another arrange [?] another book after this one [?] — as he wrote there [as it is written] (**בשער השמיני**) ["in the Eighth Section"]. In a chapter [setting out] to defend [?...] they led us into this great exile, and "their appearance is evil" [ומראיהן רע] (cf. *Bereishis* 41:21), as at

the first [?] — for the souls of Edom and Ishmael, the traitors of Judah [מבוגדי יהודה].

this great resentment [?]; and they kindled the truth [?]; and they fortified the faith [?] — and every man of Israel [?]. Now then we have come [הנה עתה באנו] to [?]. ... in this great exile [בגלות הגדולה], and bitterness [ומרה] over [?] the conduct of the men who [?] — for indeed, in truth, [?] precise [?]. Of the people [?] who are remote [from God] by way of the philosophers [?]. ... and behold [?]. To the perfection of the Torah, the divine [התורה האלהית] — for their forefathers received it in the receiving of the faith [בקבלת הדת] [?]; and there came to them [?]: matters [?] received from the ancients [עתיקי], handed down [?], and from the philosophers [?]. Did they then exchange the simple meaning [את הפשט] [?] — for it was His will in their disputes [במחלוקתיה] [?]. As their ways are [?]. ... and always [?]. ... and why [?]. ...

in opposition [כנגדה] and in concealment [ולחטמין] [?]. ... as opposed to the husk of the people [לשל העם] [?] — and behold there is a day on which it was [יום אשר היה] [?]; against the divine Torah [?]: that the Torah recognizes [?] in opposition [כנגדה] [?]. The philosophers among them — they will [?]. ... [were] able [?] for compromise [לבקש הדלוס] [?]. ... of great quality, to broaden [להרחיב] [?]. ... a boundary [גבול] [?] — as if [?] by way of compromise [דרך פשרה] [?].

דרך פשרה [Display incipit: "The Way of Compromise"] — And among those who come [ובתוך הבאים] [?]. ... save that they were divided in [their] compromises evenly [בפשרים שוין] [?]; the Torah is "as a law to those who love her and keep her" [ומתק אמרים] [?]. And the sweetness of words upon a lowly heart [על לבב תחתות] [?] — to the very foundation [עד היסוד] — they forced them like fools [כפוף כשוטים], until you would say [?]. ...

[?] — "is there not [?] in their account [פי סידורן]?" The great breach of the covenant [גדולת הבריאה] [?], at the foundation [?], they forced [?] like fools [?], until it is said [?]: "the Torah, the divine [?]" [?]. ... in the general account [בכלל] [?]. ...

in matters of the souls, in the like [?] — for if [it depends] on the [philosophical] disciplines [המודיעים] [?]. ... those who are far off [הרחוקים] from the simple meaning [?]; let a man set his heart upon the philosophy [?] or upon the simple meanings [?] — or [?]. ... those who are remote — it is they alone [who claim] the truth in it [?].

something fell from them [נפלא מאחד] [?]; the benefit of the divine Torah is assuredly given to him [?], and to us, and to all Israel — yet it was not fulfilled [?];

how [?]. For indeed [these are] simple matters, and they err in their interpretation [?] — for these simple ones have no [?].... they only [?] to mislead [?] and seduce [ולטהטים] to false opinions, and to false conceptions [ולתמונות דמיונות] [?] — for the intellect erred [שהסכל], lacking opinion and reason [?]. The matter [?], to set them in order, [those] beasts [חיותם] [?] the brutish and remote [?]; the matters that the divine Torah seals shut [?] — and conceal [ולטהטמין] [?] — to the intellect [?]; and how [why] is there [?] given to us a Torah from heaven [תורה מן השמים] [?] — for in truth [?] not [?].

[Display incipit] **האמנם** ["Indeed / Truly"] — there is no cause to lay upon them all our complaints [?]; upon them is the strength [?] of their freedoms [ברירות] and their wounds [ופצעותיה], and it would be to no avail [והיה לאל ידם] [?]... or any of [?]: those who incite [?]; and those who judge them, it is not fitting [?]; in their sins and their secrets [?]; for under their honor [תחת כבודם] [?], in [?]... the chariot of Israel and its horsemen [רכב ישראל ופרשיו] (cf. *Melachim Bet* 2:12) [?] — as was the custom of their forefathers [כמו שהוא מנהג אבותיהם] [?]. And the view of the philosophers, in the perfection of the contemplation of the truth [?]... those who are remote from the truth [?] — and their conceptions [ופחזותם] in their intentions [?]; the upright [?]; "open at their beginnings" [?] — and place [?]... and they will hear [ישמע] [?] [?]; in a place known or hidden [בנסתר] [?], and made [?]; "from every place [where] the Torah is heard" [?] — "by the example of a king" [משל למלך] [?]...

a great [king], standing [?], over the breaches of the wall [על החומות] [?]. A great [king] would arise [?], like a window through the night [כחלות הלילה] [?], over the breaches upon the wall [?]. One of those who fortify it [מהמחזיקים] [?]: of the king's sons [מבני המלך] [?], "his head [?] and he lifts up his voice" [וישא את קולו] [?] — the secret of [?] my opinion [ידעתי ...סוד?] [?]. For surely there is [?]... in his speech, and if he does not [?] — a man before them [?]; and if [?]... [?] they did not arise [?] — for if [?] in the matter [?], and reason has departed [ורעיון ילדה] [?]; and another [?]. And when [?] the wise men of those who hide [?]... for in truth there are [?] — and there was a herald [?]: of the husk of the people [?]; and to heal their hands [ולרפות ידיהם] [?], to fortify [?]...

there was for him no Torah [?]; and one who passes by the command of the king [?] [?] — like this, and like this [כזה וכזה], was the law of [?] in the matter of the words of their interpreters [?]: until they agreed in their consensus [עד שבא] [?] [?] that whoever does not understand their words [?]... in truth, [as] "in the truth of the wall" [?]; the matters of the hewn [?] and the tales of the Torah [וסיפורי התורה] [?] — except [?] in their substance [?], and they did not arrive at

their truth [?]. ... [?] to make sport of them [?], to make for them eyes to see and ears to hear [עינים ... ואזנים] [?] — the sickness of faith [?] [?]; and the healing of trust [?]; and the hidden effects [ועלולות] [?]... and not in any other [ולא בזולתה] [does] God [bestow] the blessing [לזה ה' את הברכה] (cf. *Tehillim* 133:3) [?]. And now [ועתה] —

and now, you people of truth who fear God: with His teaching set in your hearts, look upon these good and lofty words. Together with these words the LORD made a covenant with you at Sinai, with the great help that lies in [its] foundations — settling, in gentleness, the divine school of thought against this philosophical school. For behold, the knowledge of all the corruptible sciences, [merely] adorned, is set against the Torah; and the view of the philosophy adds nothing and subtracts nothing[?], remaining at the rank of a small philosophy and a [mere] number. This [divine] science, however, is hard to grasp and hard to advise upon — though one [must] lend a hand to those who would refute it. Its body is acquired through the labor of the Torah, and many bodies of teaching [are involved].

There are many pleasant, sweet, and precious matters here, and all of them are drawn out, each from the other, in its own small frame[?]. Yet this science is hard to grasp and hard to counsel, for it has been filled with the means to wage war against the [false] teachings — a hand to fight them. From the sweetness of the lips we have here [comes] a beginning of true words, a beginning and an end; and likewise from the prayer and the praise. The matters that the [philosophers] put forward — they removed from them all dross and deficiency. After the dross is removed, [the truth] is settled, decreed, and complete. When the senses, the perceptions, and the apprehensions are removed [from it], [the truth] is heard. By distancing [their conclusions], the disputants multiply their claims; the innovators dispute one another — this is the way of the world, and they renew nothing. So all of this is a vanity in their world, against those who coin counterfeit [doctrines]. These [innovations] are signs[?] against the way of the world; yet one believes the strong [proof] and trusts in the lowness of the world. The sons of men would not have come up upon it, save through the failure of perfection — that nothing fills the eye of the one who boasts in [his] wisdom, God forbid. And in this too there is great deliberation, and there is no end [to it].

A [fitting] place is the memory[?]. The great good — and may [the matter] be set apart from all this: these are clothings and crowns. Our souls have wandered from us[?]; we turned to philosophical matters[?]. They were not anchored, except that they could not be used[?]. They [were drawn] in the chariots — the

sick ones, [those] fit to wage war[?]. The beginning of [their] words is in falsehood. The prayer and the praise, the beginning and the end — the matters they put forward[?]. Let no one say [this] thing. With distancing, the bodies and all the corporealities are removed[?]; for an eye does not see above, [and there is] no answer[?]; for there is no wisdom and no [understanding][?] — the divine science, [matters of] reason and number, also[?]. By distancing the disputed things, the disputants remove the [contradiction][?]; and innovators arise like[?] those who dispute one another — this is the world's [way], and they renew nothing. So all of this is a vanity in their world[?], against those who coin counterfeit [doctrines]. The corporealities and the [analogies][?] — against the deliberation of the apprehension of all the things that are perceived[?]. This [is] the all: that he set himself, in his own eyes, against the Creator, may He be blessed; and not only does he not see — he does not even hear[?]. The sons of men who rely upon [the philosophy] do not see, nor do they perceive[?]; [for it is] the failure of perfection, that no perfection [is attained], all the perfections lacking. In this too there is great deliberation; and there is no end. — These [matters are] philosophical[?].

[New sub-paragraph; opens with the display-capital incipit:]

Blessed [ברוך] be our God, who has dealt kindly with us — abundant good — and has set us apart, [granting] us the Torah of His loving-kindness, [making] our souls the soul[?] of the heavens[?] — true beliefs concerning their Aggadot according to their views, and beliefs in place of their vanities, and beliefs in the fine points beneath them, and the like in them; not, God forbid, that we grow weary[?] of the Torah in [these matters of] the souls, God forbid. Rather, [it is] a faithful, complete belief, that nothing of these matters is withheld[?] from us, [holding] to the perfection of these subjects.

(These are the perfections — leaf 32 [דף ל"ב]) — meaning that the agitation[?] is diminished[?], because people do not recognize [these matters] otherwise, holding this one cheap [in comparison to] that other; just as we have explained the matter in the [relevant] chapter. The divine [Torah] did not insist [upon the wording], but the error of the common folk lies only in the modes[?] of knowledge, the diminution and the limitation of apprehension, and the removal of [their] ability — [leading them] to a complete denial, as one wishes, [as is] famous and well known from all the words of the Torah, [in the matter] of what the Rambam of blessed memory laid down as a principle (**Perek 3** of *Hilchot Teshuvah*) [Rambam, Mishneh Torah, Hilchot Teshuvah ch. 3] regarding the heretics [the *minim*]. And behold, the **Raavad** [הראב"ד] of blessed memory wrote

[there]: by reason of the matter[?] of the [bodily] substance[?], that there are[?] — [holding] this tradition[?] to be a kind of [departure][?]; [as the verse says,] "and to show," etc.; and in the substance[?]...

[the difference] is one[?]; only that [the one who holds the World to Come] has a body — a body that has[?] will[?] — there being no [bodily] satisfaction in it. And [the Raavad] brings a man[?] [to this] — leaf 39b[?] ב"ט ל"ט ט"ב — recte uncertain]: "Rabbi Yishmael[?]"... The wisdom of the Greeks it calls "*keri'ah*"[?]... that he [may study it] neither by day nor by night. And one must examine at what hour [it is] neither day nor night, [as they said] in the first chapter of [Tractate] Yoma (**the first chapter of Yoma**) [b. Yoma 28b[?]].

היטב ["hetev"]

this divine Torah, which perfects all these matters; and it did what God desired and revealed it[?] to all the nations who are upon the face of the earth — were it not [for][?] the common folk[?]... [those] given to compromises[?], and the [vainness] of their striving in them[?]; [for] "the words of God [are] living." The view of the philosophy adds nothing[?] and subtracts nothing — remaining at the rank of a small philosophy and a [mere] number; and so it proves to be against[?] every nation and tongue. For behold, all of them have been left behind in the great [errors][?]: in the priority of the world, and in the ability over the wonders and the prophecy, and concerning reward and punishment; despised[?] and lowly[?] from it[?]. For these [philosophers] went forth before us in [these] matters, [though] their forms[?] fill [the eye] in the [supposed perfection][?] of the world — against the deliberation of the apprehension of all the things that are perceived; the rank of the philosophy [holding sway] over the fullness of his own eyes, whether in his words[?], in his readings, or in his hints. For they multiply heretical[?] notions[?] in their objections[?] and disputes[?]; and innovators arise[?], faithless ones, who believe in[?]... drawing near[?]... [departing] from the taste of our holy fathers — and they go up[?] to the nations[?]... sweet [things] from the great proof[?]... who bring the nations in our day, [each] day[?]; from the distancing[?]. They did not believe[?]; and the hidden ones turn back[?] upon them[?] — [though they be] poor and humble[?] of spirit, trembling at His word (**Yeshayahu 46**) [Yeshayahu 46[?]]. Between this and this [there is a difference], in keeping with the [maxim] "as in water [face answers to face]" [Mishlei 27:19], each according to his deed; for the LORD is the God of judgment, [weighing] all the limbs[?] — [as is] famous in the whole Torah, [in] the perfection[?] of Rabbeinu Yehuda [HeChasid] of blessed memory, master of the "*Akeidah*"[?] [or: *Ba'al ha-Akeidah*].

[New sub-paragraph; opens with the display-capital incipit:]

And if [ואם] one says to me: after [the fact that] this [wisdom] is forbidden[?] to us, both before our beliefs [there stand] the received traditions [*ha-mekubbalot*], and [also][?] (**Perek 21** of this Ma'amar); and so too [it is] in the Torah (**Siman 404** [סימן ת"ד] = 404 = 400+4). The disputants in the matters[?], those who study the philosophical sciences[?] — [consider] the famous dispute of the Rashba of blessed memory in his responsum: [a youth] of twenty-five years[?], [for it is] implied that after twenty-five years it is permitted. [As for] the Ralbag [הרלב"ג] of blessed memory, who was [engaged] in the study of philosophy in the divine science[?] — a reason is given: he turned his heart[?] to the study of the fear[?] of Heaven, and likewise[?] until twenty-five[?]. The beginning [is] in the writing of the Rambam of blessed memory in his responsum (**Siman 6** [סימן ו]): the prohibition of Greek wisdom, except in moments [that are neither day nor night], [for] a man [must occupy himself with Torah first].

So here too: the study of the wisdom of philosophy[?] precedes a man — that before the days of his youth and until his old age, a youth occupies himself with the study of philosophy, and engages with[?] words of Torah (**leaf 59b**[?] [דף נ"ט]): Ben Dama asked Rabbi Yishmael — concerning the study of Greek wisdom — whether it is permitted to study Greek wisdom [in a moment that is] neither day nor night; and to examine at what hour [it is] neither day nor night; for generally it is either day or night[?], or [it would otherwise be] in the fullness [of time]. [b. Menachot 99b: Ben Dama's question to R. Yishmael ben Elisha about Greek wisdom — "Find an hour that is neither day nor night and study it then."]

This [is] the matter[?]. Yet there is no difference in [these] matters of other things[?]: and as for the matter of studying the ways of the philosophers — those who begin [do so] under the heading "permitted" and end up under the heading "permitted"[?]; for the evil inclination of man is strong, "for the inclination of man's heart is evil"[?], drawing the mighty in its strength along their way; and [thus] "by the rule of the Torah" they say there is no [restriction] in this, [following] the ways of the philosophy[?].

[Display heading at the head of the page-text: **מאמר כ' דרך אמונה** — Ma'amar 20, "Derech Emunah"]

the philosophy; and through the Torah the righteous know everything, for there is no wisdom and no understanding[?] that the perfect [whole] [does not contain] — truly, by reason of [its being] called "perfect," like a man[?] (**Perek 3, Ma'amar**

19 [בפרק ג' מאמר י"ט]). [The Torah] is the **luminous speculum** [*aspaklaria ha-me'irah*, "the luminous glass" — the clearest level of prophetic vision], before which everything lies — in everything[?]. All things are hinted at: all the sciences in the world, even the science of medicine; even all the hidden secrets that are concealed; and all their homiletical teachings in Aggadah, even all the words of moral instruction[?] [pertaining to] the upper worlds, as is well known from the [concealed] study-house [*Beit ha-Midrash*]; in the Talmud. Their homiletical teachings in Aggadah [are likewise known], as is well known, from the words [of the Sages]. And as for the sciences I have mentioned — it is impossible for me to recall [them all] except [a little]; the medicine[?] — what the Rambam of blessed memory wrote, and so too the Ralbag[?]: that a [certain] work[?] comes before one's food, [a work that comes] before the eating; and this is hinted at [in the verse] (**Bereishis 3**[?]).

And likewise, what the physicians stated, the [difference] between red wine and white wine[?] — that the wine[?] [draws][?]. . . [the like][?] — and this is hinted at within the Torah (**Bereishis** [recte uncertain]). And as for matters of conduct[?] [*derech eretz*] — that a man should know the way[?]: that, according to the seasons of the year[?], one should acquire[?] a fine garment of refined color[?], and the good nature[?]; even a garment fit for him — and though his heart desires [it], yet [he should observe] the rule that there are [moments] neither day nor night[?] — a fine garment, a statute, and a counsel; [if he goes about] outside[?]. . . [he is] punished[?] according to his height, in keeping with the honor [due him]; and they cast off[?] the [improper], and indicated the [proper]; and also [garments of][?] silk[?], fine — this [refinement is the very] dross[?]. And this is the [way of][?] desire[?]; and this is the conduct[?]. The conduct of the upright[?] — by which they were drawn near[?], the two of them brought together[?], by reason of [the] strong proof[?], R[?] — the perfections together[?] — to strengthen a man in[?] the upright conduct of "the way of the land" [*derech eretz*], a son[?] in it; and this is fine, and the like (**Mishlei 31** [משלי ל"א]).

And so too "the way of the land" [*derech eretz*] — that one should not give his daughter [in marriage] to a boor[?]; but at the outset he should test him in a matter of his wisdom or his Torah, [whether he is] versed in the Torah, yes or no; and after he sees that [the man] is wise, [the LORD] will, as it were, act toward him[?] [as toward] a perfect counterpart[?], God forbid [otherwise]: this is what is meant by (**Bereishis 2** [בראשית ב]); and afterward "He called"[?]. And to all that [the LORD] called by name, "the man" — for in your midst[?] [there is] a verse, after [which]: "and the LORD God caused a deep sleep [*tardemah*] to fall [upon the man]" [Bereishis 2:21], etc. — one should not pause in the middle of the

reading[?]. My birthplace[?] was a city, and a people of Israel[?], a holy congregation [*kahal kadosh*] [in / near] Gilgal[?] [recte uncertain]; [there was] an officer of the host of war, one called (**Yeteruhal**[?] [יעטערהאל — uncertain reading]), and he said to me that all the wisdom of the strategies of war[?] is written in the Torah of Moshe; and [as for] words of moral instruction [*musar*] and a precious word[?] — the thinkers[?] reveal[?] its key[?] and store it up[?], placing one's hand upon the *mezuzah*[?]; and I [the author] filled out[?] [a matter] hinted at in the verse "My Beloved put forth His hand from the opening" [Shir HaShirim 5:4], for the initial letters [*R[eishei] T[evot]*] of "*Dodi Shalach Yado*" [*My Beloved put forth His hand*] [spell]...

[New sub-paragraph; opens with the display-capital incipit:]

Shaddai [שדי, the divine Name "Almighty"] — [whose name is] in the *mezuzah*[?]. [All the sons of men] who were and who will be in the world, and all their deeds and their happenings, [are] like a [single] matter[?]; for it appears in the Torah to whoever has eyes — the holy "eyes" [of insight] that magnify in it some wisdom, from what is hinted and what is inscribed in the writing of truth. So indeed, [even where there is] a notion[?] among the nations, the speculation[?] is seen[?] through Greek wisdom — the matter is [truly so][?], as the wise one[?] demonstrated, (**Kotzev**[?] [קאצב — uncertain reading; an unidentified name/term]) the author[?] [cited] above (**Perek 25** [פרק כ"ה]).

מאמר ["Ma'amar" — the following page opens a new Ma'amar.]

[The page opens mid-passage; the running text continues the discussion of the merit of faith and tradition.]

and likewise, whoever does not know how good it is to serve the Lord — [as the Sages, of blessed memory, expounded in the Midrash on the verse]... by the merit of faith, and by the merit of this they too will yet be redeemed, just as Israel was redeemed [only by the merit of faith]. As it is taught in the Midrash on the verse [Shir HaShirim 4]: Israel were redeemed [from Egypt only by the merit of faith].

This was the final exile, and it was the heritage of our forefathers, and it was good in the eyes of [the prophet], and so he said: "But the righteous shall live by his faith" (Chavakuk 2[:4]). And it is further said: "I am the LORD your God who brought you up out of the land of Egypt" (Shemos 20[:2]) — He did not say "who created the heavens and the earth," but rather, when revealing His kingship over them at Mount Sinai, He made the first thing He spoke of [His having brought them out of Egypt by their faith]. [See] chapter 12 of this essay. "And it shall be a

sign upon your hand" (Devarim) — your forefather [Avraham] was your God; as Solomon said, "Happy is the man who finds wisdom" (Mishlei [2]).

[New incipit — display capital.] And so when His kingship was revealed at the beginning, the first matter He spoke of from the land of Egypt — He did not say "I am the LORD who created the heavens and the earth," because they did not need to be told this. [The Lord said:] "Consider the heavens, that I created them," and gave you the means to reply to the philosophers — all of this was given to the heart of His sons [Israel], so that our forefathers should bequeath it to those who came after them, just as they said: "The God of Avraham, the God of Yitzchak, and the God of Yaakov" (Shemos 3) — He did not say "the God [of the philosophers]," and He gave no hint to them, but rather [pointed] to the tradition received in the hands of [the fathers, the patriarchs] Avraham, Yitzchak, and Yaakov [so that it might] be fulfilled for them. [As it is written:] "This is My Name forever, and this is My memorial unto all generations" (Shemos 3). This is the principle of the whole matter. The Sages only said, in their faithfulness, that the God of our forefathers, the God of Israel, is a tradition handed down to us by our fathers; and they reflected upon His place — how He made [the heavens and the earth], and considered it, as we expounded in this chapter.

פרק ל"ג / Chapter 33

[Heading: "פרק ל"ג והגה" — the incipit word "וְהִגָּה" opens the chapter.]

Reflect, then, for "the blessings of your father have prevailed" (cf. Bereishis 49:26) regarding the way of the proof by reason. [The reader] who reads should take pains to consider that a man of faith, in great faithfulness, [should] not study and not draw near to the manner of the nations, lest he turn aside from the way and an opening be made for him — for he would be guarding himself in vain, and learning Torah and [worldly] wisdom [in vain]. So I said: be careful, lest by [too much] study you turn aside after [their words], and so [neglect] Torah and [its] wisdom. As a former righteous and precious man wrote at the end of his book about this matter, the truth — and an opening was made for him, [exposing him] to all manner of disgrace [in the eyes of the heretics] (epicursim), and grieving over the matter of a righteous man who has turned bitter against him — bitterly. [And I said:] "Know, my son, the God of your father, and serve Him" (Divrei HaYamim I 28:9), and be careful concerning His service; but take heed to keep yourself far from [the philosophers' way], and so Yaakov would fulfill for them what they had said, [enabling them] to increase offspring and to leave a remnant — as Solomon said: "And your eyes shall be your teacher" [cf. Yeshayahu 30:20]; "your forefather was your God." As David said, "Happy are those whose way is

blameless, who walk in the Torah of the LORD" [Tehillim 119:1] — with two hands, and uniting [their hearts] in the way of the received tradition every day; and by the merit of this, too, [a man] will likewise build for himself [an edifice] of understanding — [the science of] Lyon, Paris, [and] Jerusalem.

[New incipit — display capital "מ".] **A man of the Exile** who came from the holy community of Bitshaen [ק"ק ביטשאען] in the country of Poland [במדינת פולין] came to me — one man, of the wonders [the distinguished scholars] of the Torah — and told and related [his story]. He answered and said to me: "Behold, I have here a Sefer Or [book of light — perhaps Sefer Or Hashem]; he is the early one, precious... concerning the matters [therein]," — concerning the fine points of the bodily things, and I saw them. And he said: "And I have a pamphlet [קונטרס]," and he called this essay [a book?]; — he answered and said to me: "Behold, the Gaon, our teacher [מ'הו] Yosef Yaabetz [יוסף יעבץ], explained it, the early one," and it is close [in content] to the philosophical inquiry, and [concerns] faith — [namely] that the inquiry is born from... the philosophical [investigation], and... So I called it in my pamphlet "this essay," which [deals] with the fine points of the corporeal things. And I called...

and I called it from its beginning to its end, and behold, the matter is small in the order of [the writing of] the book, which I composed. Only — but I did not fill [out] what I composed in this essay regarding them, and their words are in vain... [it is the] truth, and "why have you created them?" — He calls them in vain. [It came] at once from the LORD upon me, [as] the righteous one turns bitter against [it], a bitter sight, [namely the words] of Spain [ספרד] — I, and in my own eyes [it appeared as] little knowledge [הידעה הטעונית, the false/erroneous knowledge], as we have explained; but [as for] all the women and my people... [as] the holy ones [who] are handed over, themselves, [for the sake] of the holy Name — may it be blessed, etc. For He has done wonders of kindness toward me, in that He strengthened my people upon this; and may a good thing arise for me [in] every place [where] my book is kept, [concerning] the matter of the proper arrangement; [may it be] not in vain, but [bear fruit] as a deed, according to that which He sows. May the LORD save us through it, in His kindness. Amen.

כל תכלית — מאמר כ"א / Ma'amar 21 — "Kol Tachlit" (All Purpose)

[Display heading: "מאמר כ"א" with title "כל תכלית" set in the larger display type below the running header.]

א'פרק / Chapter 1

[Incipit "אם" — display capital.]

If the early ones and the ancients already mentioned their [view] (as in chapter 8, essay 18), [concerning] the nefesh ha-medaber [the speaking/rational soul] — it is the soul in which the Creator, blessed be He, [endowed] man — apart from [the inquiry of] the philosophers. This [soul that animates] his soul to his body is the fourth [level]; it is the rooted one [רביעית, the fourth/rooted], [comprising] the upper aspects within the corporeal [faculties] and the lower aspect of the offspring of the life of man. For [as] is already [known], the inanimate [domem] is silent, the vegetative [tzomeach] grows, the animal [chai] moves, and the speaking one [medaber] speaks. And so there is [in man] ruach [spirit], neshamah [breath/soul], chayah [living-soul] — [these four levels of soul]. Therefore the rooted [fourth] level of the soul is [the rational soul]; and so too there is the aspect of [its faculties]. Because the soul of man [is composed] of four [letters of the Name]: yesodot [elements], chochmah [wisdom], binah [understanding], malchus [kingship]. The fourth, with its aspects, [corresponds] to the four [letters of] the LORD; this is the lower level, the lowest of [the four levels] of the soul. This is what was in [his body]: yechidah [the singular soul] and keser [crown], and they stand upon... and the soul does as [it does]; "a chariot" [merkavah], and a throne [kisei] to fire — thus [the verse]... in the upper sustenance [emanation of sustenance] to the speaking one [the rational creature], and a soul of sustenance [נפש מזון]; as the Sages, of blessed memory, [said] (in chapter...). [And as Onkelos renders "vat'hi le-nefesh chayah" [Bereishis 2:7], "and it became a living soul," [i.e.] "a speaking spirit" [ruach memalela].

[The chapter continues with the doctrine of the soul's correspondence to the Divine Name and the four created kingdoms.] ... "This is My Name forever" [Shemos 3:15] — [the soul]... [the verse from] Vayikra [17] — "for the blood is the soul" (Vayikra 17[:11]). Thus too the angels [the living creatures] of the merkavah, and the kisei [throne] of glory above, [are arranged] in [their] orders; and so too within the bodily [faculties], and the lower aspect [corresponds]... of the life of man, for it is already [established]... inanimate, silent; living, speaking; ruach, neshamah, chayah. And so there is also the aspect of the hairs, which [grow] from the body. They are corporeal, embodied, [made] for the dwelling of a house; that is the chomer [matter], which is in them above. [The verse] "Let the earth bring forth" [Bereishis 1:24] [refers to]... water; the heavens give the breath [of life]; and the fish [in the waters], being [the lowest] of the open [faculties] in them... the perfect one [shleimah] [draws] sustenance to the living, and the life of [its]

sustenance [comes] from [it], one in [it]; thus they are arranged. Therefore [it is said in] the Midrash [cf. Bereishis Rabbah], "for the dust of the earth [feeds] both the living and the one who is to be sustained" [cf. the manna]; — and so, "I am the LORD who created them" [cf. Bereishis 2:4]; "in their being created" — [the verse], "These are the generations of the heavens and the earth in their being created" (Bereishis 2:4); thus too the verse "be fruitful and multiply" [cf. Bereishis 1:28]: "And consider the days of your life" (cf. Devarim 30:20).

[Discussion of food and sustenance in Gan Eden, and the meat of the heavenly beings:] As the philosophers said concerning the matter of "you may eat the herb of the field" (Bereishis 3:18)... [and the Sages] said (chapter "Arba Misos" [the fourth chapter of Sanhedrin, "Arba Misos Beis Din"]): R. Yehuda ben Teima says, Adam the first man reclined in the Garden of Eden, and the ministering angels [were] roasting meat for him and straining wine, [as it is said]... "the food of [Adam]"... [and] the manna [המן] which descended from the heavens — for even the meat that he ate was meat from the heavens; and likewise the meat that the ancients ate from the creatures [was] given to them [from above]. [And] after he sinned, all of this was withdrawn from him, [namely] the meat from the heavens [in front of Adam] — and R. Yehuda... But Rav says: To the last [generation] after the sin [it was withdrawn], because...

and to all the beasts of the field [Bereishis 3] — it is said: "He did not say to him before the sin [anything]; [rather] He immediately [provided for him] when he was created." But after [the sin]: "all flesh," — that is, the deed of [his hands]... "And so [is] the bread that the lowly one [the earth?] gives [in] one rank [degree] of sustenance, and there [is] sustenance for him"; as it is said, "And dust shall you eat all the days of your life" (Bereishis 3:14, "Know, my brother and see"). [These are] the deeps that flow from it.

[New incipit — display capital "עוֹד."] **Further:** there is a thing I must tell you, to make known to you that this lowly world is the purpose [tachlit] of all the worlds. The deeps [of this matter are concealed] from them, for not all the worlds were created except for [the sake of this one]; and as for choice [free will] — it is not possible for [the upper worlds] to have it [the way this world does], and they are [therefore not the purpose]. They [the upper worlds] are prior to them [in rank], but [this world] is prior to them in [purpose]... by reason of the son [the man], it was possible [for the world to attain] its [goal]; for [the upper worlds] preceded it in nature and in time and in rank — yet [this world] is the purpose [tachlit] of the deeps, hidden, [intended] from the beginning in the [Divine] thought. Therefore they said, "[though] last in deed, [it was] first in thought" [the well-known

dictum]; the lowly one is lowly in its substance [as matter]... [yet] inasmuch as man is [drawn] from the deeps of [the upper worlds], so is their purpose. The purpose of the worlds — it is [this] world that is able [to contain] all purpose; this is the explanation of all "purpose" [tachlit] of the worlds, of blessed memory. [As] this world is the lowest [of] all the worlds, [and] not the world that [stands] above... in the beginning [it] fell lower, [and] thus, being the highest [in purpose,] like a precious jewel [it draws to itself] the unique form [the form rooted from the beginning], which fell lowest, bringing it [up] — [so that] it [becomes] highest in honor; this is the world; — by reason of [man], this world [attains its end]. For [the Lord] already wished to make known to you (in chapter [4]) [the view of] the philosophers, who say that the [heavenly] spheres are worlds, which... and the man [is] upon... [by] free choice; as is fitting — corresponding [to the matter] of the lowly... [and so] this world, in which man dwells, is the purpose [tachlit] of all; the deeps that flow from it. And the matter of the second [view]: as the second [authority] says...

[Discussion of the human as the universal microcosm, comprising all "kinds":] ... the whole is included in him, [comprising] all the kinds [the species] within him — a portion of every kind [a man partakes] of every species... and the second [aspect]... and the merkavot [chariots/kingdoms], that the man [is]... the philosophers say that the stars are worlds — which [philosophers] grasped [a part of the truth]; and the man, master [over them] — by free choice; as the [first one] said: "[Last] in deed, first in thought"; — this world is the purpose, for man is the [end of all]; the choice that is in him; — and "the second [view] says...": further [I shall expound].

ב' פרק / Chapter 2

[Incipit — display capital "מורעת" / "מודעת." The opening word reads "מ[ו]דעת" ("it is made known"), but the middle consonant is soft; flagged.]

It is made known [מ[ו]דעת] [?] that the principle, included in [man], [applies] to all [the kinds]: he has a portion of every kind [of creature]; one [aspect of each]. The philosophers — [those] who [study] the stars — and the second [view]: the four elements [ד' יסודות], and the four [letters of the Name], the merkavot [the four kingdoms]; — the inanimate [domem] is, [in this scheme,] silent; and the speaking one [medaber], from the inanimate to the speaking [the four ascending levels]; for in the worlds there is the power of the inanimate and the power of [the vegetative]... [the chain of:] inanimate, vegetative, animal, and speaking [domem, tzomeach, chai, medaber]. And likewise the last [the man] is to them [the summit], for in him is [the power of all]; the last [is] composed of them all,

[as it is] in the merkavah [the fourfold arrangement]; — composed and unique. From the inanimate and the vegetative, [drawn] out simply, [the more] precious [comes forth] from the inanimate and the vegetative; for in the [created] beings there is power of the inanimate and power [of all] — the inanimate and the vegetative and the speaking and [the animal]; and so too the last [creature] is composed of [them all], [as] the four elements within it, by nature; — these are the four elements [יסודות 'ד, the four foundations].

[The four elements and the days of creation:] [Some hold there are] four elements; but the air [aviyr — א״ר] is inanimate without [life], for it does not flow [as a living thing], inanimate, without [the power of] speech; — [and the air] does not flow as the speaking one, lacking [speech]; he is the last [in rank] to them in time... for me, the world was created in [its] order; the perfect [world]; [as it is said,] "And on the third day" [the earth brought forth]; "And God said, 'Let the earth put forth grass'" (Bereishis 1:11)... likewise on the fifth day the living [creatures] were created — the living, [those] that the [waters] swarmed forth.

and to the flying creature . As Scripture says, "Let the waters swarm with swarms of living souls, and let the bird fly" (Bereishis 1:20), and likewise it says, "God created" on the fifth day, "every living soul that creeps, which the waters brought forth after their kind" (cf. Bereishis 1:21). On the sixth day the earth was created — soul, that is, the souls of the living after their kind. And afterwards, on the sixth day, God created man, as it is said, "And God created man in His image" (Bereishis 1:27).

All of this teaches that man is the final purpose [tachlit] kept in mind and is prior to them all — as I have explained: the elements are matter for the inanimate [domem], and the inanimate is matter for the [next levels of the] beings. And though the matter of the inanimate is form relative to the elements, [the inanimate] is in turn matter for them all and form for them all. For just as in the higher beings [the spheres] the matter is form for what is below it and matter for what is above it, so too the matter that was first acquired [as form] is afterwards elevated [to serve again as matter], and so it receives a [new] form; and after that [it receives] form for the inanimate, and so for the vegetative [tzomeach], and then form for the animal [chai], and then form for the speaking [medaber] — and the reverse is also so. Thus the Rambam, may his memory be a blessing, wrote that the knowledge of all the [levels of] beings — what the inanimate, the vegetative, the animal, and the speaking are, up to here [are] the elements — and the seeker after that is included in them all. [Man] is sought after [as the goal], for "in the beginning" [the act] is in thought, while in deed it comes last; and the

conclusion of the deed is in the first thought. Therefore [man] is the final purpose of all the [created] worlds [olamot], and the One sought after is comprised of them all — and not anything else. [Source: Ma'amar 21 of the Rambam, cited; cf. Tehillim 139.]

Perek 3 — Now, [man] is simply [created] in order to sustain the species alone. And all this [other being] was not created except in order to sustain its species and to gladden and to contemplate [the works of creation]; therefore [it has] no concern beyond that. [The verse] "Let us make man in our image, as our likeness" (Bereishis 1:26) [is said only of man]. [Source: Bereishis 1:26.] And this perfection [shleimut] was not attained by any other species. [Man] alone is created with the power and choice in his free will to bring his species into existence [in its full form]; the other species are not so. As the Aramaic [Zohar/Targum-style passage]: "כסנדל הוה גלם · בשלמותו האחרון אלא כן האדם" — "like a sandal that was [first] raw material, [coming] in its final perfection — but so [too] is man," [Aramaic: kis'andal hava golam, b'shlemuto ha-acharon ela ken ha-adam]. Therefore it says concerning man, "as our likeness." As the [Zohar] commentary on the verse (Parshas Emor) [reads]: [Aramaic:] "ח"א בר נש דאתילד · לא אתמנא עליה רוחא · דלעילא · ורבי לעסוק בתוריתא · אתער עליה ההיא אתערותא · יתיר זכי ואתחבר ... פקודי ...אוריתא... ואוליד בנין ונחותי לון... למלכא קדישא" — ["Come and see: a man who is born — no spirit from above is appointed over him until he matures to occupy himself with the Torah. Then that arousal [from below] is aroused upon him; the more he merits, the more he cleaves... [through] the commandments of the Torah... and he 'begets sons' and brings them down [as offspring] to the holy King..."] [Aramaic passage from the Zohar; rendered as best as legible — several words [?]]. "חילא דאית ליה · בסופא אית ליה · בשעתא דאתיליד עד כאן בעולם" — ["the power that he has, he has at the end (of his development); from the hour he is born until here, in the world..."] [Aramaic; partly [?]]. So too, just as a chick or an egg is not [yet a full bird] until at its conclusion it is [fully formed] — so the begetting [of man's full stature] is [achieved] only through [Torah and mitzvos]. And by way of analogy [as in the saying]: — [Source: Zohar, Parshas Emor; passage [?] in places.]

This is the final purpose, sought from the lowest of the inanimate up to [man]; he was created from the elements, and they were assembled and combined [in him]. So [the matter] receives form, and then ascends [to receive] another, higher form. Initially [the first form] receives the form of the vegetative; afterward it ascends and receives the form of the animal, and after that the form of the speaking [man]; and concerning this the Rambam said: anyone who knows and understands the essences of these — the knowledge of all the [graded] beings that

are in this world, [from] the elements up to here [is] the [hierarchy of] essences — what the inanimate, the vegetative, [the animal,] and the speaking are, and the one who seeks from them [the goal]; and "the world to come is acquired." And the verse was said [later] and made prior — and afterward it was said "after its kind" — and this is the final purpose of the [created] worlds, the one sought from them all — and nothing else. [Source: cf. Tehillim 139; Rambam.] For man is the only one [of creatures] who is intellectually capable, and was not created merely for the survival of the species alone. Rather, he was created to know God and to comprehend [Him], and to attain wisdom and to be glad and to contemplate the [works of creation] — and so on. And this is the matter that is sought concerning man, that he is the final purpose, the heaviest [most weighty], sought, and one who delves into it [more deeply]: man, in his proper place [in the chain of being]. So [it is] when [the divine] influence flows out [shefa] from the [first] cause — the light [or] from the [first] cause — the man in [his] place; and when the influence [continues to] flow from the cause, the light returns to the cause. And this is the [Zohar's] "as the mother who bore you" [?] — [Aramaic / cross-reference [?]].

[Margin / paragraph break.] And the reason why the light from the cause is hidden — in the place [where] the man [stands] — there the light is, the [continual] flowing of the influence from the cause to the [effect]; and the like — when the influence is hidden, [it] returns from the effect [back] to the cause; and this is the hidden one from the effect, which is the light. And just as a thing's appearing [comes] from the power within it, so it returns to that power — so too the light from the [first] cause is the light. And the reason for the [effect's] appearing is from the power of the effect itself; for the appearing [of all things] is by [their] cause, and so for all the rest of [created] beings. By way of the constellated [system] [?], and so for all the rest [of beings] in the [chain of] being — they are sustained by the influence flowing into them.

Perek 4 — Now, the speaking creature [medaber], that is, man, is the final purpose of all [the chain] — [resting] upon its [proper] place. That is to say, the matter of man is the final purpose, the heaviest [most weighty] of all in the agent [or "in actuality," ba-po'el], and is comprised of an intelligence that knows in wisdom, and understands and conceives [the works of creation], and grasps things [concerning] the spheres in their orbits and [concerning] the angels [intelligences] of the spheres on their courses. For man is like a small world [olam katan]: just as the earth is one body comprising all [the elements], so too [is man]. The intelligent one [maskil] is full [comprising] all... "lower than an angel." As [in the verse] "You have made him a little lower than the angels" (cf. Tehillim 8:6) — [Source: cf. Tehillim 8:6.] And according to their [the philosophers'] view, [man] is

what brings forth from man, in all [things,] from potentiality into actuality [min ha-koach el ha-po'el]; [thus from] the hidden light to the [manifest] one, for they say [that] the light that derives [from a cause] [is brought] from the hidden [potential]; and the place of man, that the light becomes manifest, and [the light] becomes visible — it [is brought forth] from potentiality into actuality, and that is the [manifest] light [or ha-po'el]. [The philosophers' physics of potentiality and actuality — [?] on several technical terms.]

The light from potentiality into actuality, by the way of [the cause]: as our limbs cleave [together], "remembering" [zichronu] cleaves; for [it is] like a nail driven into a body — [the matter] separates [from one and] cleaves [to another]; and immediately it cleaves to actuality and returns [again]... "this is the rest [she'orit] of the soul" [?]. And this is the [thing] that is comprised, sought [as the goal] from the lowest level up to the sphere of the moon [galgal ha-yarei'ach]. By the wisdom of nature, the stars [kochavim] and their providence over all the created beings [nimitza'im] in their courses — as they said: for the soul of man [nefesh ha-adam] is one [unitary]; for one is the soul of all the created beings — from them [come] all the deeds [and] from them [come] the deeds; the created one [ha-nimitza] is nothing but one [unitary], "as the mother who bore you" [?] — by way of analogy, as it says: just as the [substance] is one [unitary] but a single body. And in Bereishis [?] it is said... .

[On this view:] [Man] is brought into existence in actuality, as they say [the philosophers] — the matter [is] the heaviest [most weighty] than [all] the rest, and [it has] already been added to — except [that] the heavy stars [are] more weighty than it; even so, the spheres [are more weighty] — yet even so, the rectification [tikkun] of the soul and its remnant [she'orit] override all of them in actuality. For [the soul] is not [merely] seen [revealed] except in the heart, by the power [koach] in the body; at the time of the strengthening [of the body] [it] grows stronger... But the appearing [is] only through the perfecting of the body. Yet the essence [havayah] of the soul [continues].

[Margin paragraph:] **The view of the philosophers.** The philosophers, they said, [are] divided [as to] the soul's intelligence [sechel], dividing [it] into the inanimate, the vegetative, the animal — to the soul's apprehension, whether [these are degrees of] life. The speaking [faculty] is not divided, for it is also a kind [in itself], like [the others] in [their proper] place. As I noted above, you should know that man is the final purpose; [it is] the language of the apprehension — to know the intelligible [forms]; [man] is the most weighty, sought [as the goal], and who delves into it — that these two [body and soul]

divide [the matter], the final purpose [being] the most weighty, for these two divide [the labor] in [this] matter, in what and in what [way], and this is the final purpose, the most weighty, sought from it. And first [the matter] is "honored" and says: knowledge [da'as].

[New paragraph:] These two [body and soul] divide [the matter] in the intelligence [sechel], in [the question of] life — and this is [it]; and they are divided [as to] the heart [lev], whether it has [a share in] the speaking faculty. As reasonably appears, and as agreed: in the manner [described] above, in Perek 2 (of this ma'amar) [cross-reference], and contemplate it. [Source: cross-reference to (מאמר זה) פרק ב' (Whether the heart) is also a kind [in itself], and what will it be. But [as for] this knowledge: the final purpose, sought from it, [is] that the intelligence [is] [drawn] from the apprehension, from the power into the actuality [min ha-koach el ha-po'el], in [these] matters; and from the seekers and from the angels [intelligences] of the spheres. By the way of the constellated [system] [?], and so for all the rest of [created] beings. And the Rambam: the angel that conveys the influence [shefa] [is] the sphere itself, or an angel from its [proper] level, in all the deeds [resting] beneath the sphere of the moon [galgal ha-yarei'ach]; for they say [that] the [beings] that exist are the body [substrate], [drawn] from the power into the actuality. He who conveys the light from the power into the actuality [is] the light; and so [it is] in the [process of] appearing. For when the seed [zera] sown [grows] from the power within it [the soil], from the power into the actuality, [it grows]; and the reason for the appearing is from the power [koach] into the actuality. And the reason for the appearing [of all things] is from the power [potential] into [the actuality], for the appearing [of all things] is by [their] cause; and this [whole hierarchy] is the rectification [tikkun] of the soul and its remnant [she'erit] — they override all in the actuality. For [the soul] is not seen [revealed] except in the heart, by the power [koach] within the body; at the time of strengthening [of the body] [it] grows stronger... But the appearing is only through the perfecting of the body — for the essence [havayah] [continues].

[New paragraph:] And the heavy stars [kochavim kevedim] [are] more weighty than it [the soul]; and there are also [those of] the spheres [more weighty] than it — what [of these]; and so too [some of] the spheres. For the rectification [tikkun] of the soul and its remnant [she'erit] override all in actuality. For [the soul] is not seen [revealed] in the body except in the heart [lev], by the power [koach] in the body; at the time of strengthening [of the body] it grows stronger... And the appearing [is] only [through] the perfecting of the body [shleimut ha-guf]. Yet the essence [havayah] of the soul [continues].

Perek 5 — Now, "He has set up boundaries for the peoples" (cf. Devarim 32:8) — when the Most High apportioned [an inheritance], in separating [them] — for the Supreme Sphere [ha-galgal ha-elyon] [set up] boundaries, in [their] separation, and to Israel [in particular]. [Source: cf. Devarim 32:8.] "He set the boundaries of the peoples according to the number — 70 princes (ע' שרים) — which He apportioned to them" (Devarim 32:8) — that which apportioned to them their portion, [each] exiled [people] and elevated, from every tongue. He gave to them the [particular] disposition of the heavens [matzpunot ha-shamayim], [it being from] the power that is [within them] from the elements of the earth — that which is combined and which is acquired [first as] soul [nefesh], the speaking soul [nefesh ha-medaber], [present] in all the children of man. [Source: Devarim 32:8.]

And the Israelite — this [man]: God has apportioned to our [people] Israel [a portion]; for by the Supreme Sphere [betzel galgal elyon] [were nations] separated, in [their] separation [behipardo], the children of man — peoples that He apportioned, to them [is given] their share. He gave to them their true [innermost] disposition [tola'ato ha-amitit]; [for] the speaking soul [nefesh ha-medaber], the intelligible [ha-sechelit], [is] in all the children of man — and so too [in] this Israelite. [Source: cf. Devarim 32:8.]

For "this [man] in his image" [is] not [merely] one [example] among the [other] kinds, but rather [reaches] to a higher level, the [intellective] root. This is what Solomon said (Kohelet) — [the soul] is bound up, [drawn] from the agent [or "from potentiality"] — but it is together with the body [?] [and] does not [partake of] the power of growth at [the time of] reaching its [appointed] end, for that is its fixed [course]. [The soul] takes 13 things [?] — words [?] and learning [the Torah]; and this is what is written [?]: "ידיו הן..." [?] — [it does not] confound itself in the wisdom of nature. [Source: Kohelet; cf. Tehillim 139.]

And this is the final purpose, sought from it. [The soul] cleaves [mitdabek] to the Name, [which is] honored and awesome [Hashem ha-nikhbad v'ha-nora]; the whole [matter] is to cleave [le-hidabek] in [Him] with all [one's] power. In the constellated [system] [?] this corresponds to the 613 [taryag] [commandments] — the completeness [the perfecting] of learning the Torah; [the soul] was not [merely] sought in the wisdom of nature... as the Rama, may his memory be a blessing, wrote in his responsum (siman 6); on this [matter] up to here is the language [the wording]. [Source: responsum of the Rama (ו' סימן 6).] And by the learning of the wisdoms up to here — to the [discussion of] the soul of the

Messiah. Its creation was confirmed [as] taking place after 250 [ר"ן] generations, as cited above (מאמר י"א פרק [?]). [Source: cross-reference to Ma'amar 11.]

[As the verse says:] "and to Israel, in whom I take glory" (Yeshayahu 49) — [Source: Yeshayahu 49 (the source prints the chapter only; the verse is Yeshayahu 49:3).] For this is in all the children of man: there is no one [creature], rather [each] one [is] in [its] higher level, the first [primal] disposition.

But they said [the philosophers] that it [the soul] is constellated [murkevet] [from] the four [elements], according to [its] aspects [bechinot], souls [nefashot] of [the] inanimate [domem], [each] explained well [be'er heitiv]. And these [souls] [come] by [the work] of the agent [as] a [single] whole [klal]; [from] the stars and their courses. Also [in] the children of man: this [whole hierarchy], for it is also one [unitary] — combined [mechuberet] from the elements as is the body — only [that] the body [is the substrate]...

that is in the body. The body is composed of compound matter and arises from compound elements, just as the soul is composed and arises from compound powers (as explained above in Ma'amar 18, Perek 6). For this reason the Sages said that the rational soul, like the body, is subject to decay and dissolution, and that it returns and reverts to its source according to the form of the four [elements].

Now, even though [man] grasps with his intellect — and the rest of the powers of the soul are also active in him — nevertheless [these powers] are investigated and revert to the [bodily] decay together with the rest. This is the position the philosophers reached, set forth in their fundamental works ([cross-reference] Part 1, Sha'ar [?]), in opposition to the view of the Rambam ז"ר [Maimonides], cited in the previous chapter, that the rational soul does grasp all the sciences of the philosophy, and the [matter of] the going-forth of life from the body [is likewise treated there].

My intellect, too, has grasped all the wisdoms of the philosophers; the men of inquiry probed the depths of these matters in chambers of [?] matter, and they were able [to attain] only the soul of the living animal and the spirit of the beast — for the new soul that is in every human being, called the "daughter [bat] of the body," is not called by [the same] name [as the souls of the righteous; rather] the soul is wholly cut off from above, [whereas] the souls of the righteous [endure] — only the *neshamah* belonging to it, because there is no... (Perek 6).

[Display incipit:] **Indeed** [ובאמת], just as the standing [soul] is in the Garden of Eden, and the [?].... and it remains [?] there, and the higher [soul], because it

grasped [?].... is called "the power of the body." And [?].... For there is no distinction between [the soul of] the rational creature [medaber] [?].... [acquired] through their souls' transformation [?]. For all that is acted upon — since the philosopher had no portion in it, and [?].... is not in motion [?]; and the higher [souls] in their glory, in their world, [are sustained by] Him, blessed be He, who pours [knowledge] into the intellect of every man.

Ma'amar 21 — "Kol Tachlit" [Every Purpose]

[Display incipit:] **And in truth [ובאמת]**, one who believes in [the doctrine] of every [created thing] according to their [the philosophers'] view — [it is treated] as in the matter spoken of ([cross-reference] in Ma'amar [?], Perek 2). So too: now, a wise and discerning man — let your eyes see how the purpose [reaches] [?] between the limbs [of the body] before you, and [hear] with your ears in the balance — that only [?] the philosophers, who erred in this weighty matter, [strayed] — and it [reaches] [?]. For it is not just one matter, but every "root" of all the sciences, and he is the lowest of all [?], more remote than [any] from the path of truth. And it was from those who are not fit, that they set [these errors] before these matters. They saw great wonders, and were astonished — one in his eye and one in his heart — to [investigate] the laws [of nature]. [Those] men who sit in judgment [are amazed] [?].

[Display incipit:] **The believers [החמונים, "the zealous/devout"] in the Torah** — let them set the [?].... and go in the crooked paths [?]. And here I shall make plain to you in how many places a man may be misled [in matters] according to which he is [judged].

Perek 6. [Display incipit:] **And if [ואילו]** — had the [doctrine of] the acquisition of the [rational faculty] not [obtained], and the soul of every philosopher [were such that] [?].... And the wisdoms of the stars, and the other wisdoms of the philosophers — there is no... [in] eight chapters. And Moshe spoke to the children of Israel [?], "sapphire-clear" [ספיר], being his [Torah's] powers like matter and like intellect, and his portions like form, and the [intellect] receiving from it. He set [his teaching] toward acquiring the Torah; the Torah is for [acquiring], and not in vain [is it given]; and in these there is no [further] good beyond what is here in his words. And a wondrous sage [וחכם מופלא] said: through that which is in the body, the limitations [of the powers] are set to fulfill those limitations [?], and apart from it there is [no...] He is found; that is, it is possible for the soul to attain [?].

And if this is found in the soul, then it is also found [in the body] [?]. ... and there is no advantage to a man, and over the ox and over an animal, [for] another [comes] [?]; [man] becomes the doer of the deed of the last remnant. And if it is found in the powers of perception [?] — then behold, [the matter] is made known to you, that this [?]. ... one limb or one limb — but the many were not made wise in the ways of the intellect. And if so, the limitations would all be in vain and to no purpose, and not [?]. ... one in his generation, alone — it would not be a [lasting] good for man alone — [unless] he be a complete man [איש שלם]; and if there should arise in a generation one generation [?], that draws out from his intellect all that is acted upon by the [active] intellect [?]. This would be [an] advantage — [yet] only HaKadosh Baruch Hu (הקב"ה) acts [in actuality], without intermediary, and not by way of an angel and not by way of a star — and this is [the meaning of] "for Hashem (ה') gives wisdom; from His mouth come knowledge and understanding" ([cross-reference:] Mishlei 2[:6]).

[Display incipit:] **And further [ועוד]** — what has this profited these inquirers, to attain, to understand [?] [the soul's union with the Separate Intelligences and Providence]? — to cleave [le-dabek] his soul to ... And He set in the earth, in its measure and its image, [the capacity] to attain the desired [end] [?]: through the intellect from the Active Intellect, [only] He gives, [drawing] life ... and is not [attained] except by the soul of every living thing. And all the [?]. ... is grounded in nature, with intellect and temperament [?]; and so all the limbs [of the body], His name [is upon them], that not one of them remained [unfit], for one comes after another; [the philosophers] said this and that, [but they] left no remnant, for [man] is not a complete being. All the more so toward the Creator [לבורא].

[Display incipit:] **And further [ועוד]** — what defect [is there] in these inquirers regarding their measure with the earth — that He formed them and made their image, to attain the desired [ends]? — only through the Active Intellect, by nature, temperament, brain, and the blending [of the humors] proper to them. And so all the [?] limbs that He set in them — not one remained [unfit]; for "He left nothing wanting," because [man] is complete; all the more so [is this true of] the Creator. [Footnote-marked text follows below the rule.] ...[that is] "set" — that by their nature all the individuals of the human species [are fitted] to attain [their end] [?]. For not [only] the great are made wise in the wisdoms — by reason of [their] inborn temperaments — and not all matter [is fit] for everything [?]. And if so, then this matter depends on the free choice [bechirah] of man. And if so, there is no advantage to a man over his fellow [?] — for [each] is the purpose for which he was created. And this is what the renowned [authorities] said, and contrary to the Torah, which has placed free choice in man's hand: "[I have set before you]

life and good [and death and evil]; therefore choose life" ([cross-reference:] Devarim 30[:19]). "Every living thing" [means] living and existing [?]; and if so, the [argument that] free choice is [merely] of the species, [is refuted]. For the limit [reaches] one matter — that by nature it [reaches] the [perfection] proper [to it] [?]; and the blending [of the humors] does not hold back its hand from the [perfection] [it merits], and [thus] the limitations are, for the most part, fulfilled in human beings, and at times... [in the body]. And this is what the Kabbalists said: that all this — every man is able, by his choice, [to perfect himself] toward the [perfection] of his family [bemishpacha].

[Display incipit:] **Further [עוד]** — in their view, whoever cleaves [to the Active Intellect] in actuality [acquires] understanding and providence; and so the inquiries [of the intellect] are upon him; through [?]. he will not fall ill, nor will mishap or derangement of mind befall him; and he will [have] no further [decay], and no [more] dissolution will he have. [This is] apart from him [?]. And further: if [his soul] should be transformed unto love [of God] [?]. [is there] for him a soul of the Garden of Eden, and his soul [delights] in its pleasures [?]; [for] the man is a living [being]. If it is said that all this is possible ... the choicest philosophy, which they did not [fully] know — [the doctrine] of cleaving the soul [to the Active Intellect], so that mishap or the derangement of the mind [will not befall him] — [all this] is set down in the *Sefer HaKuzari* [Kuzari of R. Yehudah HaLevi].

[Display incipit:] **Further [עוד]** — how is it possible that man should attain the matters that pertain to the [Separate Intelligences], and there should be no defect in him in the rest of the soul? And let it be considered that [if this were so] ... for the sake of this [?]. So too, if so: ([the system of] Ptolemy [בטלמיס]) holds **that the earth is at rest [נָח]** and the sun [revolves] with [the planets]; ([the system of] Copernicus [קופערניקוס]) holds **that the sun is at rest [נָח]** and the earth [revolves] with [the planets]; ([the system of] Brahe [ברהעא = Tycho Brahe]) holds **that the [other] planets revolve [about the sun], while [the sun and they together] revolve about the earth, and the earth is at rest [נָח]**. [These three systems] are not [reconcilable] one with another, since these [systems] disagree, and [each] sets matters differently ... [the truth] is not [established] except according to the view of one of them — and if so, what [?].

[Display incipit:] **Further [ועוד]** — how is it possible that man should grasp the matters that exist in the world, just as they are, and there be set in their nature [a defect], such that one [of them] will not be [reconcilable] with the [rest] — for ([the system of] Ptolemy) holds that the earth is at rest and the sun [moves] with

[the planets] [?]; ([the system of) Copernicus] holds that the sun is at rest and the earth [moves] with [the planets] [?]; ([the system of) Brahe [Tycho]] holds that the [other] planets revolve [about the sun, while the sun, with the planets,] revolves about the earth, and the earth is at rest. These cannot [all] be [true] — but only according to the view of one of them; and if so, what profit is there to the children of [men in] all these [conflicting systems] ? And so [too]: how is it possible that man, who thinks **that the earth is square [מְרֻבֶּעֶת]** and is not [round]...

[Footnote (Rashi-script note, keyed to marker מַח) [Footnote text largely illegible / set off below a printed rule; only fragments legible: opens following marker מַח; remainder of the note not recoverable at this resolution.]

and he does not know that the earth is spherical, so that he will have no [profit] from all his ways. Indeed, he is pious in all his deeds. Yet this man's mouth is sealed by a decree of Hashem, and they made him a fool over [?] their counsel. By contrast, the reverse is also true: this man's mouth Scripture has called "full," in keeping with the verse "that no man can find out the work" (Kohelet [3:11]) — that no man can fully grasp the work that God has done from beginning to end; for "God has set the world in their heart, yet [so that man cannot find out the work that God has done]" (Kohelet 3:11). And it says further, "Then I saw that man cannot find out the work that is done under the sun" (Kohelet 8:17); "though a man labor to seek it out, yet he shall not find it; and even though a wise man think to know it, he shall not be able [to find it]" (Kohelet 8:17).

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ושבתי — *And again I considered.* For philosophy, by its very nature, leaves its adherents wandering in a void. And I saw [the futility of] this approach, for it neither sets things right nor mends them. This Scripture wrote at the very opening of its book, when it [Kohelet] said: just as the angels [malachim] [stand] over their stations [?], and likewise [?] "the crooked cannot be made straight" — that is to say, the study of philosophy is round and does not run straight; and it surely [resembles] in matter that [?] which the angels [know]. It is a sealed [matter] — like [the verse] "no man knows how to set [it] forth in word." And he said: "What is too high — leave off; what is too deep — do not investigate" [cf. Ben Sira]. By the same approach, in [matters] heavier than you, do not seek; in [matters] hidden from you, do not inquire. And so the study [of these things] reaches you not. And if a wise man's intellect is to attain truth in this matter — that is, in the truth of the thing in its [full] reality — it is too heavy for him; in all this, "the soul is not satisfied" [cf. Kohelet 6:7]. Likewise [?] — and even if the wise man says he comes to know it — he cannot [grasp it]. By the same token,

[Scripture says,] "[He has made everything beautiful in its time;] also He has set the world ([Greek: σακταῖν? — read as סקרטוס, uncertain])." [The wise] who would speak of the arrangement of the heavens [techunas hashamayim] and their courses — even though their natures and motions [are matters] they could never attain — yet even so [?].

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פרק ז הראתיו בעיניך — *Chapter 7: "I have shown you with your own eyes."* On the matter of the essence of the soul [mahus hanefesh].

Many a great prince and an honored noble among the masters of inquiry has stood [perplexed] over this matter; in many places they have made mention of it. And among them, Rabbi Levi ben Gershom [Ralbag], of blessed memory, attained insight into the words of the Rambam concerning it; and the Ramban — and after him Rabbi Chasdai [Crescas] — held firm by the strength of his own intellect and his broad understanding, and rose by his great toil to "the waves of the sea of wisdom". He ascended to the level of his own thought and a different spirit was in him [?], for the soul is grasped neither by the senses [sense-organs] nor by the intellect; rather it is concealed between these two [faculties]. And I, in my poverty [of understanding], say — and there is truth in his words — that even though the matters were spoken with lofty and exalted conceptions, and their consequences [are matters one is] not obliged [to accept], save by the way of truth in this matter, as one well versed [in it]. [The text continues with the name "the Arizal [HaAri], of blessed memory":] ...of the AR"I [Rabbi Isaac Luria], may his memory be a blessing, [whose words give] life.

the AR"I [HaAri], may his memory be a blessing — for the foundational soul is one that is bounded and embodied, as is set forth above (Chapter 5 of this essay). It is called a complete soul, only as a force of the body. And he, of blessed memory, did not attain to [an understanding of] the foundational soul that is not a complete soul — and he thought that the soul which attains [is] indeed a complete soul itself; for they were fit [to grasp it]. But in the end the matter [stands] thus, and one who knows the matter [keeps] silent and speaks not — therefore I, too, have not kept silent. For the people thought to grasp the secret of the soul by way of the senses and by the way of the speaking faculty [the power of speech], and these are matters [pertaining to] human conception, and by the way of inquiry into [things] human — and so they spoke; and Marcus discussed [the soul] in his book. There is no [way] for them [to grasp] what they did not attain. And [as for] standing upon the secret — therefore I have not kept silent: people thought to stand upon the secret of the soul by way of inquiry into [the]

human, and so [too] by the way of inquiry into the human intellect, and a [vain] mouth utters folly. But the [true] way [to grasp it] is hidden, and there is no investigation [that can attain] to the limit [tachlis] of the soul — for the foundational matter and the [very] root is that it has no end and no limit [tachlis] and no infinite power, such that no thing is able to attain it. (Kohelet)

✱

דברים רוחניים — *Spiritual matters*. This is the [right] approach against all the errors of the philosophers; and it brings them out into the open [makes them manifest]. For they founded and rooted [their inquiry] on [the claim] that [the soul] has no limit [tachlis] and no end — yet there is no power in any thing that the intellect is unable to grasp. And [the work of] David [the Psalmist], in *Bereishis* of his own book — [there is no] inquiry and no end. As they said, "the heavens declare [the glory of God]" [Tehillim 19:2], "the day utters speech" — until "their line is gone out" [cf. Tehillim 19:3–5]. And on [the verse] "their decrees within them" [?], and "the heaven of heavens cannot contain Him" [I Kings 8:27, paraphrased] — [for these are] heights [too lofty] to attain. He hides Himself behind the curtains of heaven, and around the globe of the earth [galgal] — and there is no way to investigate; nor [is there] inquiry into the souls of the heavenly host....

✱

There is no end to the [vain] words [hevel] and the [empty] winds that walk after them [cf. Kohelet]. But [from the side of] inquiry it is impossible to attain the matter — just as it is impossible to attain the Blessed Creator by way of inquiry. By [the same token,] just as it is impossible to attain [knowledge] of the Blessed Creator by way of inquiry into Him, so [it is] with that which a man [seeks to] attain — that is to say, [whether] he attains it complete in the world, he also attains [only] a part of it. Indeed, in [matters] of the soul it is impossible [to grasp it] by way of inquiry at all, since the soul is a portion [chelek] of God Above, as it were — by way of analogy, like one who says "a portion of God." The matter is that there is one in the part, and every matter is one to them; and so [too]. [As is written:] "[There is] truth now [?]" — a hidden miracle [nes nistar] [of] law and judgment, [Hashem set forth] the matter of the soul, [to grasp it,] from all that is human. The Blessed One [acts] by way of [the] human, by way of inquiry into all that is human; but that which He grasps by His own hand, from the soul — so, too [?] — [He grasps it] complete; and that which He grasps — this [is like] the word "full" [meaning embodied] in a body, not otherwise, as it is said, "[and the wicked are] like the troubled sea" (Job 24). And therefore his nature [/likeness] is such —

and our Sages [Chazal], of blessed memory, [referred] to HaKadosh Baruch Hu [the Holy One, Blessed be He].

This is wisdom — [a matter of] spiritual things, as they [the Sages] said, of blessed memory (in the first chapter of [Tractate] Berachos): "Corresponding to whom did David say [these] [five] [verses]?" — Corresponding to HaKadosh Baruch Hu [the Holy One, Blessed be He]: just as the Holy One, Blessed be He, fills the whole world, so the soul fills the whole body [Berachos 10a]. Just as the Holy One, Blessed be He, sees and is not seen, so the soul sees and is not seen, etc. [Berachos 10a]. But that which it is possible to grasp [of the soul] — [it is grasped] only by way of the kabbalists, as I shall make known. Not by way of trusted [philosophical] traditions [shmu'ah]; for the [philosophical] inquiry [as to] what the soul is [attains] only by way of the faithful tradition [hakabbalah] of the kabbalists, the [true] mathematicians [/calculators]. To grasp something [requires] knowledge from [a source] beyond the particular [object] itself — for the eye does not grasp the [visible] colors, just as Satan [the accuser] grasps not... because [its] perceptible object is unique to it. So [too] the matter of the soul, by way of inquiry, [cannot be grasped] at all. Indeed in [discussing] the matter [I have spoken]: it is all vanity [hevel] and a striving after wind [Kohelet].

✱

אמנם — *Truly*, the words of the kabbalists in this section concerning it [are the right approach]; [the soul] is a single living thing [/being]. And they said: "Corresponding to [whom did David say] every 'Barchi nafshi'?" — they are uttered concerning [the five names of the soul]. And all that is spoken of [in] it is good; everything is taken as one. The kabbalists, [in] judgment from [their] tradition, [hold] there is a sin [/lack], that the souls of [Israel are] from a supernal source [?]. The secret of "the souls of Eloah" [?], said David, "Hashem" — five times "Bless, O my soul, Hashem" [Tehillim 103–104]: "Bless the Lord, O my soul" (Tehillim [103:1] / [104:1]). And a great wonder [pele gadol]: Scripture wrote [the phrase] "ten times" in the [psalms] of [the] discourse [?]. ... [In] the count [of] "so [too] 'Barchi nafshi es Hashem'"; for [these correspond to] nefesh, ruach, neshama, chaya, yechida [the five levels of the soul] — as in the words of the AR"i [HaAri], of blessed memory: "for there is no rest [for the soul] in the body" [?]. [As it is written,] "Blessed be Hashem from everlasting to everlasting [/the world]" [cf. Tehillim 106:48] — for there is no rest for it [the soul] in its body, until it prays and acts; the soul [is grasped] in its body. Therefore [there are] five names — nefesh, ruach, neshama, chaya, yechida — corresponding to the [five] words; [this is] its [own] tongue [/idiom].

*

והנה — *And behold*, Scripture says: "and you who cleave [to Hashem your God]" [Devarim 4:4]; and it expounds, "the matter of cleaving" [d'veikus], in keeping with the verse. (Chapter [?]). [Scripture] expounded [this] thus also for the future [le'asid]: as it says, "and you who cleave to Hashem [your God] [are alive every one of you] this day" [Devarim 4:4] — the kabbalists [say] the verse speaks of the speaking [faculty] within [man]; we have [it] from the AR"i [HaAri], of blessed memory [?] [explaining] the future. And they said: "From where [do we know] that the Holy One [Blessed be He cleaves to those who cleave to Him]?" — "And you who cleave to Hashem your God [are alive] this day — what does 'this day' [signify]?" [Berachos, midrashic]. Therefore he says: "the living God" [El Chai] — "alive every one of you" [Devarim 4:4]; and this is what Scripture [means]. ... the souls of [the host?] of heaven, [in regard to] the speaking spirit [ruach memalel] within them, [stand] over their stations [/wings] [?]. And so they [hold] they will not reach [?]; and Scripture says "the whole". They say it is "above"; "from what?" — "from Above" — from Him, too. They say it cannot reach to the [proper] degree. And [as] it is written, "they cleave" — "and Hashem [is] upon them; they will live [/see]." Therefore, after the separation [of body and soul], the body separates [from the soul] — and Scripture writes "[but] you who cleave [are alive]." That is to say: even in life, the body embitters [/troubles] its understanding by its garments [/wrappings]; the separation of the body [from the soul] — [he] does not magnify [it]; only [your] iniquities [have separated you], as it is said — "but your iniquities have separated between you and your God" (Yeshayahu 59:2) — and "your sins have hid [His face from you]" [Yeshayahu 59:2]. And [witnesses are] trusted [?].

and even **(it is) good and pleasant** [וטיב, "and it was good," cf. the cleaving spoken of in Devarim], like a son who awakens to repair the breach he caused, that is, to repair the flaw — first, last, and throughout. In other words: cleaving [devekut] to the Lord at first, while one is alive, in the heart, and at the end after the separation [of soul from body] — that is the perfected cleaving.

This is what wisdom [chochmat ha-teva, natural science], and astronomy [chochmat ha-tekhunah], and the astrologers [ha-kokhavim, "the [readers of the] stars"] [?] [recte: astronomers] have erred in. And take note: the one who says that cleaving to the Lord is the cause of life — that is the very cause of the life of the spheres [ha-galgalim] and the heavenly bodies [ha-zemanim, lit. "the timekeepers"] [?]. So says the matter of the philosophers — let your heart understand what is contained in it [?]. Concerning this matter there is no

demonstrative proof [mofet]; rather, there are those who put their trust in such a thing — for in truth this is no novelty in the world, and these [philosophers] have no proof of the matter. And what could one add to it beyond what great seers have already seen [?]. As for [the names of God in their tongues] [Greek: καλόκλωτος? / Latin: per fatum] [?] — by [the term] *sefer* [number] and [the term] *pedan* [?] — upon the world, and there are no believers; rather, the world existed in its primordially [be-kadmut], and they exerted themselves through the medium of [the term] *pedan* [?], and they put forth their best efforts. So the world is — let them strive for the sake of [the world's continuance] [?], so that they may take pleasure after the separation [the death of the body].

And already [u-khvar] [your] hands [are set] against your eyes [as we explained in the previous chapter] in nullifying [the claim] of those who maintain the opinion of the heretics [?], that cleaving comes only [through] philosophy — only through the Torah! For this [cleaving] is [the goal] of every creature, above and below. What, then, were those thinking who supposed the contrary [?] — they are empty, idle, and a matter of free choice [bechirah]. The one sought after by [the Holy One, blessed be He] — and [?]....

His soul will acquire the [great] reward, and this is the glory of the Holy One, blessed be He. By his very deed [he sanctifies the Name] — through the choice that is in his hand, just as the Creator, blessed be He, [created His world] by free choice. And it has never entered my mind [?] that wisdom — in the soul of man alone — could direct [a person to this] except through choice. By contrast, the angels above [are not so]; rather [?] [their cleaving is by nature]. Yet free choice [makes man's] cleaving a [portion] from above [chelek eloah mi-ma'al, "a portion of God from above," Iyov 31:2], higher than what is above him, and not [merely] like what is below him alone. Therefore he is the goal [tachlit] sought of all created beings.

And now [ve-atah] I shall explain the [parts] of God [the soul-portions], the [supreme] goal sought of [the heavy matter] from man and upward — [in the manner] of a particular [example]. According to the tradition of the true sages [chakhmei ha-emet, the kabbalists], from here to the end of the book — which is the [final] part [the Second Part] — [Israel is fitting that they should know], for like the lower beings, so too the higher: the lower differ greatly in degree, and even more so do the higher [?]. And one is called the First [Part], named *Ktav Yosher* [Upright Writing], [and the other is named *Divrei Emet*, Words of Truth]; in this latter part [we explain] the foundations of the earth [yesodot HaAretz], and the created beings [ha-beru'im] that resemble man [domeh le-komat chai

medaber, "resemble the stature of the living, speaking being") [?]. What are the souls [ha-nefashot], and what are the powers [ha-kochot] that exist in each one? What are the souls of the speaking being [ha-medaber, i.e., man] and his powers? And these are the words of the sages who come in the final part — [explained] without conclusion [?], and wisdom is without advantage [ve-chochmah belo yitron, "wisdom without profit"].

And take note, for already the matter has approached [its end]. As [we explained], turn your ear and pay heed to set your heart upon understanding my words. Understand what is in the final part. And if you set your heart upon [it], you will understand — and you will discern the fear of God and the knowledge of the holy ones [ve-da'at kedoshim, "the knowledge of the holy ones," cf. Mishlei 9:10].

Here end the words of the First Part. May the King who helps [be blessed] [?]. ... Praised be the God who saves, forever. Amen.

And now I begin the Second Part — and may the Lord save me [vi-Yod-Yod yoshi'eni] and [help me] [?]. ... — Words of Truth [Divrei Emet].

[At the head of p. 386, before the colophon, the closing exposition of Ma'amar 21 continues:] The holy books that contain great and powerful statements [ma'amarot gedolim ve-azim] [?], in which the portions of God [the soul-grades] are arrayed by the way of truth and faith [derech ha-emet ve-ha-emunah] — [and they bring a person to] the fear of the Lord and love of Him — according to what was set upon me [tihyeh alai, "shall be upon me"], in the name of [the Lord], by the hand of God. And all of this [stands] upon His abundant loving-kindness, and the whole [depends] upon [Him]. For everything that has been spoken up to here is the First Part, called *Ktav Yosher* — [explaining] what comes in the final part. And it is good [to consider] the end of a matter [ve-tov acharit davar, "and good is the end of a thing," cf. Kohelet 7:8]. For one who does not know the foundations of the earth, and its created beings that resemble the stature of the living, speaking being — what are the souls and what are the powers that exist in each one? And what are the souls of the speaking being [man] and his powers? — these [matters belong to] the words of the sages who come in the final part.

חלק שני — Part Two

נפשות הישראל: Ma'amar 1 — מאמר א Israelite

Chapter 1: The First [Souls] — פרק א' הראשונות

See, in the First Part [the matter] has already been [stated], and it shall be filled out [as it is] written. [Here we treat] the matter that was permitted [et ha-rashut] [?] [in *Ktav Yosher* (in Ma'amar 11)]; and corresponding [to it] [are] four [?]. The four elements — fire, air, water, earth — corresponding [to which] earth was created [as] four kinds of created beings in the land [?]: corresponding to [the element] earth, the inanimate [ha-domem] was created; corresponding to water, the vegetative [ha-tzome'ach]; corresponding to air, the living [ha-chai]; and corresponding to the foundation of fire, the speaking being [ha-medaber, i.e., man]. The [inanimate] was created on the [first] [?] day, corresponding to the singularity of the elements that was in [the heavens] [?]; and corresponding [to it] above, the supernal heavens [were] created. The nations [were created] when the children of man separated [be-haflagatam, at the dispersion of Bavel]; and He apportioned to them and set them under the portions of God in the firmament of the heavens [?]; and corresponding [to this] is "He set the borders of the peoples [according to the number of the children of Israel]" [Devarim 32:8]; and corresponding to "the Holy Mountain, this is Sinai" [?] — and Israel stood [at Mount Sinai] [?]; and corresponding to their being created — as it were [ke-ilu] [they were created] anew, and their [souls] became [as one] [?].

And the matter of the speaking being [man] was made, just as [we explained] the natural science [chochmat ha-teva], as the [holy mountain] of Sinai gave the Torah, corresponding to [?] — as R. Chaim Vital, of blessed memory, wrote in his book *Sha'arei Kedushah* [Gates of Holiness]: that the Holy One, blessed be He, created man with [all] his soul-levels [bechinotav, his "aspects"] — more so than all the other creatures, in his body and his [soul] [?] — and the speaking [faculty] within him is from the innermost [aspect] [?] [his soul-aspects beyond the inanimate, vegetative, living, and speaking] [?]. So says R. [Chaim Vital] in his book, of blessed memory. And after this is revealed, it [comes] forth into actuality, [as it is written] "on the day the Lord God made earth and heaven" [Bereishis 2:4] [?]. And likewise [the sages] said (in the chapter "Ein Dorshin") [Talmud Chagigah, perek Ein Dorshin] [?] — to include their generations and the [generations of their generations] [?]. So [it was with] each and every one: when each was created, on the day that was decreed upon it [?] — thus also man, when he was

created on the second day, for his formation [yetzirato] [was not completed] until the sixth of Sivan [the giving of the Torah] [?].

And the one sought after [ha-mevukash], of [all] [?] — he is the goal [tachlit], the [supreme] one sought of [all] — was not completed in truth either [?], until the second of Sivan. As Shimon ben [Pazzi] said [?] [to fulfill the verse] "and there was evening and there was morning, the second [day]" [Bereishis 1:8] [?], at Sinai, "[without form]" and "[void]" [tohu va-vohu, Bereishis 1:2] [?]. And the language of Rashi [Rashi script: gloss] : of blessed memory, on the Chumash — "the Lord adds [for them] [?]" — on the second day [?]. So Israel [received] the five Chumashim of Torah from its Author [me-chabero] [?]. Therefore it is fitting that you know: for just as among the lower [creatures, the differences in degree are] in the [tzelem, the form], [the difference being] greater [the more elevated] [?] — and the lower in degree [are] more lowly than the higher [?]. Just as [there are] lower ones among the children of [man, so among] the [souls] [?].

Take note of this, [arranged] according to the order of the degrees [seder ha-madregot] [?]. The Torah of God is more elevated than the higher [beings], for it is the [supreme] one sought from [all] — by which He [created] [?] — [and so] the wise [hold] [?]. In the sixth [day] [?], that he stood there, in order that they [might receive] [?] — according to the order of the degrees of man [seder ha-madregot shel ha-adam], for each one is more elevated [in his tzelem] [?] — [the difference] in the tzelem being greater the higher [his] degree above the lower [?]. The elevated [is so] in [its] tzelem, and the lowly in the speaking being [is] more [lowly] [?]. So among the children of Israel, the Torah of God is more elevated than the [elevated] — [the Israelite] souls [following] the practice of the angels [minhag ha-mal'akhim] and their intentions [ve-khavanatam] [?]. And I shall illustrate [ve-adameh]: the Israelite man [stands] upon the degree that comes [?], [which is more elevated] [?] — [and the matter is] near [ha-kerovah].

Sefer HaBris HaShalem — Part II (חלק שני)

Ma'amar 1 — Souls of Israel (מאמר א' נפשות הישראל) — continued

(continuation of Perek 1)

the near [degree], by ascent from the lower toward the higher among the worlds [the world of the elements / *galgalim*]. And so too, "from the wilderness" [Bamidbar] — for [the Holy One] has already acquired it [or: it has already

acquired Him] through the Torah of the Almighty. Israel guarded and preserved it [the gift], by free choice, so that none of it was lost from them, no matter which [degree was lost]; for the radiance [zohar] was there in the [proper] degree in the wilderness, were it not that they [the people] longed for [the higher degree]; for the clear vision [ha-behirah] belonged to them — that they were granted free choice in it, and the witness to this is Balaam, who when alive was an Israelite of high rank, like him [as Scripture says] (Bamidbar 23 [the Balaam oracles fall in Bamidbar 23–24, which are adjacent]).

And because of the Israelite's existence [as such], the Torah enriched the speech with a portion [allotted] to the Israelite — [?] "What does Hashem your God ask of you?" (cf. Devarim 10:12). For the Israelite [soul], the choicest of all created beings and the consummation [*tachlit*] of every created thing — [?] "and what advantage is there to you" — [?] ...

So now I have set out to give understanding [in] these two souls in their order [*al ha-seder*] — [?]. ``

Perek 2 — "Another [account]: from man..." (פרק ב' אחר)

It is said: from below, an Israelite body was already created and shaped from [?] the four elements — [?] from the good in it, and the bad sown in it, [from] the four [?] measures in his body — that is, regarding each one of the four whether [it is] good or bad. So too, regarding the choice between his good and bad inclinations, in the matter of the singular degree [*bechinat yechidah*] that is in them — concerning each one, of the four measures, whether good or bad. As I said, between the choice of one's good and bad inclinations — that is the "soul" [?].

[?] ... "and these singular sources of the Book [?] — four elements" (cf. *Ma'amar* 5, Perek 1; and *Ma'amar* 18, Perek 5). And every "and" [?] is like this. For the higher [soul] in the body, mixed in all the four elements [?]. So too, the [soul] of the lower [man] — for it is set apart and returns to the four elements; and the matter of [?] [?] — the four elements [?].

[?] from the four singular sources, in the heavens, [for] the four elements, with all the powers [?] the matter of what is in his body [?]. After that, just as when the sandal [?] is taken [?], but its powers [?] in the comprehension of the active [intellects?] [?], [those] of the singular sources, even [?] — at first there is to it [?], by the choice of opinion / by the choice between the views.

[?] set apart from the body at the moment of his birth — that is the choice. The toiling [Aramaic: *de-itarbei*?] [?] for the lower-soul that is in the body — that is its choice. And [?] [?] (*Vayikra* 17) — and the souls of the four elements [?].

[?] "from man on the earth" — [?] they merit by standing [in prayer], standing always before God [?]. [?] set apart for [?] upon all sides — [?] Israel exceedingly, his soul and they [?]. For in the wilderness [?] there is no soul [?]. [?] of the heaven of the deeds [*ma'asim*] besides this [?]. Indeed, also [?] [?] — and likewise from the emanation [*atzilut*]; for [in] each of the five worlds the matter [?], his being included the whole of all the worlds altogether — [?] enclosing all the worlds, all of them.

their arrangement [*sefer ha-derech*], the general principle of all, according to what [?] they fashioned for them; the upper one shall expand. And therefore it [?] of the heaven of Asiyah, which is in it; and that is what it is. ``

Perek 3 — "Provide for yourselves wise men" (פרק ג' הו)

"Provide for yourselves wise men" (cf. *Devarim* 1:13) — give your heart to understand [?]. There is no place for the four elements of the earth [?]. The singular source of the four elements has already been fashioned in it [as] the speaking-soul [*nefesh ha-medaberet*] [?]. Therefore it is reckoned [?]. The higher soul, the upper one, is singular, comprising the four [?]. The upper one [?] — this upper-conjunction includes nefesh, ruach, neshamah, chayah, yechidah [?]. [?] this is the soul, and it is [?], but [the acronym] *ranchi* [נרנח"י = nefesh, ruach, neshamah, chayah, yechidah] — that is the true [?]. [?].

[?] "the upper soul" — this is [the soul] of Asiyah, which is included [?]. It is divided into the ten *sefirot*, and these into the five aspects [*bechinot*] of *ranchi* [נרנח"י] [?]. And the soul that is in it, this one [?]. And it is enclothed in the lower [soul] by way of the singular aspect [*bechinat yechidah*] [?], just as Malchus of Atzilut is fashioned [?], a crown. So too it is in all [?]. The compounded ones [*ha-meurkavim*] in the lower [soul], they are [?] between heaven and earth, which is Malchus [?]. And in prayer they [?] [?], and *ranach* [נרנח"י] in it [?], like [?] [?]. And concerning the Israelite — the upper soul is the singular aspect, [namely] *ranchi*, with all the powers [?], by way of the lower soul that is in him [?].

[?] ... in prayer, to fulfill the will of his Maker. [In him are] the 248 limbs [*ramach evarim*] and the 365 sinews [*shasah gidin*] [?] [?] — [framing] the 613 commandments [*taryag mitzvos*]. And in it [is found] the true [free] choice [?]. For in unspecified choice there is no choice [?]; and his unifications, and so too

[?], he [?] no defect — for [?] this [?] accompanies him toward the higher [?] (*Ma'amar* 18, Perek 1, in Part 5) [?], choosing the Torah, and the commandments, and wisdoms; setting in them the *halachah le-ma'aseh* [practical ruling] [?]. So too it is called "the true Teacher" [*moreh ha-amitit*]. And this [soul] is the true Teacher in the Torah, the soul [?], for [?]. Therefore it is called by name [?] [?] as it is written "When a woman conceives" [*ki tazria*] [?] (cf. *Vayikra* 12 [?]); and also "when he offers" [*Vayikra: *ki takriv**] (ibid. 2 — *Vayikra* 2:1).

[?] ... to the Israelite. Immediately [?], as they said in the *Zohar* (parshas *ha-azinu*): "until he is circumcised [*ad de-itgazar*]" — that is, "once he is circumcised [*keivan de-itgazar*], a spirit is aroused upon him [*it'ar alei rucha*]." ``

"the arousal from below" [*it'aruta di-le-tata*] [Aramaic: *it'aruta di-le-eila/di-le-tata* = arousal from above/below], as is well known. And it [the soul] begins in it little by little [?], the year [age], like the soul of the lower [man] in the lower [world], as I said in the previous chapter; and through it the world is wiped clean [?] — [from] the age of thirteen years, in order to do the will of his Maker. And when a person fulfills, he merits thereby to become a chariot [*merkavah*], a vessel for Hashem, the last of [?] and below, [from] the rest of his souls — by way of the general rule [*klal*], [?].

Perek 4 — "And from the age of thirteen years and upward" (פרק ד' ומשנת י"ג שנה ומעלה)

upon the soul that depends on the lower soul, [as for] the singular sources [*yesodot*] [?]. The birth [*yetzirah*] — and this [?], the soul is called *ruach*, and in it too there is [?]. So too Hashem [?] the lower [soul], in which is en clothed all the upper soul of Asiyah [?]. It is the aspect of *chabad* [ChaBaD — *chochmah, binah, da'as*] [?], and *ranach* [נרנח] in it [?]. For it is the soul of Asiyah [?]. Concerning the soul, [it being] singular, of the heaven of Asiyah [?], for the soul [?]. The lower soul, by way of the singular aspect [*bechinat yechidah*], [?] as I said in the previous chapter [?]. By way of the lower [soul] [?] singular [?], and by means of his learning the Torah, in *pardes* [the four levels — *peshat, remez, derash, sod*] [?].

in his body, four [elements], corresponding to the four [?]; so too in the body there is [?] corresponding to the birth [?] flesh and bone; and there is in the creation [*beriah*] [?] corresponding to [?] the emanation [*atzilut*] corresponding to the worlds [?] the inwardness [*penimiyut*], the secret [?]; for those who attain — this [?] the birth, for in the fulfilling of the commandments [?], [whereas] the negative commandment removes the good [?], [for] the singular source-soul of

the creation [*beriah*] [?], *ranach* [נרנ"ח], and in the aspect of the lower [soul] [?], also the *ruach* in his lower soul of Asiyah [?].

[The soul] is called *ruach* — [corresponding to] the four worlds [*ABYA* — Atzilut, Beriah, Yetzirah, Asiyah], with the body-correspondence of the flesh [against Beriah] [?] [?].

And the *neshamah* dwells in the brain [*ba-moach*]; and your mnemonic [*ve-simancha*] is מ"ך מ"ח ל"ב כ"ד [m-kh / m-ch / l-b / k-b-d], for the brain (*moach*) is king in the head, and the heart (*lev*) is king in the body, and the liver (*kaved*) [?]. Through the [right] thought and the [right] intention, he merits — by his [perfected] *neshamah* — to become a chariot [*merkavah*] [?].

And the *chayah* — that is "the image of man sitting upon the throne" [*demut adam ha-yoshev al ha-kisei*]; it is the encompassing [light] [*makif*], which clothes [him] inwardly, in his innerness, and then returns to encircle him in the secret of the encompassing [light] [*chozer le-hakif oto be-sod makif*] [?]; and also the aspect of *chayah*, singular, in direct light [*or yashar*] [?].

But the *yechidah* — that is from "primordial man" [*Adam Kadmon*], and it is [?] clothed within him, only as an encompassing [light] upon this encompassing [*rak makif al makif*] — [?] (cf. *Ma'amar* 4, "The four elements of the earth, of Asiyah") [?], and there is to him too [?]. The lower singular sources [are] in [?]; there is in them a *nefesh*, and there is in them too a *ruach* of [the world of] Yetzirah [?], and a *neshamah* compounded [of Beriah] [?]. "His stature [*komah*] is complete" — in the secret of the ten *sefirot*, and in the 365 aspects [?], and in the produce of man corresponding to the 365 [?] — to the *yechidah* [?].

[?] ... the Israelite has a body [made] of the four elements of the earth — that is his soul [?]. His soul — [the soul] of the upper one — is called [?], and each one of them is [?]. There are 248 spiritual limbs [?] and 365 spiritual sinews [*ramach evarim u-shasah gidin ruchaniyim*] [?]. The souls of the Israelite, in general [?]. " ... the general principle [כלל], and a sign for you, to give you understanding in this matter — until it is revealed before your eyes — concerning these matters, by way of [their] particulars, and to choose and refine [the truth in them]. We have placed these introductory premises [הקדמות] first, as fearsome [matters] of holiness and truth, in [their] proper and truthful order, in matters that the Ancient of Days [עתיק יומין] has hidden — and now stretch out your ear and listen to the seven premises [שבע הקדמות] in this [chapter], and you shall see [them]:

א — הקדמה [Chapter 5 — Premise 1]

When this name is revealed, all the worlds rejoice — for all the worlds depend upon it [or: are praised by it]. Their name is called in concealment [בלשון נסתר], and this is the flame of the hidden one [שלהבת הגנוזה], in its essence [בנחלתו]. And one [name] there is, and its name is "one" [אחד], by the secret of [מסוד] the [name] of the Beginner [המתחיל / המאחיל], "to create" [לברוא], the flame stored away in its essence; for [its] name is called "the World [or: the Eternal] קודם" — in [the name of] the world. And this — the secret meaning [זוה סוד] of what R. Eleazar [רבי אלעזר] said, "the King of Glory" [מלך הכבוד] — selah [סלה], as it is said, "and the world shall be filled" [?]. The wondrous one [נפלאה] He set in His essence [בנחלתו] with [the upper world] [?]; "He shall come as full [or: like clothing], the earth is silent" [?], one [as in] (Zechariah 14) [זכריה י"ד], and [further]; this matter is reckoned from the head, in the book [בספר] (Chapter [—]) [?] — yod-dalet [י"ד], and "He created the heavens [שמים] and stretched them out" [?]....

[The above paragraph is a chain of allusive Kabbalistic citations strung together by association; several joins are abbreviated to the point of obscurity and are flagged where the reading is genuinely uncertain.]

ב — הקדמה [Chapter 6 — Premise 2]

[Heading display reads: ב — 'פרק ו' הקדמה — beside it, abbreviated reference forms "כ"ב עולמות הנזכר" / "דט כב" — i.e. the "twenty-two worlds" [or letters] mentioned [above]; the parenthetical forms are cross-references.]

"above [למעלה] from this," "above [the supernal world] that includes all" [?]; and below from it — by way of creation [בריאה], and below from it [memno] [?]; for the matter [reckoned] is that in all of them it is "inward" [לפנים] from the [outermost] — and it surrounds it [וחולה לו מקיף, encompassing it] above; and it [also] surrounds it [as] the place [of the world of] Asiyah [the world of Action]. And if you should say, "How [is this]?" — then know, [the answer] is in the deeds [or: by the doings, מעשיה]. The supernal [העליון] is included in all of them; and why are the Ancients [קדמוני] [called such] — that [the term] קודם is [applied]? And He garbed Himself and said: for [it is] not that the whole supernal is clothed [מתלבש] within [the lower] — rather, [only] the supernal alone is [so] clothed; it is clothed in all [aspects of] the lower, from [the supernal]. The supernal too — its inner aspect [פנימי] is included in all of them; and thus it is in every [respect]: its inner aspect, and its supernal aspect, is included in all of them. And Malchus [the Kingdom, the tenth sefirah] is the secular [or: profane] and the lower of all of

ד'הקדמה [Premise 4]

[Heading display reads: ד'הקדמה — beside it "מרובה מהרע" / "שבחלילות הטוב" — "[because] the good is greater than the evil and [the evil is] little."]

And the [world of] Asiyah is [a mixture of] evil that is mixed [מעורב / מרובה] [in it], yet the good is greater [than it] [or: the good is the majority]. They are, in the worlds, [drawn] from outside [מחוץ] to the sefirot; yet all the [holy] sefirot, of [them] it is said [—] "do not [—]" [as in] "May they not [—]" [?] (Tehillim [b]) [?] [תהלים ב]; and this is a great secret of the Tree of Life [סוד גדול מאד של עץ] [חלק ג' שער] [Part 3, Sha'ar 6] [—] in [the world of] holiness [חיים], and the secret [—] "for it is not [so]" — and your ear shall [be inclined], and listen — [?]...

ה — 'פרק ח' [Chapter 8 — Premise 5]

[Heading display reads: ה — 'פרק ח' הקדמה — beside it "דנקרא" / "ל' דט" — "that it is called".]

[The premise — abbreviated] that [the matters] do not enter into [human] reckoning [חשבון], and cannot be likened [ולא ידמו] to [—]: the secret of Adam [is] garbed [in] the [ten] sefirot [דספירות מלובש סוד אדם], one [Adam] and the [—]; the secret of one Adam [is] from "the back" [מחזור]; another Adam, [coming] after [him] [מאחר], like the Adam of [—]; the angels [המלאכים] — this one is garbed [in] another; the secret of one Adam [is] from above [—]; "from above [—] he is in the secret of the 248 limbs [רמ"ח] aspects, and [in the] 365 [sinews, שס"ה] [—]; [each] aspect [is] a garment [לבוש] for the holiness [הקדושה], a comely [perpetual] garment [פתיל מפסיק] [?]; and this — garbed [—], and it is an aspect: a vessel for the "back" to shine [להבהיר / באחור] inwardly [בפנים]...

ו — 'פרק ט' [Chapter 9 — Premise 6]

[Heading display reads: ו — 'פרק ט' הקדמה — beside it "ובאשר הוא" / "דט שזכרנו";]

The all-inclusive [aspect, הכללי] in it; by [the secret of] what we mentioned, [these are] the [—]: the aspect of nefesh [the soul/vital-soul], and [the] inclusiveness of the worlds [—]; [there are the] kelipos [the "shells" / husks], and evil [ורע], and its diminishment [ומעוטן] [is —]; [it is] from "the back of the angels" [מחזור / מאחור] that [they] are rooted [שנשרשים]; he [it] is opposite [the] Adam, by way of [—]; [the world of] Beriah [Creation], its [—] in [the world of] Yetzirah [Formation], [—].

Know that we have mentioned that "Adam" [—] the sefirot, in every world that [exists] — and inasmuch as the Glory is in it, of [all] five [worlds], [there are five] aspects [—]: the flame [—], the awakening [—], and the avenging [ונוקם], too. Know that the world of Asiyah is the [—] kelipos, and evil [ורע]; the world of Yetzirah — its good and evil [—]; [in] the world of Yetzirah, the angels are rooted; and the world of Beriah is the soul [נשמה], by [the secret of —]; and the world of Atzilut [Emanation] is, in [its] aspect, the inclusiveness of the [—].

ז 'הקדמה [Premise 7]

[Heading display reads: ז 'הקדמה — beside it "ובאשר הוא"; "דט שבכל הרקיעין".]

Know that in all the firmaments [הרקיעין], [and] in every world, [there are —]: the heavens [שמים] and the earth [וארץ]; the world is in it [—]; the world, according to the measure of [—] the world [—], for everything below is above [—], and above is below [—]; for Adam, [included] of [all] four [worlds] [—]:

[A long associative passage:] In every world there are differences [חלוקות] in it; and [there are] aspects [—] that are mentioned there: the embodied [things, נגשמים / נגברו] [—] there, of the worlds [—]; below, [in the secret of —]; above, by the secret of [—]; and every [—], by the secret of the four foundations [דלת"ש = ד'] [—] which [are drawn] from [—] from the firmaments [מן הרקיעין] [—]; [they are] the kelipos, and within them shines the light [אור] [—] of the angels, and within [them —]; in the world of Asiyah [—]; the earth [—], and they are [—]; Adam [—] (Chapter 8, Premise [this]) [פרק ח' מ' זה] [?]; and Adam [—] that already [—] gathered [—]; [these] aspects are fixed [קבועות] for [eternal] death [למות] [?], and to give understanding [ולהבין] and to make intelligible to all who are [worthy] [—]; and the secret of "good shall come" [יבא טוב] and "the upright" [מקדם] [—] in [them]; and remember [it], [taking it] in advance [—]:

י' — הקדמה [Chapter 10 — Premise]

[Heading display reads: פרק י' הגדרתי — "Chapter 10: I have defined"; beside it "included of the secret of the four [worlds]: Adam, who in truth ...".]

[Heading at foot of page reads: פרק י' — הגדרתי / הגרתי — likely "Chapter 10: I have defined".]

By [the] aspect of the rest of the worlds [שאר העולמות]: indeed, the Israelite [הישראלי] [—] is not so; rather, he is only [—] in [all] the worlds, [—] to dwell

[לשבת], and he is [a comprehensive] inclusion of all four [worlds]: Adam [—], rising up, this [one] from that, and [this one] from another, by way of the garments [התלבשות], and the standing [ועמידה] of [—]; for [each of] the four [worlds] is embodied [נגברה] [—] by [the secret of] a "speaker" [מחומר] [or: of articulate matter], in [its] aspect, [as] singulars [יחידות]; the four [foundations of] the earth [ד"י הארץ] [—] of the kelipos [—] the four [foundations of] the earth, and within it is garbed the light of [Adam] [אור אדם]; the Adam of souls [אדם דנשמות], the four [worlds] [דד"י], the [—]; from [—] your [—], and "I have defined" [/ והגדתי] [—]; [there] does not come out [—] in the first part [חלק ראשון], the first [—]: "And I have heard in the preceding chapter [בפרק הקודם], in each [single] one, of the [four worlds] [יסודות] = מד' [מהדל"ש], that in every world [—] of the four [foundations of] the earth [ד"י הארץ], that within it is the world [—]; that it is only [—] differentiated [משונה] from the four [worlds], that this world [—] is so. And in all four [worlds]: Adam, in all the worlds, in their own essence [בעצמן], all of them, just as [—]; the foundations [התלבשות] and the standing [ועמידה] of the worlds, in their own essence — they generate their differences [/ חילוניותו] [חילוקיותו], the four [foundations of] the earth of Asiyah; and within it is garbed, close to its [own] body [סמוך לגופו מלובש] [—]; garbed [in] the light of Adam, [the light] of the angels, and within it is garbed the light [—]; the elemental foundation [היסודית] of the chariot-array [המורכבת] of the four souls — [the souls] of the four [worlds, דלת"ש]. As [—] in the first part [בחלק ראשון] [—], and "He shall fill" [וימלא] [—] as it is written, "as it is written" [ככתב], "the upright" [וישר], for [—]: indeed [—] the secret of nefesh [—], the elemental [foundation], and that [—] is so, for the matter [—] indeed [אמנם] ...

[Display incipit:] Indeed [אמנם] — there is for him, for every speaking thing [i.e. faculty], and he does not hear, the Torah of "elohei [?]." Israel does not hear [the Torah of] "elohei Yisrael" — these are twenty-three. However, only that which abides within him [?] enters the upper [level]; he has a portion and an inheritance in the upper [world]. [?]

For the Nefesh of the upper [world] is the oil [*shemen*] of the Heavens of Asiyah, [against] which there is no merit — they did not merit it, and it did not merit them. It was not given to him alone, of the Neshamot of "d-d"i HaAretz" [the four worlds of the Earth], down to the Nefesh of the Speaking [faculty] — there is for him only the aspect of "the water that is in him" [?]. And the master [?]: of the Neshamot of "d-d"i HaAretz," down to the Nefesh Chaya — there is for him only the aspect of "the breath that is in him" [?]. And the Shlomah [?] there is for him only of the Neshamot of "d-d"i [the four worlds]," — Ruach that is in him; and the Domem [the inanimate/silent] — there is for him only of the assembling [?] of the

Nefesh of the Chariot [*Merkavah*] alone. And every "ha-d-l-m-s" [the four categories: Domem, Tzome'ach, Chai, Medabber — inanimate, vegetative, animal, speaking] that is in the Earth: the influx [*meshech*] is from the four worlds of the Earth, lesser, [drawn] from his innermost being, each according to [?].

Of the Neshamot of "d-d"i HaAretz," each one drawn forth less — but it is known to him, to the Israelite, that within him are the [worlds of] "Adam d-d"i HaAretz" — that is, "Adam of the four [worlds] of the Heavens of Asiyah" [*kelipos d-d"i HaAretz*]. So is born "Adam of the kelipos of the four [worlds] of the Earth," and so too "Adam of the Angels of the Heavens of Asiyah," who clothe themselves [*mitlabshim*] in "Adam d-d"i HaAretz." And the Neshamot of "d-d"i HaAretz" — that is the Nefesh that is called the upper Nefesh; the Ruach is called his Nefesh, [drawn] from the foundational [Nefesh] [?].

And so too "Adam of the Sefirot of d-d"i HaAretz" who clothes himself in "Adam of the [world of] Yetzirah" [*Adam d-Yetzirah*]. So too is "Adam of the four [worlds]" of the Israelite — the secret [*sod*] of "the Neshamah of d-l-ch-s [the four levels] of Yetzirah" [?]. And so it clothes itself, "the four of Adam d-Beriah," and so the four of "Adam d-Yetzirah" [?]: the Neshamot of [the world of] Beriah are called "the Neshamah of the Israelite." [And] of Beriah and "Adam of the Neshamot of Atzilut" — and "Adam of the Neshamot that are in him" is called "the Chaya, the holy living-creature of the Israelite" [?]; "Adam of the four [worlds] of Atzilut" — and so too "Adam of the Neshamot that are in him" is called "Yechida [?]." [It] clothes itself in [the level of] innermost being [*penimiyut*], who [?] in place, over against [?], and a world [?] outside of "mada"n" [?].

And every "ha-d-l-m-s" that is in the Earth: the influx is lesser, drawn forth according to "Adam d-d"i HaAretz of Asiyah." So is born "Adam of the kelipos d-d"i HaAretz [?]." (Perek 4 [?] of this Ma'amar) — Behold, I have explained for you the secret of all the worlds, included in him in the secret of "this is the whole of Adam" (Kohelet 12:13); for [it is] the tongue of "the multitudes" [*rabbim*] [?], because [it is] all the worlds. Binah, to know the matter [*la-da'at inyan*] — the Yetzer Tov [?] and the Y-l-h-r [the evil inclination?] [?].

פרק י"א [Perek 11]

[Heading rubric:] הנה — what the Israelite has, [drawn] from the kelipos of "Adam d-d"i HaAretz" [?].

In the Earth there is a kelipah, and [?]: There is for him from "Adam of the Angels" the good angel [*malach tov*]; and this [is] in its own world, [namely] the

Yetzer Tov. The fact that they paired this with one another [*she-niknesu zeh bazeh*], that this is later [*me-acheret*], so that it clothes itself within [?]. (this Ma'amar [?]) — So too the king's miracle: the good [drawn] from "Adam of the Angels." Not so the evil angel [*malach ra*], [from whom is] drawn for him from "Adam of the kelipos," as it is written, "[sin] crouches at the door, and its desire [is for you]" (Bereishis 4 [?]). [?]

"And he becomes great" [?] — at thirteen years [*ג' שנה*] [the Yetzer Tov] begins; and the empty space [*mechalal she-baytot*] [?]. "In the empty space," it says, "is the void [*reika*]"; behold, he says [?]: Parshas Vayishlach. And he said, of his own accord [?], "another comes to the world" [*ati le-alma*] [?] — a man [*bar nash*], "this judge [?], who is judged" [*hadein adavag*] [?], a man too in [?].

[Display incipit:] **Another matter** [דבר אחר] — [?] the angels [?].

[Lower portion of the page, dense exposition continuing Perek 11:] There is for him from "Adam," for the Angels, the good angel — and this, in his own world is the Yetzer Tov; and this, in his own world is the evil one, the Yetzer Ra [?]. The good angel — this, of its own accord [?] [is] the good Yetzer Tov; there is for him in his lowly Nefesh [?]. There is for him from "Adam of the kelipos of d-d"i" [the four worlds] [?], which is a kelipah and an evil angel; and this, in its own world is the Yetzer Ra. The evil angel — this, of its own accord [?] [is] the evil Yetzer Ra; there is for him [?]. From "the latter" [*me-acheret*] [it] comes into his body until thirteen years [*ג' שנה*], when it is drawn down [*nimshach le-ma'alah*] [?]. The good Yetzer Tov [?]: from "the latter," of "Adam of the Angels" of the Nefesh — this latter comes until [?]; from "Adam of the kelipos" — this, which comes immediately on the day [a person] is born [*ba lo te-kef be-yom holdo*], as our Sages of blessed memory said in the Midrash: "Y-l-h-r" [?] [the Yetzer Ra] is greater [?] than [?]. [Aramaic-Hebrew citation:] "...and the one judged [?]" — at thirteen years [*ג' שנה*] [he] is born; [the Yetzer Tov] is born for him, and the Yetzer Tov [?]. And so they said in the Zohar [?]: "...d"y [?] [the Yetzer Tov?]" etc. — "Just as this man" [*kad ihu*] [?] "is judged" [*la-mechalal*] [?] one for [?], and one for [the other] [?] — [Aramaic:] both of them as one [*tarvayhu chad*], one to the right and one to the left, [?] "v-y-l-h-r" [?].

[Top of page, completing the Aramaic citation that ran over:] "[?] v-y-l-h-r," from the empty space [*mechalala*] up to here, according to its tongue. And likewise [the verse] from Parshas Vayeshev [?]. And it is written, in Parshas Vayeshev [?]: "[?]." Once a man departs [*deniq bar nash*] [?] to the air of the world [*la-avira de-alma*], immediately there are made ready for him [*miyad izdaman*] two designated ones

[?], [?] joined to him [?]; a matter, too, of "Adam who clothes himself" [?] [drawn] from "Adam of the kelipos" and "Adam of the Angels" of the upper Nefesh.

And likewise [?] — there is for him in his lowly Nefesh the upper [Nefesh]; and these [are] the angels who are not angels [?]; rather, the power of [?] [is] the essence [*ikkar*] [?]. The Ruach that is called comes to the Israelite, [drawn] from "Adam of the kelipos," and "Adam of the Angels" — at thirteen years [ג' שנה]. After [the level called] Ruach there is for him only the aspect [*bechinah*] of his Neshamah; and these are the Angels, of the four [worlds] of Adam, "d-Yetzirah" [?] — more honored [*mechubadim*] and more exalted [than the lower ones]. [?]

[Section break — display incipit:] דבר אחר [Another matter] — these matters and the truth of these we have already mentioned [*she-zekharnu*] in the chapters [above]. (Perek 3 of this Ma'amar [?]) — And the secret of "Adam in his innermost being" [?]; and the [?] entered, this entering [*kenisat zeh*] [?]. (Perek [?] [?]) — And likewise comes the Yetzer Tov [?], from this the Nefesh; and this is written in [the case of] Adam in the void. [?]

It is known [*nodea*] to the Israelite, the secret of the entering of this Nefesh, with the completion [*be-hashlamat*] of thirteen years [ג' שנה]; and this is reckoned as a complete Nefesh [*nefesh gamur*] in Adam. And what there is for him from "Adam d-Yetzirah" — there is in it the Ruach; these are "Y-l-h-r v-y-l-h-t" [the Yetzer Ra and Yetzer Tov] [?]. The Yetzer Tov and the Yetzer Ra [?] — there is for him in his lowly Nefesh, the [aspect] that is below [?]. What there is for him to the Israelite, [drawn] from "Adam of the kelipos d-d'i" [the four worlds] — in his lowly Nefesh, there is for him in his innermost being [?]. The Yetzer Tov [?]: there is for him in his Nefesh, in the upper [world]; [these are] the Heavens of Asiyah — these are "Y-l-h-r [?]." It comes to Adam immediately [*te-kef*]; and after this is born "ki-mevatza" [?], and it is completed [*ve-nigmar*] [?]; the entering of this Nefesh, in the completion [*be-hashlamat*] of thirteen years [ג' שנה]; and this is reckoned, in Adam, as a complete Nefesh. And what there is for him [from] "Adam d-Yetzirah" — there is in it the Ruach; these are "Y-l-h-r v-y-l-h-t."

There is for him, in his Nefesh, the lower part [*ha-tachtonah*] [?]. And it is known, in [the matter of] the judgment [*ha-din*] and the understanding of the aspects that are within him [?] — and this is the secret of [?]. For if [?]: there is for him, [drawn] from "Adam," the aspect of Ruach; and they paired themselves [*ve-chibru*] — they did not merit [?]. To the aspect of the upper Nefesh: [?] of "b-y-l-h-r" [?], and if there is for him a complete Nefesh [*nefesh gamla*] in all [?], it is "Y-l-h-r v-y-l-h-t" [the Yetzer Ra and the Yetzer Tov]. [?]

There is for him only [drawn] from "Adam d-Yetzirah" "Y-l-h-r v-y-l-h-t" — there is for him in his lowly Nefesh the lower part [*ha-shefelah*] [?]. By [it], in being [drawn] into his body, then the Yetzer Tov [?]; this Yetzer Ra is drawn [*nimshach*] [?]. The drawing of the good [*ha-meshech ha-tov*], which is in Adam, is drawn and is finished [*nimshach ve-nigmar*] in his nature [*be-tiv'o*] [?]. And every Ruach of choosing [*ruach miyrah*] [?] [is] designated [*memunim*] over the embryo [*ha-ubar*] [?]; and "ha-d-l-m-s" itself, designated over the [?] [is the angel] [?]. All of this, there is over them [*yesh aleyhem*] [?]: the angels designated [*memunim*] are called "Y-l-h-r" [?]; from "Adam," and likewise in the recognition [*ve-hakarat*] of the end of "Adam unto death" [*sof Adam le-mavet*], [as] it is said over [?] — there is over him [?]. [And] he is, in the nature of the world [*be-teva ha-olam*], as it is said, and he ascends [*ya'aleh*] from the [?]. And there is over him a designated angel [*malach memuneh*], and its name, "afa briti" [?]: "Behold, I have made a covenant [*beriti*] for you in the secret of all" — (the end of Perek 8 [?]). And now I will explain to you "n-g-b" [?] [?].

פרק י"ב [Perek 12]

[Heading rubric:] **אחר** — [following] the matters, and the truth of these, [which] we mentioned [*she-zekharnu*] in the previous chapters; in this Ma'amar, the matter...

[concerning] the Israelite — the Neshamah from every man [?]. In all the Neshamot that clothe themselves in him [?]: there is for him only the aspect of the particulars of the lower [world] [*pratiyut ha-tachtonah*] [?]; the remainder [*she'ar*], to the upper [world] [?]; "Adam of the thought [*machshav*]" — in all the worlds [?]. Of the Neshamot [?], so that there is for him to the Israelite in all the worlds in all their roots [*be-chol shorsham*] [?]: "Adam" is the constellation [*mazal*] of his Nefesh, and the source [*shoresh*] of his Ruach in "Adam." [?] In the constellation of his Neshamah [*mazal*] [?]; "Adam d-Beriah" is the constellation of his Neshamah [*mazal Neshamah*], "d-Yetzirah" and "d-Atzilut" [?]. And these [are] the aspects that are intermingled [*ha-mitchabshatim*] [?] from them, and clothe themselves to within [?]. It is known [*nodea*] in clear wisdom, in the heart [*be-lev chochmah*], to discern that the Israelite [?].

For [the matter of] "the body" [*ha-guf*]: he is not called "Adam," only [in the verse], "[?] called the flesh of Adam" [* basar Adam*], as it is said over "[?]" (Shemos [?]) — [?] the Israelite is the ladder [*sulam*] [?] in his heart [*be-libo*] [?]. The constellation [*mazal*] of "d-d"i HaAretz" [the four worlds of the Earth], and the matter from "Adam who is composed" [*ha-meraqqev*] of the body, who is the

chariot [*she-horkav*] [?], [drawn] from the matter of "d-d"i" [the four worlds] [?] in all the worlds; [?] as it is, "[?] in the body" [?].

This is the source [*shoresh*] of his Nefesh, and the source of his Ruach, in Adam. [?] [As for] "Adam" — it is the constellation of his Nefesh, and his source [*shorshó*], and the root of his Ruach is in Adam. And the constellation of his Neshamah, of "d-Beriah," is the constellation of his Neshamah [*mazal Neshamah*]; and "d-Atzilut" — and these [are] the aspects of [?] that intermingle, and clothe themselves to within "Adam." [?]

Of the angels [?]: there is in him for them only [drawn] from "Adam"; and this is what [?]. For all that is "the roots of his Nefesh and the source of his Ruach in Adam"; his Neshamah [is] the constellation [*mazal*]; and "d-Atzilut" [is] the constellation of his Chaya [*mazal Chaya*]; and "d-a"k" [Adam Kadmon] is the constellation of the Yechida [*mazal Yechida*]. These intermingle to within "Adam" — [this] is the figure [*tzelem*] of Adam, "[as it is] said over the flesh of Adam: 'it shall not [be poured]'" [*lo yisach*] (Shemos [?]) [?].

[The constellations/levels of the Israelite's soul ascending through the four worlds:] And the [Neshamah] of the Israelite — it is the ladder [*sulam*]: "the constellation of his Chaya [?]," and [?]; the matter of "d-d"i" [the four worlds] in the Earth, and the ascents [*ha-aliyot*] and the degrees [*ha-madregot*] in all the worlds that are in it; for [in] all of them [?] his Nefesh, and his desire [*reTzono*] [?]. The Ancient [*Atik*], "the days of the right" [*yomin*] [?] and over "[?]." And behold, in [?] the consideration [?] — and his neck is long [*ve-tzavaró aroch*] [?] from the matter, in all the worlds [?] worlds [?]; in all the [?] worlds, and a world [?] [?] in all the degrees that are in it [?].

[Top of page, continuing Perek 12 on the roots of the soul in the worlds:] ...in it [?], in the manner that there is no Neshamah that does not have roots [*shorashim*] [?] in the world of Asiyah — its roots [*shorashav*] within it; whatever is "all of it" [*kullam*] is called the roots of "[?]" [?]. [And likewise] "Ruach" and "Beriah" — they are called "the roots of my Ruach" [?]; his Neshamah, and so "all of it" [?]. And both, of the constellations [*ha-mazalot*] — [for] whatever is from them, [it] flows [*goleh*]; because [in] the judgment, the influx [*ha-shefa*] [?]. Our Sages of blessed memory expounded: Moshe Rabbeinu, peace be upon him, of the constellation [*mazal*] of R. Akiva [?]; as Moshe said, "Master of the Universe, You have shown me [?]." [These are] the righteous [*ha-tzaddikim*]: Avraham, Yitzchak, Yaakov [?], Moshe [?] — its branch [?]: from within [?] the Neshamot, and is more honored [?]; and this is the secret of the recognition [*hakarat*] of the Nefesh that is [?]. (Bamidbar 16)

It explained the secret of [?] in its particulars, and listen [ve-hakshev] from me a saying [?]. And behold, the place of these "[Adam], my portion [*chelki*], this" [?], [there is] no one who can [?] [?]. It explained the secret of the recognition [*hakarat*] in this matter, and the recognition of the wicked [*hakarat resha'im*] you will see [?]; and so too "[and] I have told" [ve-higgadti] [?]. (in Perek 8 [?]) — And behold, "Adam," in his innermost being, [stands] in all the world [?]; and so [?] not [?] "Adam" — close to the constellation [*galgal*] [?]. Of all the worlds, more than all [?] — [?] above and below; and all the ways [*darkei*] [?]: "[?] on the day you bore him [?], now [?]" [?]. To every constellation [*galgal*], above and below, this matter goes; with a clear thing [*be-davar barur*] [?]: "[?], hear me" [*shema'eni*], and that is it.

פרק י"ג [Perek 13]

[Heading rubric:] דע — [know] [?] and behold [?] the left [*ha-semoli*] [?] the worlds, in the Torah, an abundant gift [*nedavah gedolah*] [?].

[Citing a verse from Tehillim:] "[He] builds [*yivneh*]" (Tehillim 89 [?]) — and after the Neshamah is created [*nivra*] [?]; he leads [?] each one according to its worth [*left erkó*] in all [worlds], constantly, at all times, so that they may be established [?] — all of them [*kullam*] (Nechemiah 9 [?]) — and what the writings of the matters [*tahorim*] say [?]. There is no writing in it [?]: "And You give life to them all" [ve-attah mechayeh et kullam] — its meaning is this: through Maaseh Bereishis the influx [*ha-shefa*] reaches the worlds. For [if it] were [only] in the time of creation [*be-zman ha-beriah*], all would be void [*reikan*] [?], because the influx does not flow [*lo mashpia*] and does not "go up" [?]; rather, by the goodness of His will [*be-retzono*] [?]. And the judgment [*ha-shefat*] of this completes the power of the influx [*koach ha-meshech*] [?]; and after this, so too [?] each [world] flows to it [?] its influx, and they repair it or establish it [*u-tekanto*], so that they may be one in them [?].

And behold, the Sefirot also are necessary [*nitzrachim*] for the influx [*shefa*] from their roots [*mekomam*] [?]; for them the influx [*ha-shefa*] is required, for their worlds, and they do not require a garment [*lo tzrichin levush*] [?]; for all the influx is drawn [*nimshach*] to them constantly, from the left [*me-ha-semoli*] [?] that is within [?] — of Beriah; and all the more so "Adam of the Angels." And what is [?] through Maaseh [Bereishis], in the secret of "from all His work which God created" [*asher bara Elohim*] (Bereishis 2 [?]) "to make" [*la'asot*] [?] — that is to say, even over the created beings [*al ha-nivra'im*] [?] they still need [*adayin tzrichin*] to make [?] the influx, and the repair that establishes them [*u-tikkun ha-meqayyem otam*]. And this is from the matter of the deed [*min ha-gemina she-*

bechol echad mehem] [?]; for all the roots of the upper [world] were planted [*hut'evu*] over the matter [?] — in choosing [*be-vechirah*] [?], whether good or evil — they do not [?] [there is] no [?] [in] the same matter, in the void [*me-chalalo*], the darkness [*ha-choshech*] [?].

his hand in everything, and the hand of all is upon him [?], so that he can draw down the influx [*shefa*]. For the Israelite man is one of them [the worlds], and he too is thus very close to Malchus, since by his simple deeds the souls are drawn down [from above]. Therefore the image [*tzelem*] proved fitting for him, to be... [Perek 10]).

This influx is to all of them, [whether] for the dark or [for the bright]; for the kelipos [husks/shells], too, are nourished by them, and clothe themselves in them for the sake of the vessels [kelim], and were it not that the vessels would not endure [the bare light]... This is what was said regarding the love of [?]...

By his deeds man draws down the influx, and divides the [light] [the holy influx] and the deferent power; and the drawn-down [influx] to the angels — clarity comes to him [*makif lo*], and from them to the kelipos.

To the worlds — all of them — in this measure [?]: for the kelipos, too, have a great need of the worlds, in the aspect within. They [the kelipos] serve for the vessels and the firmaments, which are the bodies of the worlds, for the [husks] are thicker than they [?]... To man they are needed, for begetting children and for eating, on account of the [first] sin [?]. And Chazal said, in [Tractate] Berachos [?] (Devarim 6): "[these words] shall be upon your heart" [Devarim 6:6].

The evil of the kelipos — those above them are spoken of, as it is said, "as wise as [?]" (Iyov 28[?]); for it is the cause of [?]. White to one... for the sake of the worlds and for their wholeness. And from [the bundle?] of his arising — and from the whole creation [Arabic-derived?]... so as not [?]...

The deficient one to them, and "What does man profit?" [Kohelet?] — the influx and the bounty [*shefa*] to all the worlds, [as it is said]: "For he stretches out the heavens and founds the earth, and says to Zion, 'You are my people'" [Yeshayahu 51:16]. This is "[You are] the One who took refuge, my God, who creates... and you sustain" [?]...

And Chazal said in the Midrash, "My people [?]: you took refuge, my God"... [Bereishis 2]: "to work it and to keep it" [Bereishis 2:15] — work refers to commandments [?], keeping refers to prohibitions [?]; thus, too, "not to be done" applies; and so the matter goes, like the secret of the verse [Bereishis 2:15]; that is,

the influx will not [come down]... to serve the Adamah [the ground / the earlier worlds] [?].

And therefore it is said: at the time when man cuts off the influx, [there is] no sustenance and no [one who] gives life. So it is said, "from the time of the Destruction" — that the angels [Arelim / Erelim] cried out [Yeshayahu 33:7], that is, the Erelim are clothed [?] over man, to draw down the bounty and to bring the influx to all. And now [therefore] [?]...

And he will understand, in the secret of the nature [of things], that the awakening is by the mouth of a tzaddik — [these are] words of truth, and he is...

Perek 14. "The Question" [פרק י"ד]

[Marginal numeral: 14 = יד]

[Rashi script / display incipit: השאלה — "The Question"]

Why was man created [bo? — in it]? [abbreviation: היל"ש ויל"הר — telegraphic shorthand, recurring] (4): "If they were created with a tree..." [?]; from them it is fitting to set one's heart [to ponder] in which manner he chooses, and the One [the Holy One] draws near... one place [?]... And if it is in his hand, the choice is in his hand and it will be [?] entirely, and it will be in his hand the choice. (5) It is fitting to know...

If it is said that man is the honored one and the angel... the reverse: I saw the supernal ones below and the lower ones above [?]... For according to this, his creation in this lowly world... and they too... are filled with watch-keeping [angelic] arrayed forms, which Chazal compared to the creatures [?] in the [chariot] (Tehillim 8[?]): "Who is great, the keeper" — or is it that they keep [?] saying song on high, while [Israel] says [it] below... [Devarim?] "shall go before you" [Devarim?] (Devarim 34)... he draws...

Israel — and to them every man on earth is born [?]... And it is said, "Take to yourselves strength toward God" — over Israel is His exaltation [Tehillim] (Tehillim 68[?]); (Yeshayahu 49[?])... And it is said, that just as the girdle clings to the loins, [so I made cling to Me] all the house of Israel... "and the whole house of Yehudah, the word of Hashem" (Yirmiyahu 13). And so...

A garland upon the tribes, that to Israel a [?] thought [returns] of the splendor of the King: the verses are explained [?], so that it is possible to say "take strength toward God"... upon us... that there is in [us]... so [too] the Israelites in [?]... by the

height of the [chariot]; for how can God arrange [matters] [?], for the sake of all the worlds — even if he [does] [?]....

The Question (6): [התעשה?] — the thought returns, to compute [?].... or that it draws down strength to God; or "your son David walks before you, for how is it possible for him..." [?].... (The Question 7): It is hard to understand how, in the world of [Briah?].... that God arranges man — for the sake [?] of his foundation [yesodo] and his vessel [korbano?] — [it is hard?]. He brings about [it] by way of the angel; for [?].... by the mouth of [?]; this is a matter... [The Question? continues numbered]

(Question?) Already God informed me of all... the awakening is by the mouth of a tzaddik, R. Chaim Vital [ה"ר חיים וויטאל ז"ל], and he answered: [these are] words of truth, and he is...

Perek 15. "I will instruct you" [פרק ט"ו]

[Display incipit: אשכילך — "I will give you understanding / instruct you" (cf. Tehillim 32:8)]

[and explained] within them, all of them. And these are two states: the first, and the second, [?].... that man was created with body and with soul [nefesh], like... [the worlds, both] with body and the deferent [?] of the worlds. (2) The matter of the death of [?]....

[Perek 14? cross-ref] (a) [?].... that the influx surrounds him [makif] [Perek 14? above]; (2) — the matter of the natures [?]....

[Perek 14, cross-ref: that] husk [shell] of man, which is from the kelipos, and that man... to them. (b) [?].... the matter of the influx, also to the angels, and to all... by reason of their aspects [?]....

[Perek 16, cross-ref] (4): In which aspect, manner, and degree... (Perek 10): that the evil — that it is of the kelipos of man more than [those] of the angels; and within them... the good clothes the soul [nefesh], which is man himself [?].... the worlds of man and their [?]....

(3) [Perek?] He was created with good inclination and evil inclination, so as to [?].... to them. The kelipos in all the worlds — and were it not for this, this [matter] could not be... upon this. For if [?].... strength is in his hand and the choice is over [?].... on account of the kelipos. The good clothes itself in [him] [?], being close to him as one [?]....

The good is close to the soul [nefesh], which is man himself; and the worlds of man, and within them — their aspects are concealed; in the good of their faces [?], for their aspects [are from a place]... and the evil is close to his body, which is called "man" [adam] by reason of the body; and their aspects, and they are close like this [are concealed?]... (b) [?]...

By his deeds, the good inclination and the evil inclination — by his deeds the influx is drawn down to all the worlds, [?]... for the soul, to be of the worlds of man — to act [?]... for there is in his hand the choice and the deferent power [?]... that the soul has the strength and power, by being [garbed] [?]... But the soul — to be of the worlds of man — to act [?]... so as to draw down the good and the evil; and what is the question — that he has it in his hand the choice...

And this is already in his hand. And the good, the inclination [?]... for great is the one who knows [?] — that man is great by a deed greater than [?]... more, to the world: the divisions [chalakot] which are of man, [from] the sefirot, in the height [?]... and how can you say that he is thus fitting [?]... (Perek 8) above. (b) [?]...

[Question 5?:] Who is greater? My desire is that man, by a deed greater than [?]... more, to the world — the divisions of man, [from] the sefirot above. And how can you say [?]...

This (b) [?] answers: that he had in his choice, that the angel cannot... in this degree if it were in this world he would not be able to stand against... [the inclination?]; he stumbled at his head [first], and was caught in [the husk]; close to it, and closer to the kelipos — as already explained. By the inclination to evil [?]... And further, that the angel was the bearer of the influx, [yet] did not [?]... why he is not the man [?]... therefore the [order goes]: ...all of them by reason of their importance [?]... But the soul, which the body [contains] [?]...

the soul of the Briah is greater than that which is given by the Briah; and so are the firmaments [?]... the matters cited in the previous chapter, in "the Question of 6" [?]; and so the matter...

the divisions [chalakot], without ceasing at all — and it is yet drawn down [?]... "true children, sons in whom there is no faithlessness" [recte: בנים לא — Devarim 32:20] [?]... (Yeshayahu 6[?]): "and the sons of God came" [?]; "and they trembled, all the sons of [God]..." [?]; because [the awe] is upon you, for the radiance is a son of the [palace] [?]...

And Onkelos rendered: "the sons of the messenger [angel]" [Aramaic: בני מלאכא]; for all the sons [?]... an upper bond [?]; because the light is begotten from the

[sefirot]... "so as to make the sons of Israel sons to Hashem your God" [Devarim 14:1] [?]; "and you came to the sons of God" (Iyov 1[?]) [?]; "and all his sons rejoiced" [?]; because [it is] a palace of a king — by how much knowledge of the matter — the sons of the house of so-and-so [?]; "you are children to Hashem your God" [Devarim 14:1]; [the light] is begotten from the sefirot, and is caught and grasped by it, in the aspect of the [bond]...

Just as the girdle clings — the light, all the loins, just as the loins cling — so the souls [of] the Adam [?].... and being, that the clothing [levush] is the splendor [tiferet] for man... as it is said of Israel, "in whom I will be glorified" [Yeshayahu 49:3] (there) (Tehillim 49[?]) [?]....

[Shir HaShirim 6?] (Shir 6[?]): "and David said," R"L [meaning], "the light of man" [or HaAdam] from the sefirot; and to God S"U [?] [Shir 6?] R"T [the initial letters] are a garment [levush] [?]; for the Holy One, blessed be He, clothes them within Him [?]; that is, "to make you walk" [?] — until the verse "to God" (Tehillim 68[?]); before the beginning of the matter [?]; one must inform you of the introduction, [it being] one [and the same]; and he is...

Perek 16. "From" [פרק ט"ז]

[Display incipit: מן — "From"]

the [readings] and before you [?] I make you know [?] (so?)... The sefirot do not need a "garment of division" [?].... "Truly, You are a God who hides Himself" — for what you draw down — this is drawn to them; thus there is no [End] [Ein Sof]; ever, from Ein Sof, He is [?].... [continually]... "He who says it but does not do it" [?]; for the tzaddik does not cease, and goes on adding to it; and a place [?] is added [makom?]...

and the lights of [?] are radiant [?], and he gives, and man adds to them, upon [?].... [whether] the [act] does evil — and he is by way of his deeds [?] — at the [moment] [?], man is diminished. And by his hand this — the influx is diminished from the created beings, and all [?]; there is a [defect?] [?].... and from his deeds — by his deeds the influx [returns] and [draws] [?]; and when he sees, as though he adds strength [power] to the sefirot, then comes from Ein Sof, [the matter?]...

the influx, that the sefirot have the power to [draw down] [?]; and he draws the influx down to them, and to all the worlds and to all the created beings — the sefirot. And when the matter is thus, the influx [issues] [?] — that it goes out from Ein Sof — sustenance and bounty to the souls and to the angels [?].... "your son David walks before you, for [?]..." (and so [?]).... (b) [?]....

For there is no [defect] in the sefirot — "He made strength" [asah chayil] (Tehillim 60(?)); and so it is by way of the [bond] [?].... (and?)... that the soul of man — for whoever sets to them — and so it is said, "your son David walks before you, and he gives strength to God" [?]; "in God we shall make strength" (Tehillim 60:14); for the garment [levush] of the Creator was made first, [coming?] before man [?]....

that is, "your son David walks before you," and he gives strength to God; for the garment [levush] of the Creator is something other than the clothing [garb] of the soul, [for whoever sets] [?]; "and you reverse those who clothe themselves" [?] — see [?]; thus, "from God," for the garment of the Creator was made first... And already Chazal explained, in the previous chapter, that the clothing [levush] of man...

(b) [?] said Rabbah [or: said the Master, R"L] [?]: the height [exaltation] of man — the souls that... "just as the girdle clings, so I made cling to Me all the house of Israel" [Yirmiyahu 13:11] [?]; for man is [248] ח"מ limbs, and [365] שס"ה sinews — the world [?]....

and so [?] — [the number value] of "your son David" (so?) — "[I] will know," "your hand will be lifted up" [or: how, therefore] [?] — the great messenger [angel] [recte? — מליחא?]....

the [supernal] greatness, and that He spoke [?].... and it is not enough that they dwell [in their place], but rather He even [performs an act of love, a true vessel — that is, the knowing instrument by which] man walks along the road [of life] — and through this [act] He performs [it] together with [him]. So too with all created beings and all the worlds, that they should not be nullified from their fullness. [As it is written:] "like the planting [of the heavens] and the founding of the earth, and to say to Zion: My people, you are" (Yeshayahu 51:16) — and Chazal said: do not read *ami* ["My people"] but rather *imi* ["with Me"] — and you sustain, as it were, the supernal [worlds]. And it is fitting that you sustain [them] by your mouth, and through [your deeds]; for it has been established for you in this [Ma'amar].

[The dense exposition here teaches that] all the supernal worlds, and the created beings, and all the worlds, should not be nullified from their fullness — for man's deeds, and his attributes, are the active [force]; and according to which soul [is bound up] in him, [he] sustains and renders [influence], and so forth.

And now it has already been raised at length [in answer] to all the questions and difficulties, and nothing further escapes from this matter. And behold it has been clarified for you that in this [Ma'amar] it is the words of Torah that are at issue —

for here [man's] deeds and attributes are bound up, [and] he sustains, as it were, the supernal [worlds], by which he is included in all the worlds; and the rate [of influence], how he draws the influx (shefa) and life through the act of [Torah and mitzvos]. [Each will be] according to which [supernal] soul is bound up in him: in the foundational [soul], or [in the higher levels] — according to what is fitting, this will be ours, to God, for our deeds (*moshavot*). And this is [the matter].

[End of Perek 16.]

פרק י"ז — Perek 17

When we investigate (כשנחקור) the foundational soul (*nefesh yesodit*) and his [other] souls — those of the Israelite [man], which are bound up in the lower [world] — [we find] that for whatever a man does, and the influx, whether good or evil, is drawn from them; for according to the nature of the foundational soul that is in him, [so] the lower influx is drawn from the supernal four worlds of [the world of] Asiyah. And it stands to reason, since [his] deeds are for the most part evil [?].... and so too with the [body's] image, [there is given] also a withholding (*kiron*) [?] from the matter of the [coarse] body. From [their] falsehood, and they sow with words of falsehood and seed [of evil] — the active force (*po'alei aven*) of all the holy places comes; and when, on the other hand, there is no one among them who knows how to do evil, and they are separated [from evil] — [as in] "the war of two contenders" (*milchamah shel shnei yarivim*); and the man prevails over [his evil], to each according to whatever [befalls him], and over his root, comes [the verse] "peace will come" (*yavo shalom*) (Yeshayahu 57:2 [?]). [Yet] when these attributes [of] 5... so too the active deeds [of] 16 טו"ר = good and evil] — and behold the attributes...

[the active force] over the good and the evil — they cleanse, separating [the good] from [the evil], purifying themselves [?]; and when we investigate that the attributes are bound up in their lower soul, the influx [is drawn]; [for] in the same way the attributes are bound up in his soul, [in] the foundational, the active [forces], in his soul. And [in the matter of] the [supernal] attributes — and we have spoken of attributes that are bound up in his soul — [these are] precious matters, [explained] in detail in each chapter of the holy R. Chaim Vital, of blessed memory; and that is [the matter].

[End of Perek 17, and end of Ma'amar 1.]

ב' מאמר — Ma'amar 2: Good and Bad Character Traits (מדות טובות ורעות)

א' פרק — Perek 1: "Knowing" (יודע)

[As] brought above in [the first part], let the writing be filled [out]: that the lower [soul] possesses the makeup (*harkavah*) of [the] four souls — *domem* [inanimate/mineral], *tzome'ach* [vegetative/growing], *chai* (animal), and the rational — [bound up] in the earth of [the world of] Asiyah, which is comprised of four general elements (*yesodot*), good and evil. And from afar I have already made this known (in Ma'amar 1, Perek [?]): that the lower soul is garbed (*meluvash*) within a man, [as] the angels [are garbed] in [their garments] of [the] four [worlds]; and a man of the *kelipos* [husks] is garbed within his body, which is composed of four letters [?] [or: the four elements] — and a man of the sefirot is garbed within his body within [the world] of the sefirot of [the] four [worlds]. Therefore know, that the good that is in his soul — this is its root in the man of the sefirot, [garbed] outside, [outward] to his soul; and the evil that is in him — its root is in the man of the *kelipos*, [garbed] outward to his soul, [whose] letters are the source [?].

[The argument continues:] all the good attributes are in the [supernal] four [worlds]; [there are] *avot* [primary categories] and *toladot* [derivatives] [?]; the chief [categories] of the [good] attributes correspond to them. The chief [categories] of the [good] attributes [?] [are paralleled by] *avot nezikin* [the primary categories of damages] — and likewise the *avot* of impurity [?]. [So too] the evil attributes — these too [have] *avot*; the chief [categories] of attributes correspond to them, those that branch out [?]. And [the soul] has neither the upper nor the lower [world?], but rather through his soul, which makes the garment (*levush*); his soul [is] in the middle [position], between the soul of the lower and the soul of the upper [world]; [bound] to the body [?]. Only through his soul, the foundational — this is the foundation; and from this you will understand that his lower soul [is the] support [?], and the good attribute is a foundation for good; for his lower soul is the upper; and know that...

all the attributes; the bound-up [attribute] in his soul, the lower one — if he does not separate [it], there falls upon [him] every illness, [for it is] bound up in his soul, the foundational, which is the foundation [?]; and in this measure, [there is] purification (*havzarot*) [?], and the ability [?], cannot sustain [it]. The separation [is drawn] from his soul; [in] the corruption (*hitcharon*) [?] therefore [there is]

every malady. And his foundational [soul] — which is the [foundation] — and behold this is the repair (*tikkun*): for indeed all the mitzvos of the Torah are bound up in his soul; for through them the man of the *kelipos* — that is, the lower one [Hashem (?)] — is repaired in his soul, the lower [one], which cannot sustain [it], to fulfill all the mitzvos [bound up] in his soul, the lower one. For there is one of them on whom there is a *kelipah* [husk] [?] — and the evil also [is] in his soul. [Without doubt this is] like the 248 limbs (*ramach evarim*) and the 365 sinews (*shasah gidim*) in the body, [each member sustaining a particular limb] — and on it Chazal said [?]...

[Citing the *Reishit Chochmah* (?):] "These [maladies] befall the body, for the [four bad] attributes correspond to the four bad humors of the body, of which the [physicians] said [?] — [for there is] black bile (*marah shechorah*), which is like [?] the [color] red (*adumah*) [?]; [and the four] attributes [need to be guarded; one must take heed] from the danger of [their] excess (*hitgabrut*) — just as the body needs all the great [precautions] to guard [it]; one's body needs [guarding]; so too [his soul, the upper one — needs] guarding; his soul, the upper one, to fulfill the 613 mitzvos of the Torah, which are bound up in his soul..."

[Whoever has good attributes — through good attributes a man comes into the supernal measure; and a person should not say in his heart "I am full of [good attributes]," for whoever despairs first, [him] illness befalls [?]; and the mitzvos...]

פרק ב — Perek 2: "Evil" (רע)

[The argument continues:] (2 [?]) [the verse] "you shall make atonement" [or: "make me pleasing" — *hitratzah* (?)] · (3 [?]) [?]...

My friend, [in matters] of the bad attributes — they are many; nevertheless, they are all rooted in the four [bad] attributes; [these] are the *avot* of impurity, and these are they (1 [?]): [the trait of] arrogance (*ha-gaavah*); and these [are] the four *avot* — the [bad] attributes rooted in evil [?]. (4 [?]) [Arrogance, and these are the four [bad] attributes rooted in evil [?]:] The general principle of souls of the [domem, tzome'ach, chai, medaber — the four levels] is the lower soul; the [next ones] that come, [bound up] in the lower soul, [are] from the level of evil; [for] the *domem* [level] [is bound up] from the level of evil — its foundation [is in] the [dust]; for it is from the four foundational elements (*yesodot*), all of which generate (*molid*) evil. [As for the trait of] envy (*kinah*) [?], and so forth; the foundation [is] the dust, [its] nature teaches [?]; for by nature the dust [generates evil?]; the [evil one's] root [is in] this evil — its generation [is] one and the same; and it is [?]...

[and] for this reason there is no place [for it], and [the verse] "you shall not stray [after it]" (*ve-lo ta'ud* [?]) (Vayikra 19[?]) — and likewise [in] "and you shall love your neighbor [as yourself]" — as he established [?]. [The trait that is] more entrenched in [a person]: the *bote'ach* [the one who trusts (in himself)] — [it is] as if [he] honors the [idolatrous] worship, as Chazal said in the *Gemara* [?]: a man who has within him haughty attributes — Chazal said [?] "[it is] as if [he engages in] idolatry" — the equivalent of all the [other transgressions]. The transgressions: one [transgression] is the [gravest], it weighs [against all] [?] — [as it is brought in] *Avot* and the *Musrei* [?] [Perek] · "[Whoever has] arrogance of spirit, [it is] as if [?]" — but those who speak [?]

[A person needs to weigh: whatever good, in whatever measure, falls upon him — let him not say "I deserved it"; and so too the evil that befell him, [whose] root [is] in his soul · and behold this is the repair (*tikkun*) [?].]

In truth, [in the matter of] the measure of the [body] [?] — Chazal said [?] (in the chapter "*Bameh Madlikin*," and [in] *Pesachim*, daf 114 [?]): "One should not [rejoice] from within emptiness [?], but rather from within a *simchah* of mitzvah; and Heaven forbid [that one should rejoice]" [?] — to guard his house and to lock [it up] [?]; [even if he had] much money and gold — and he is not separated from [it], the Shechinah [?]. ... "in the book *Brit Menucha* [?]" [Sefer Brit Menucha] · (2 [?]) it is so, [in] §[?]; (3 [?]) it is so [?]; [as I have explained?] in [my own?] language. And in truth, [in] the measure of [?]

[Whoever] is full of conceits (*kisilim*) [?] — they appear [?] in [the matters] of this world; this [world] [?] — for not [?]

[As he said:] "you have set good [stone (*even tova*)] [?] before him" — for whatever you put before him, he will not [be satisfied?] [?]; he [labors after] money and much gold, and there is no separating from it ever, [the Shechinah?] ... [and] this is from his deeds, [whose] root [is in his soul] [?]; this [is the matter brought in] *Brit Menucha* [?] · (2 [?]) it is so, [§...]; (3 [?]) it is so [?]; [as I have explained] in [my own?] language. And in truth [?], the measure of [the hope (*tikvah*)] [?] — and the [proper] response to that [matter] is that he should not [?]

[Whatever] is useless to a man [is] of this world; [a person] who [busies himself] [?] · but [?]. ... The good — this is [?]; he receives [it] (as in the verse, Iyov 2 [?]): "[Shall we accept the good from God] and not accept the evil?". [And David said:] "*chesed u-mishpat* ['loving-kindness and justice'] I will sing" (Tehillim 101:1) — *mishpat* [where there is] song [?]; refuge (*machseh*) and strength (*oz*) [?] — [a

person] is able to nullify [it] [?] through prayer, [when] his name is "evil" (*ra*) [?] · After [the dust], by his nature [?]...

and [a man's] will (*ratzon*), all his days, [is] to be [provided for] [?]; in prayer; and if [he] [?] (in the first part [?]): how the Holy One, blessed be He [conducts the world?], free of harm (*bilti nizok*) [?] · [to bring near] and complete [?]; Israel [draws down] from the source [?] — as is known · and [?]...

[Said Rav Ashi (*amar Rav Ashi*) [?]] — [a person is] singular and unique, and his *mazal* [constellation] is the [decisive] cause [?]; as they said (ibid.): "Israel has no *mazal*" — that is [?]: Hashem alone [governs them] [?] — [a matter of supernal decree (*gezeirah*) · and [?]... [therefore one should pour out his soul] before Him, blessed be He...

[Said Rav Ashi (in Shabbos, daf 156 [?]): "Even one who would be a worthy man — were it not for [?]; for in truth Israel has a *mazal*" — as they said (ibid.): "Israel has no *mazal*"; that is, [they govern themselves only] by Hashem alone. Therefore [from] beneath the [vaults of] the heavens, it [does] not [?]... (a supernal) decree. And behold, in truth, there are times that a matter that should not [come about] [comes about] before Him, blessed be He, [by means of an oath, as it were?] — as is fitting for us; [and] in [a person's] deeds, as is fitting; [a person] sometimes goes to settle in the Land of Israel (*lavo la-aretz Yisrael*), and Hashem answers him [?]: "you have much (*rav lecha*)" (Devarim 3:26) [?]...]

[As they said in the Zohar (*Parshat Vayeshev*): "the eye that reads there [?]; Israel are [bound] to the whole nation, [for] the Israelite [individual] has no *mazal* [?]; for through repentance, prayer, and tzedakah they nullify the evil decree, as is brought above [?]; and at times [the decree] is annulled for the sake of the community as a whole [?]; and they themselves, blessed [by] Hashem, are recompensed — whether for the World to Come [?], or with the small recompense [in this world?] — they are worthy on account of the merit of the community, and their merit (*u-zechutam*)...]

and their merit. There is a prayer that is fixed at its proper time, and there is one that is offered after its proper time, and one that is offered at a delayed hour, as it is said, "and he fell down and prayed before Hashem" (Devarim 9). There are some who fast four days, "first the four [days], then Hashem heard" (Devarim 9). There are some who fast three full weeks, as it is said, "I, Daniel, was mourning three full weeks" (Daniel 10). There are some who fast three days, more refined in their reckoning, as it is said [?]. There are some who fast three days and three nights, praying day and night, as it is said, "and he prayed" (Yonah 2). And there

is one who offers a single prayer on his day, as it is said [?]. And there is one who offers a prayer at a time of distress, as with David, of whom it is written, "and I, my prayer is to You, Hashem" (Tehillim 69). And there is one who offers his prayer before he is even called, as it is said, "Before they call, I will answer" (Yeshayahu 65). Yet a person's intention in the prayer of distress is [genuine]: "with no covering of the face." And if he has prayed — "in what shall it be set right?" And the merit of R. Saadia Gaon, of blessed righteous memory (in his *Sefer HaTeshuvah*).

There are some [conditions?] by which prayer is heard, and others by which it is not. And these are they: (1) "Whoever has [thus?] within himself" — for prayer is like an oath, as it is said [?]. (2) "The one who prays" (Tehillim 55) [?]. (3) "His error" [?]. (4) "Even his prayer is an abomination" (Mishlei 28) [?].

(1) "Whoever robs and steals," as it is said, "and on account of the robbery and oppression" (Michah 3) [?]. (2) "Whoever prays without clean palms," and his hands are full [?] — as it is said [?] (Yeshayahu 1). (3) "Whoever turns his ear from hearing Torah, even his prayer is an abomination" (Mishlei 28). (4) "Whoever puts" [?]. (5) "Whoever oppresses," as it is said, "My people, their oppressors [?]" (Yeshayahu 3). (6) "Whoever has blood on his hands" — and he is praying, as it is said, "And when you spread out your hands, I will hide [My eyes] from you... even though you multiply prayer, I will not hear; your hands are full of blood" (Yeshayahu 1). (7) "Whoever does not pay attention to the prayer that he is praying" [?].

"Do not lift up your face" [?] — concerning a person whose prayer is not raised, and the gates of prayer are shut against him; his prayer rises with difficulty. As our Sages, of blessed memory, said in the Midrash: even though the gates of prayer are sometimes locked, the gates of tears are never locked. And likewise, every heart [?].

Know that there is an obstruction to prayer in the supernal soul, a defect arising between the lower and the upper soul. When there is a defect in the soul, there is a flaw between [the two?] — as it is said, "your iniquities have been a barrier" (Yeshayahu 59 [?]). And likewise, an evil character trait, this too interrupts the prayer. By the [refinement?] of the supernal soul, with its elevation and its [purification?] — that there be no flaw within it — therefore every increase [in this is precious?].

But the chief of all this, for whoever wishes to set himself right, is to grasp the trait of trust [bitachon]. For whoever directs his heart and trusts in Hashem — in

the truth of trust, in [the depths of?] his heart — even if he does not [see it now?]. Such a person, even if it is not recognized in him at first, and even if a reproof comes upon him — the reproof comes to him for the sake of greater honor; and all that the Holy One brings upon him is for his own good. And all that the Compassionate One does, He does for the good. And one must bless over the evil [just as one blesses over the good]. And likewise, when one holds fast to the trait of trust, all evil is removed from him; "rejoicing always" — and his heart is glad in his eyes.

פרק ג' והרע — Perek 3: "And the Evil"

of a person, for so too the [bad?] humors that draw him along still [stir?] within him. The evil character trait that arises from his soul in this matter: for just as the body has [humors that govern it?]...

When a person robs — whoever it is that he robs — and likewise when he steals, and so too one who "stole away the heart" and "takes the soul of its owners" (Mishlei 1 [?]): as for the matter, the deed that is done upon the earth — for the King who is honored, by whose hand his portion is allotted [?] — through such deeds he sets in motion [evil] forces, and conceals the inner evil within himself. As for the matter [?]: for it is the arouser — all the harmful angels run upon their errand [?], according to the testimony of the wicked [?] — "in gold" [?]. There would have been every life upon the earth, just as is the practice [?]. All mortals, by every sin, come to a known [reckoning?] that is explained. Those who give themselves up to the lust [ta'avah] [?] do not live out half their days, for the most part — for the fire of desire is sunk in [?]. And [their hearts?] in many lands [?], in much foolishness [?], dwell in wretchedness [?]. [It is the matter of?] the lengthy reckonings spoken of in the treatise (in chapter 6 [?] of "[?]").

They did not say, regarding those who give themselves up to lust, that it is [permitted?] — but rather [otherwise]. For Nachum and Tannim, [in the bonds of?] pleasure, and Yochanan in [?], said that the desire, namely the lust, in its image [tzelem], is the husk [kelipah] of the body — as it is said, "and a wagon full of lust" (Mishlei 14 [?]), "the time and acquisition of lust." And the trial testifies upon this; and the early philosopher said [thus?], "the ancient" (Kalsabulos [Kalsabulos = Plato?]), as the [?]. And the wise [?] taught [?] from [?]; the matter is full of warnings; it [removes one?] from being counted among the evil and turns him back to good. And reversed in them is the evil trait that is seen [?].

The whole matter that is here is the great folly [?]: in their treasuries, dead in much foolishness [?]; how much they were [?], just as is the practice in many

places [?] in many lands. And they filled the multitude of the dead among them — first [?]; for the most part there is acquisition, taking, and return. For the lust rules over them up to their downfall, until it removes the person from the world; how many [?]. But the lust, in its image [tzelem], is the husk of the body; "and a wagon" [?] in the graves of lust [Kivrot HaTa'avah]. So too in their generation they did not say [?] — that is, the person's own soul brings about the husk of the body; and so the honor at the end of [such] honor is death (Mishlei 14 [?]).

[As stated in chapter 6 [?]:] "the lust of the soul" [?] — "for the sake of [?] and for your need." Trust [?]. "Whoever lengthens his days" [?]. And all these are matters near to royalty, and already [they fell?] beneath the rule of lust.

(Mishlei 21 [?]) [?] — "I have placed [?]." And the trial testifies upon this: that on every day, these matters [stand?] near to royalty: "as we have explained" (Kohelet [?]); just as it is said, "And all the harm of [?]," and "the woman of valor" [?]. From the warnings [?], the lust is a far greater evil that draws one along than [the others?]; the harm that issues from it is greater than [theirs?], in [?]. Of this evil trait that comes from him [we have now spoken].

פרק ד והרע — Perek 4: "And the Evil"

[A soul-trait that arises from his soul in the matter of an evil that is rooted in air — for it is air [ruach]; its substance is the matter of air.] Its derivatives [toladot] are four [?], and they are [?]. It comes about in every word of speech and in every idle conversation [sichah betelah]. And it is filled, as it is written, ["the breath of every living thing"?] (in [?] 5) — concerning the matter of speech. And likewise, speech is the breath [hevel] of the person's mouth, and is increased from them, [revealed?] to others — in the matter of the praise of one's fellow, and more than that they are increased [?] — such as [?]. For in these places they are increased [?]; only [?] are increased in their treasures for telling, namely the bad [matters], of all sorts: deception and falsehood, and slander [lashon hara], and the revealing of a fellow's shame to others [that he hid from people], and mockery, and the like.

"And he saw, and behold — what are the children of man" [?]: and as for the matter of idle words [devarim betelim], they say there is no transgression in this. But for the heart that ceases to reflect, that is intellect — that is the matter [of restraint? of Torah?]. And add to it your own warning [?] — that is, more than [this?].

For one whose substance is rooted above as it is below: as it is written, "the breath [hevel] of the earth is a thing brought down [or: brought up] from above"

— and it is filled, as it is written [?] (Part 1, Petichah, section [?]) — it is the revelation of the intellect; its [refinement?] and its restraint elevate it in truth, for in it are matters that hand on [transmit] the matter of religion [dat], a dwelling from generation to generation, and in it [is] every prayer and every praise to the supernal Power, and through it are made known [?].

all wisdom that is drawn from the elders to those who follow them, and the gathering of mankind and the gathering of a community [kibbutz min] — and one ought not to lengthen [his speech] beyond its measure [?]. Therefore it is fitting for a person to weigh upon himself what is fitting concerning [the words] of his fellow; and there are some living men who do not hear, and do not [understand?], and do not open their mouths — for there is a great benefit to the soul alone in [silence?], by means of which the supernal Power [?]. As it is written [?].

"Silence is good." So too, further said R. [Akiva?] [?] (in the name of the Maharsha [?]): One who is alone [?] — at the hour of the [withdrawal?] of the supernal spirit [?]. Rather, it is a great benefit. And I have found nothing better for the body than silence — apart from one engaged in [Torah?]. And likewise, at the time of prayer, silence is fitting at the time [of prayer?]; only the recognition [hakarah] [?]. "Let them not lengthen [their words], even in matters of Torah" [?] — and a parable in the Midrash (Parshas Noach): "and as for those who speak idle words, I will [punish?] them" [?] (Malachi 2 [?]). And the prince [?] of Israel [?] said: "Better is silence than speech" [?]. As the Holy One said, "I created the [world?] [?]." Speech [?] sufficient for what is required, and one should speak little [?]. And likewise, those who are intelligent in [Torah?] — the holy spirit rests within them; and they clothe themselves [in?] the [matters?] handed down [?]. And reversed [?] in the soul is [?] the matter of the body, the body [?].

It interrupts them [?] — beneath the lusts, women, elders in sickness, and their account [?]; for it is the body, "for the closing of their mouths." "One who asked the philosopher" — concerning his trial; and he answered: "this is the trait [?]; and it returned and healed him" [?] (in chapter one of [Ta'anit?] [?]).

פרק ה' והרע — Perek 5: "And the Evil"

[A soul-trait that arises from his soul in the matter of an evil rooted in fire: its substance is the trait of pride [ga'avah].] Its derivatives [toladot] are four, and they are: anger [ka'as], pedantry [kapdanut], and the seeking of honor [kavod], and self-aggrandizement [hitnasut] above [his fellows?]. For were it not for pride, there would be no anger [ka'as], nor would [a person?] be a rodef [pursuer] after

honor; and from them are many evils. And one must distance pride and anger from himself, to drive them off to the last degree, and not [?]; for they are difficult [traits], for [the anger?] of an angry person is hard. As our Sages, of blessed memory, said: "[Whoever is angry] — all the varieties of [the punishments of?] Gehinnom rule over him," as it is said [?]; and they said, "Every angry person — if he is wise, his wisdom departs from him; if he is a prophet, his prophecy departs from him" (Mishlei [?]). And they said (in the first chapter [?]): "Whoever rends his garments in anger... let him be in your eyes as one who worships idols, for such is the craft of the evil inclination." And they said (in chapter [Kama?]): "his measures [?] are [overlooked?] for him" (Mishlei 25 [?]). Said Rava: "Whoever passes over his measures [i.e., forgoes his due] — all his transgressions are passed over for him." For an angry person does not pay heed to anything, nor does he take care for whom he wrongs; and from them are drawn yet more evils. Behold, our Sages, of blessed memory, said: "Every angry person — there is no Divine Presence [Shechinah] of any worth set over against him." And they said: "Every angry person, if he is a sage, his wisdom departs from him; and if he is a prophet, his prophecy departs from him" (Mishlei 29 [?]). And they said: "Whoever passes over his measures — all his transgressions are passed over for him" (in chapter [Kama?]). And they said in the Zohar (Parshas [?]) [?].

so too in the case of one who grows angry: he drives out [the good] and brings in [the bad]. Yet there is a secret in this matter. For the heart of every man is a vessel and a dwelling-place for the supernal holy soul — a portion of God above; and through his anger he tears it and uproots it, driving the soul out of its place. * And the like was said of the Shechinah from there. * And this is what they expounded from the Torah's words "Make Me an altar of earth" (Shemos 20:21) — that is to say, a man should make himself as lowly as earth. * And the Sages said: "Of every man in whom there is haughtiness of spirit [גסות רוח], the Holy One, blessed be He, says: he and I cannot dwell together in the world" (Sotah 5a). * And they further said: "Whoever is haughty of heart, Scripture calls him an abomination, as it is written, 'Every one that is proud in heart is an abomination to Hashem'" (Mishlei 16:5, with the gloss of Sotah 5a [שבת/ש"ס פ"א]).

And they said: "Even when a man fences himself round about, the Holy One, blessed be He, says: 'He and I cannot dwell in the world.'" * This is the "thrusting away" of the feet of the Shechinah, which thereby departs and withdraws from the world. * And they said (in the chapter "HaChonek" [Bava Kamma]): "Whoever is haughty, the Holy One, blessed be He, says of him..., and so on. * Scripture states, "Hashem reigns, He is clothed in majesty [גאיות]" (Tehillim 93:1) — majesty befits the King to whom honor belongs, but it is not fitting for any man

among the lowly creatures of dust. * Therefore let a man keep himself far from this trait, as the Sages said in the Gemara: "Be very, very lowly of spirit, for the hope of mortal man is the worm" (Avot 4:4).

The trait of honor: there is reason for you to remember the teaching of the Sages, who said, "Pursue not honor"; rather, all the more does it flee from one who pursues it, and his prayer over himself is rejected. * And the Sages said: "Whoever's mind is haughty, his prayer over him —" as it is written, "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, You will not despise" (Tehillim 51:19). * Whoever is haughty of eye causes [the light of] holiness not to shine, and brings about the departure of the Shechinah; and whoever bows his eyes, his lowliness causes the holiness of the Shechinah to shine upon him. * And they said in the chapter "HaChonek": "Whoever has haughtiness of spirit (רוח) — even the smallest [community] of them is not worthy that the Shechinah rest among them" (cf. Sotah 5a). * For of one who is lowly the verse says: "I dwell with the contrite and lowly of spirit" (cf. Yeshayahu 57:15).

* And the Sages said (in the first chapter of Sotah): "Of any man in whom there is haughtiness of spirit, the Holy One, blessed be He, says: he and I cannot dwell in the world" (Sotah 5a). * Rava opened, Rav the head of the academy [reish mesivta], and so on. * And they asked: "Why was the Torah likened to water?" — just as water leaves a high place and flows to a low place, so too the words of Torah endure only with one whose spirit is lowly. * And Ramban [Nachmanides] explained, in his Letter [Iggeret HaRamban], "In every matter let a man be lowly," and so on. He explained: "In your own eyes" (cf. Devarim) — that is, in your own estimation. A man who is haughty in his own eyes, how can he be lowly? But rather, [as the Mishnah teaches] "be very, very lowly of spirit." [He continues:] "May you fear Hashem all your days; and you, occupy yourself with [Torah]."

[He explained:] one cannot rise to a higher trait, for a man does not know how to clothe himself in honor for himself alone — for honor is fitting for one who errs in his sight and fears Hashem in his heart. * The Sages said (in Ta'anit, ch. [?]) that they were men of Torah and of every good deed. * And Ramban [explained]: that in every matter a man will be one who errs in his sight; whatever vessel he grasps is full of pride. * For they will say in their hearts: "From now on, let me be humble," and so on — that is, on account of the great pride that is in his heart, even his prayer before [Hashem] is rejected in the eyes of Hashem.

* And if so, no higher trait remains, since a man does not know how to clothe himself in it for the sake of Heaven, lest some trace of pride be lacking [i.e., remain]. * "Out of pride a man is born, and his soul is brought low" — what the

verse calls "haughty of heart" (Mishlei 16:5). * But behold, truly humble in the eyes of Hashem — even one greater [in stature] is humble, for they say of him "the men of higher rank," and he is the more humble. * As the Sages said: "Even if one is greater than his fellow, his evil inclination is the greater" — for he must, all the more, lower his soul. * And they said: "[Even for] one who is lowly of spirit, it is fitting..." — for all that is in him is a measure of the broken heart, and through his lowliness the holiness of the Shechinah shines upon him; and the Holy One, blessed be He, is destined to make him a crown (in Parshat Shelach). * And in the name of R. Pinchas ben [Yair]: that the small one of this world will become a great one in the World to Come; he ascends and goes up step by step.

* And they said: "Even if one is greater than his fellow, [his inclination is greater]." * And they expounded upon it, in the chapter "HaChonek": "Whoever is haughty, the Holy One says of him: 'He and I cannot dwell in the world.'" * "He who is haughty over the people of the earth" — from all the heavens. * Therefore, whoever knows that he is lowly, that he is dust and his frame is taken from the dust — let him not exalt himself in his own eyes, but let him reckon in his heart that of all men he is the least, and that his frame is from the dust to which it returns. * "A broken and contrite heart, O God, You will not despise" (Tehillim 51:19). * And whoever brings this trait upon himself — "Moses was very humble" (Bamidbar 12:3) — and so let every man do. * For Moses was humble; thus he merited that the Shechinah rest upon him.

* For thus the Sages explained: "Why was the Torah likened to water? — just as water leaves a high place and flows to a low place, so too the words of Torah endure only with one whose spirit is lowly." And they further said: "Even for one who is lowly of spirit," etc. * Why was Moses worthy that the Shechinah rest upon him? Because he was humble — as it is written, "Now the man Moses was very humble" (Bamidbar 12:3) — and was the most humble of all men upon the face of the earth.

[He continues:] one cannot acquire [these traits] except by the way of habit; but rather, when a man grows accustomed to humility, he acquires it in his nature, and through it he attains all the supernal degrees. So too in the chapter "HaChonek": "Whoever is haughty, the Holy One says of him..." * And the man who is inferior in this world — how great is his master in the Heavenly Academy [be-metivta de-rakia]! * But [where there is] no understanding in the intellect, he is [not fit to be] a judge; rather, the matter is included within the general trait. * A man's value [before Heaven] is according to what is said of him after his death — by which he is remembered, whether for good or for ill. * His body becomes

[dust], its frame returning to the matter from which it came, and to the dust of the earth.

* For there is no understanding in the intellect [sufficient to judge another]; he is [not] a judge, but rather it is included within the general trait. * A man is called by the name of a good trait before Heaven only when [he is humble]. * Truly the lover of truth, who confesses the truth — to know that he is dust and ashes [עפר ואפר], and that his foundation is high but the worm consumes it; for then all his fellow-men are equal before him, and this is the law for all the sons of men. * The Holy One acknowledges his lowliness, for the perfection of his apprehension is rooted [in humility]. * He confesses to his own prayer; how full is his deficiency!

* What gain does it bring him? His body returns to dust, its frame to the matter from which it came, and to the dust of the earth. * And how soon are his days remembered afterward, "for upon the earth, in his sin" he passes. * The lowly ones, by their value, walk in the way of perfection; the lowly acquire the good traits in the end, and these are they:

(א') The acquisition of good traits — and these are acquired by the lowly ones in the end. [Cross-reference to the numbered good-traits list.]

silence in the matter of the bodily [needs]; their trust is in Him [Hashem], and they are like those who rely upon Him. * "And do good" (Tehillim 37:3): "good" is one who occupies himself with the trade of Torah, which is called good, as it is written, "For I give you good doctrine; forsake not My Torah" (Mishlei 4:2). * "Trust in Hashem and do good; dwell in the land and cultivate faithfulness [emunah]" (Tehillim 37:3) — true faith. * And these are the four — they are bound up together, one with another.

[Cross-reference: (ג') (3) — הפרישות Abstinence"; and (ד') (4) — השמחה Joy" — these are items in the numbered good-traits list, not headings.]

* "Dwell in the land and cultivate faithfulness" (Tehillim 37:3): "the land" is humility, and "faithfulness" is true faith. * A man who reads this verse aloud — let this be set [as a jewel] upon him, fixed always upon his heart. * "Trust in Him" (Tehillim 37:5): be confident in Him. * "And do good," as it is written: "For I give you good doctrine; forsake not My Torah" (Mishlei 4:2) — these are the portions of the heavens [i.e., the divisions of faith]. * Therefore let him also [cleave to good]. * Let it be set [as a jewel] in your hand; remember it, recall it, and reflect upon it always, and acquire them [these traits] in your nature; through them you shall attain [all the degrees]. * And whoever clings to the kelipos [the "husks," the

forces of impurity] in his soul, his foundation is from the husks. * A man who shows the four "heads" [chief categories] of [the good] character traits — this cup falls upon him for good; and he becomes founded upon it. * And you will be able [to attain all the degrees]; behold, see the opinion of the early holy Sages, and what Ramban [the Ramaban, of blessed memory] said.

* And as has been said, in all these matters the early ones, in many well-known books, have already expounded at length — for we have already expounded [them] — so as to know by which of them [the soul] is light. * It was my desire to transmit to you, my brother, these matters; and whoever has more [understanding], let him give counsel; and that is all. * "May you fear Hashem all your days" — may the blessing be set upon me, and may it be for me a salvation; and so be it.

* For the Sages and the Geonim and the early authorities [rishonim], and Rambam [the Rambam, of blessed memory], said: traits are not settled in the soul except by repeated practice — habit [hergel] over a long time. * The [good] traits and the [proper] degrees are not [innate] to a man by nature, until a man trains himself in them by habit, just as the [other faculties of] the soul, which by nature were not acquired [but become acquired through training]. * At times he speaks of the most refined trait, and at times of one that is foreign and rejected — anger, all of which is evil — and so let it not be drawn back to him. * At the outset a man must train himself by habit over a long time; for at the start it was according to his [evil] desire, or his great desire for honor.

* And happy are the upright, who have already settled their nature [between the two extremes] in every trait; let him remember it always, and it shall be told [of him]. * Only one who holds fast to the worse extreme [of a trait] always, all the days of his life — and these are the lowly ones [in the bad sense]. * As the Sages said (in chapter 4 of Avot): "Be very, very lowly of spirit" (Avot 4:4) — therefore, between haughtiness [gaavah] and humility [shiflut], let a man take care to keep far from the worst extreme; "Now the man Moses was very humble" (Bamidbar 12:3), and so let every man do. * Let him take care to keep far from the worst extreme, so that he not be punished — that he not be drawn into the general rule [of the wicked]; for the throat [i.e., the appetite] of his soul is an evil soul, as recalled in the previous chapter. * The world endures only by [proper] character; let a man hold fast to good traits.

פרק ו' [Perek 6]

Hashkimu ["They rose early" / the opening words]. All the trustworthy ones and the prophets, in soul [and body] only by repeated practice. For the Sage has already stated (in *Sefer HaMiddot* [the Book of Traits], Ma'amar 2) that traits and degrees are not [innate] to a man, until a man trains himself in them over a long time and by habit. * There are some [traits] outside of nature, until a man trains himself in them; and there are some [traits] outside of [his original] nature, [acquired only] by habit. * For the heart-stone is not raised except by enlightening a man's soul [to the truth]. * Truly, the [good] traits are not [innate] to you — neither good ones, nor a higher trait — and so too "haughtiness of spirit" in your soul is a [thing of] Kayin [Cain], and is acquired and completed only by way of habit in [one's] nature.

* Behold, all the traits, at the outset, a man must acquire by the latter [path of habit]. * By way of an analogy: just as abstinence is a refined trait, while great joy [is at the other extreme] when it is foreign — so too let it be settled in all [traits], by way of an analogy. * [Regarding] that which is between the two extremes: just as a man must grasp the more extreme of the two ends in order to hold fast to the [right] measure, so too one must remove himself from a trait and be drawn from it; and the trait stands [at the mean]. * And so a man must keep far from the worse extreme, so that he be not drawn [back] to it.

There are two extremes to a trait, and a man must keep far from [the bad one in] his nature. * For humility, as said (in Bamidbar): "Now the man Moses was very humble" (Bamidbar 12:3); and one must [cultivate it]. * As the Sages said (in chapter [4] of Avot): "Be very, very lowly of spirit" — [the mean] between haughtiness and lowliness (Bamidbar 12). * And so, in [every trait], a man must take care. Even if [the trait] is in his heart, let him take care in every matter that it not be a thing of [excess]; let him not be drawn to it. * He restored his soul to holiness, [drawing it back] from an evil soul. * A path that is foreign and rejected — anger, all of it, evil. * The world endures [only by proper traits].

by way of an analogy: just as [a refined trait was such]; and so let him do, and so be it settled in all [traits], by way of an analogy. * Whatever a man does in habit [settles] between the two extremes; so too a man must grasp [the mean]. * There are two extremes to a trait, and one must keep far from [the bad one in] his nature, as the Sages said (in chapter 4 of Avot). * For humility, as one [Moses, was the most humble] (Bamidbar 12); and one must [keep far from haughtiness and from excessive lowliness].

[at the start it was] because his desire was [for that trait], or [his desire] for great honor was [strong]. * And happy are the upright, who have already settled their nature between the two extremes in every trait; let him remember it always, and it shall be told [of him]. * Only one who holds fast to the worst extreme [of a trait] always, all the days of his life — and these are the lowly ones. * As the Sages said (in chapter 4 of Avot): "Be very, very lowly of spirit" (Avot 4:4) — therefore, [the mean is] between haughtiness [ga'avah] and lowliness [shiflut]; "Now the man Moses was very humble" (Bamidbar 12:3), and so let a man do. * Let a man take care to keep far from the worst extreme, so that he be not punished — that he not be drawn, in any matter, into the general rule [of the wicked]; for the throat [appetite] of his soul is an evil soul, as recalled in the previous chapter. * The world endures, in all the traits, only by habit, for [the traits are acquired] thereby —

follies. And so too is the view of our Sages, of blessed memory: a person is forbidden to torment himself with fasts; rather, he must guard the well-being of his body. So too [Hillel] said about himself that he was going to perform a mitzvah [in caring for the body], for the body is the vessel of the soul. And the response he gave concerns the guarding of the soul — "Guard your soul exceedingly" (Devarim 4:9) — and beyond that, one must guard the body too, for through it one walks in the way [of God]. Do not say that one's labor [of Torah] is for its own sake alone; rather, the worship of God depends upon it, for the soul cannot be brought to perfection except by way of the body.

Perek 8. "And he shall live by them" (Vayikra 18:5) — the mitzvos endure only in one who lives by them. As the Sages said: Why was the Torah given to mortals — surely the ministering angels would have desired it more? But the Torah depends upon the human being and upon what one does with it, and so forth. And as they said: the words of Torah are firmly established only in one who gives his life for them. And as they said: Why is the Torah likened to water? — as Chazal expounded. The deeper intent is that one cannot perfect oneself in the words of Torah except through toil and self-denial, and this is the meaning of "those who make themselves wretched for it." This is the way of good and the upright path in the matter of the character traits; therefore all of this is precious. With this, too, we may explain what they said: Why was the Torah given amid fire, amid water, and in the wilderness? — because one who does not make himself ownerless, like the wilderness, cannot acquire Torah, and the words of Torah are sustained only in one whose mind is humble and lowly, as with the rest of the good traits.

So the pious Rabbi Yosef [Yaavetz?] [?], may his memory be a blessing, wrote: that the essence of what those who speak of suffering [yissurin] mean is not bodily sufferings — those are not the principal sufferings — but rather the sufferings of the soul itself; and these spiritual sufferings are the principal ones.

(Siman 565) Chazal said: Why was [Moshe's burial place] not made known and not publicized [?]. ... so that the nations would not make it a place of pilgrimage to seek a halacha there — and that he might live, and not die. And they did not lay over him all the delights of the world; and one who lives in the [merit of the] house of his father endures forever — this one [departs] from this place [?]. With this, too, [we may explain] what they said: Why did Moshe our teacher go into exile from his place to a place of Torah? — for whoever exiles himself to a place of Torah, his life is lengthened, and not the reverse. (Siman 566) This concerns one who does not [merely] sit idle, and does not reckon with his own soul...

[The recto folio ב' opens here.] ...to acquire, in order that the limbs of his body be kept sound, and that he strengthen himself, so that the ultimate aim of this great perfection should be that all of his deeds be directed [to Heaven]. And he should direct his intent, even in his eating, that he eats in order to keep his body sound; and likewise in marital intimacy and the like. As his deeds are made fit, so will his soul be made fit; and do not say that his soul will exist without [bodily acts], but rather it will be like one finely refined, for at every time and season this is incumbent upon him and his sons.

And it is fitting that he direct his intent toward charity in every matter (Perek 4 of Ketuvot [?]) — that his intent be to fulfill the rest of the lofty matters [contained] in the Torah, only [thereby] — and so one fulfills them, as Chazal said. And so let all his deeds be (Mishlei 3): "Know Him in all your ways" (Mishlei 3:6), and it is said, "Let all your deeds be for the sake of Heaven" (Avos 2:12). One who serves out of love does so, and receives a good reward for his labor in everything. And whoever holds dear, grows strong, and trusts in his Maker — this is the ultimate purpose, and this is the doing. As Chazal said (in Moed [Katan]) [?]: "the righteous merit first," and it is said (Tehillim [?]) — and so [the matter of] "the way of the four" [?] — in seven portions.

Indeed, even though a person also sets up [a counterweight in his deeds] [?]. ... loving days, and longing to attain [them], until [old] age and acquisition [?] — or [it is] not made explicit by him [?], so as to nullify it [his lust] and to nullify the bodily craving. And this is repelled by the guarantors [areivim] [?]; for his sake the days [are lengthened], and others, [for] there is no gathering in [the World to Come] except by the deeds [of this world], like the deeds one acquires here.

[Conclusion of the prior Ma'amar's final paragraph, set above the new heading:]
...to the service of God. Rather, one must direct one's intent toward the service of God all the days of one's life, and beget sons and raise them in Torah and in the service of God. And he was a beloved expounder, lending strength and faith [emunah] in his expounding [?]... [the matter of] the service of God: this is the way of good and the upright path in the matter of the character traits. And so, my brother — and you set your heart to acquire them; that is what I undertook in this Ma'amar, whose ultimate purpose is [to explain] from where all the evil character traits [arise]. And this is what I undertook in all of it. And now, in the Ma'amar that follows, [I treat] the matter of the 613 commandments of the Torah.

ה' מאמר ג' מצות ה — Ma'amar 3: The Commandments of God

א' פרק — Perek 1

Know that the supernal soul, which Chazal called "the breath [neshamah] that God made in the Israelite" — it is, in truth, what is called "a person." For the body is called nothing but "the flesh of a person," as it is said, "let it not [be measured]" [?] (Shemos [?]), and as Scripture says, "flesh of [a man]" [?]; only the [supernal soul] is what is brought to perfection (Ma'amar 8, Perek 2, Chelek [?]). Therefore the body was created — the garment — like the garment of the body. And know that just as the body has 248 limbs and 365 sinews [SHaSaH gidim], so the supernal soul has 248 limbs and 365 sinews [SHaSaH gidim] — therefore the body was created as the garment of the soul — like the garment of the body. And know that the form [of the soul] is spiritual, and the limbs and sinews are like [those of the body], in the form of a hand or the form of a foot.

And know likewise that the form is spiritual: the Torah and the commandments correspond to [the limbs of the soul], how many [there are]. And every limb that is directed [is matched] to one of the particular commandments that sustain them, [those] that complete them. To a person, which commandment — or the limb [matched] to the commandment, of the particular commandments [that] correspond to it — character traits exist [in him], for a person is a soul that comprises the ten sefirot [as] the four foundations [?]. As it is said, "and You give life to them all" (Nechemiah 9:6). For the mystery of "He formed" [havayah] [?], blessed is He, is as they said in the Zohar concerning this verse [?]: [the Tetragrammaton]... [SHaDaY?] [?]... with [its] letters [?], and so on. The mystery of "[the war]" [?] (Shemos [?]) [?]...

And it was found that this limb, "[the dead man] in his sins" [?]... is brought into the mystery of the Ma'amar [?]: that Chazal said it is not fulfilled [?]... except by

way of [transmigration] [?]. [It stems] from the kelipos of the Four Worlds [?], for [in] the heaven that is within it, by the mystery of the Ma'amar [?]. Jerusalem — as they said (in the first Perek of Megillah): there is much [in this]. And it was found that this limb is the matter of "the war [of] [?]"... the holy [limbs] are sustained, for the holy soul-breath was withdrawn from it [?]. These are the lofty father-traits of impurity. And as it appears, as the wicked person [?]. During their lives [?], "dread comes upon him; death is what is called [?]" — "let it not [be measured]" [?]; for in obeying [?], one does not transgress a transgression, and does not [commit] a transgression a second time [?]. Then there is power in the spiritual humors [?] to give life to the 248 [limbs].

(In the first Perek of Kedushin) [?]: "let a person sit and not transgress a transgression" — or it is [a transgression], and there is a circle from it [?]: from the doing [?]. [matched] to the limb, the particular [transgression] [matched] to the commandment; the mystery of the kelipos adheres there. And as it is written, the matter [?]. Utterly withdrawn, like one who lacks [?] — the commandment of "[do not] do" [?].

and the falling-away [of the limb]. Therefore a person must take heed in each one of all [his deeds], and direct his intent thereby, that this and that [shall repair] the limbs of his body, so as to fulfill all the commandments in all their detail. And then he is able to draw down the spiritual influx, [a continuous] drawing-down, and to direct his intent thereby to remove from the union [tziruf] [any blemish in] the particulars of his soul — that there is [a basis] for it there. And if there is in him a defect, he is held responsible for it, and it depends upon [the union]; the supernal soul rides upon it like a throne, "and his chariot to God" — to the Last.

This is the way of doing [the commandments].

פרק ב — Perek 2

And if you should say: How is it possible for a person to be made whole in the 248 limbs of his soul — for how could he fulfill commandments dependent on circumstance? One who has no son, how can he redeem his firstborn? And likewise the commandments dependent upon the king and upon the priest [kohen]. Concerning this, [the Sages] gave a reply: that [there is] a difficulty in this, for these commandments are bound to particular circumstances [ha-teluyot ba'aretz]. And on this point [there is an answer]: that these commandments are bound to circumstance, and what is the standing of one [not bound by them]? They are sustained, for "all Israel are responsible for one another" [areivim zeh ba-zeh] (Shevuos 39a) — by this means; and one may fulfill them by way of

transmigration [gilgul]: in one [lifetime] or in another he has already fulfilled them, [namely] the commandments dependent upon the king, and likewise all the commandments bound to circumstance.

And the matter of [the conquest of] Ai [?] — and this — and through reckoning in thought one comes to the knowledge of this: that when Israel cleaved [to God] with their hearts and confessed in prayer, and entreated in prayer — and there was no [obstacle] — through their words it was fulfilled, just as if they had fulfilled all the commandments bound to that [land]. So one should fulfill them with the intent to perfect every limb of his soul, just as it was a sign for all Israel. And from this we learn [a teaching] for the generations, by the mouth of [the speaker]: that there is no detriment [?]. ... [why] should a person weary himself over commandments to repair [the defect of] his soul — except [to fulfill] the Torah; and rather... those that are singled out for them... [the revelation] of this matter.

The commandments dependent upon the Land — they may be fulfilled by way of fixing the heart, like the [laws of] menstrual impurity [niddah] [?]. ... and they too — woe to one who does not [fulfill] them — for though they are not in the Land and are not fulfilled [there], there must be [an answer] [?]; they too are made whole, and woe to them; moreover... it is fitting for you, my brother, and look well — for the soul [?]. ... and one fulfills them in all their particulars, [matched] to them, in [proportion to] the worth of each [limb] [?]. ... more. Just as [in the body] a defective limb diminishes a thing, or what diminishes a thing brings ruin — all the more so [in the soul]; for the commandments are like the limbs, and he is forbidden to lack even one of all the limbs. He is warned against all the negative commandments [lo ta'aseh], so as to repair the cup of his portion [?].

He does this [?]. ... "Return, O sons" (Yirmiyahu 3:14) in confession, and let him be sorry over it. Make full and complete confession with all the limbs of his soul, as is written in the books of the [moralists]; he speaks the words of the confession, and lets all the limbs of his soul be cleansed; and through it — for by it there is great forgiveness [selichah] — and he desires repentance [teshuvah]. And in the second Perek of [the laws of] repentance [?]: "He must confess before God" (Koheles 5) [?], and confess in repentance; for what is the intent that the [confession] [be] complete (Koheles [?]) — its intent is to [repair] in fullness. And if [the union] is not repaired and the memory [?] — he cannot fulfill the commandments, for the memory is a defect in the limbs of his soul — and them...

(Continuing Ma'amar 3, "Mitzvot Hashem" — The Commandments of God — from the foot of the prior page, mid-Perek 2.)

and he is regarded by Heaven as one who has not transgressed a negative commandment, since he was [merely] led astray of his own will [נחתפש בנפשו]. And he is treated as one who has [actively] performed a positive commandment, for he was a victim of circumstance [בעל מום] and could not fulfill it. Now there is no positive commandment without [a corresponding] deed, reckoning, knowledge, and wisdom — for "in Sheol, where you are going, there is no deed nor reckoning nor knowledge nor wisdom" (Kohelet 9:[10]) — to be fulfilled [in this world]. R[ashi explains?] [?]: that with knowledge and a [contrite] heart [comes] repentance and wisdom, [as Scripture says,] "as it is written...": "And he said, all that the unfailing hand [of Heaven] enables a man to do, do with [your] strength" — that is, [by means of] repentance, as it is said, "and you shall return as far as the Lord your God, and you shall obey His voice" (Devarim [30:2 / "30:6"?]). For just as a physician of flesh and blood mends [the body's] limbs and sinews [גידים], so HaKadosh Baruch Hu is the physician of the soul, mending its limbs.

The body of the [physical] machine [מקולקלים — corrupt mechanism] and the [worn] forms grow weak; so [too] HaKadosh Baruch Hu mends [it]. The benefit we gain through repentance — by it the supernal limbs of the soul are mended, and through it Israel's [soul] endures [קיומן] forever. [recte: read as one continuous clause; see QA] And we have said that one who transgresses a negative commandment [creates] a defect [פגם] and a blemish [מום] in his soul; and "of one who has done [something]," he has already mended [it] through repentance, since he is forgiven, as it is said, "Return, O wayward sons" (Yirmiyahu 3:[22]). [Whereas] one who transgresses a positive commandment — on the [Day of Atonement?], it is mended; on the Day of Atonement [ביום אדכפורי] he is forgiven [נמחק] of all the commandments of God that he failed to do, and his repentance [restores] him.

פרק ג (Perek 3) — "כשנרדפה" ("When [the soul] is pursued [to know]...")

[Display-capital incipit.] In the repentance of [the soul]: the assembly [הקהל], when it gathers... does a positive commandment — that of repentance [as expounded by] Razal [our Sages, of blessed memory] in many places. [It is] explained thus: by means of one who transgresses a negative commandment — through repentance [comes] mending of all [things], for repentance, [as] is said [in the verse], is among the supernal worlds. And according to the words of [the matter?] — one who falls in body, [though?] he sin grievously — yet [it can be mended] (in Perek 2 and 6 of this Ma'amar). [So too?] one falls in soul, [as in] gilgul [reincarnation], and [the soul] does its [needed mending — the] 248 limbs

of the body, the 365 sinews [גידים], and the 613 commandments [are realigned?] through gilgul into the worlds [of the supernal structure] and [through] the sefirot. (See "Perek HaKedushah.") [Transgressing a positive commandment] touches upon [פוגם] all the commandments [collectively], just as [taught] — "blessed are You" [?] — and he restores the planting [נטיעות]... in repentance, as it is said, "as far as the Lord your God" (Devarim [30:2]) [and] "you have heard His voice." And [a physician?] of flesh and blood mends his limbs and sinews; so too the mending of one's limbs and sinews [serves] all [Israel] — Israel's existence endures [קריימן קריי] [?]. And now, in the matter of the commandments [as they relate to] the limbs — through their fulfillment [comes] a positive commandment, or [its lack] [as] explained... [?]:

פה — [Display-capital incipit.] To know [whether] the matter under discussion is one who is prevented from [doing] a positive commandment, or one who transgresses a negative commandment, as is said... [this matter has?] two aspects [ב' בחינות], in two respects. (And in the second aspect [ב' בחינה הב'], there is the response that comes from it.) [?] And behold, [it is] made known: that the [transgression of a] negative commandment makes a defect in his very soul — it [causes] the 248 limbs of the soul and the 365 sinews [to be marked], and [is reckoned] 22 [or "g.k."?] defects in the worlds [of the supernal structure] (in Perek 1 and 6 of this Ma'amar) [regarding] the matter of the defect; for the matter of the defect is not mended for him fully, even if he does many positive commandments [to offset it], unless [the transgression itself] is [specifically addressed] (Hilchot HaRosh ["ש.ח.ה."?] / Heh-Chet-Shin [?]). And so, by [the act], [the transgressor] is one who is led astray in his soul, [for] the soul [carries] the defect [in?] his body...

but rather only [the lack of] commandments [מצוות] alone — and he did [the transgression] (Heh-Chet-Shin [?]). And [thus] is one who lacks one limb of his soul, the defect of one [member] more than [defacing] the whole man in whom... (Perek "Yom HaKippurim"). One [who] transgresses [does so] up to the [point] — when [the soul] is pursued, when it gathers [in repentance], "wayward sons" [shall return]. He has transgressed [a negative], a positive — for [the violation of] a negative commandment, repentance [alone] is hard; [yet] repentance [achieves] mending. On the Day of Atonement he is forgiven (Vayikra 16:[30]). [?] [And] thus is the [matter]; behold there is here [no] reckoning before [your] eyes (Perek 1 of this Ma'amar). And [therefore] the limbs are defective [פגומים], [as one] who transgresses [a] negative; for he is one who is led astray in his soul [in] his body [בגוף]. [As to] one who is held responsible [המחזיק] for performing a commandment — perhaps he has already fulfilled some [other] commandment [or it is reckoned] to him as though there were not [a defect] in [his] body; [for] a

dead body cannot fulfill any commandment in the world. As for the days [ימות] of [his?] body — when it perishes, [the soul] is reckoned (Perek "Kama" of [Tractate] D'rosh [?] [ש?בפרק קמא דרא"ש]). [As regards] "the wicked of Israel in their bodies" — those who lack [the merit of] tefillin forever; and the Rambam [Maimonides], of blessed memory, brings [this teaching] — Rambam, of blessed memory, [says] "forever" precisely, [meaning?] in their bodies, as the Rabbis [taught], "[the soul that] has not [returned]" [שלא הניח?]. [Such is] like one who never put on [tefillin?] / called? [?], [or] like one who never recited the Shema — never, who never fulfilled [it] forever — for the deed [is]... without [it being possible to] cross over [to merit], but rather...

but rather [there is] one [further] aspect [פעם אחד]. Know that, in fact... It is heard that [the soul] already endures [קיימת]; but [in?] this aspect, [though] he transgressed a negative commandment and [must] return — [if?] he transgressed [against] it [further], he does not endure [in?] mending. So [too], the limbs do not [revive] — but rather [the matter is] that he did not die. The Rabbis said: he did not endure a positive commandment, and he sat [in repentance]; but in this single aspect — he transgressed against it, and the deed [for which?] he was already responsible [becomes] a positive commandment of the singular [Holy One], [in?] the singular grasp [מיוחד] [of] his soul — and [thus] they exist in their endurance [בקיימו]. And this aspect — why? [It is] complete [נשלם] in those who die — but rather, [those] who [die] without [having mended it]. [As to] a negative commandment, in one aspect — and also one who transgressed against it. All this [together] — when it [holds?]...

and so, the repentance of "the one suspended" [התשובה תולה], [held in suspense] until Yom [HaKippurim, which atones — by R"L (i.e. that is to say) it cleanses]...

[regarding?] that "sin" [העון]...

ד פרק (Perek 4) — "ובכמה" ("And in many [places]...")

[Display-capital incipit "ובי...".] [The Ma'amar says:] thus the Sages, of blessed memory, said in many places. [In] one aspect [בדרך פלוג — a forked path?] — it is heard [that] even if he did [merely] a positive commandment... [Now] there are many limbs [גידים], and not [merely] one; [so?] there are many [limbs] — [the soul is mended] only thereby [in] justice and truth [בצדק ואמת]. When they are mended, he repairs [שפטו] the defect; but [if it were] only by [the soul's] passing [על ל"ת — for a negative commandment] — and this [is so] regarding the negative-commandment defect: he did not [merely] die for the sake of [one transgression], but rather... [it is] not [reckoned]. To establish this — without [it],

this [matter] is not [completed]. [The limbs] are sanctified — all the sinews [גידים] within it [the body] — they grow weak [קצימה] one [at a] time, and against the [negative commandment]; and to seal [ולסותם] the [breach of a] sinew, [requiring] the counsel of the limbs [עצות האברים] which were [defiled?] in his soul — but [only by] that which [requires] no [great?] effort.

[Indeed] there are in many places where Razal, of blessed memory, said in many places: even if he did a positive commandment — [it does not suffice] for [the soul's restoration]. [In] one aspect [בדרך] — it is heard [that] even a positive commandment [must be done?] — because of [the principle] that you know this is in [the soul's] sinew [שבכל הגיד], [namely] the sinew of the limb [הגיד הוא הפרט], and the limb [האבר] is the whole [הכלל]; [for] a sinew is named for the part, and the limb [for the whole]. So too the limb [is mended] by [the soul's] passing [עליה] — and the limb is the whole. [Yet] also — for the sinew, which is the part, was not written [explicitly] for the whole [מפני הכלל]; and so [too] for the part: even if a sinew [is mended] in a place [where there is] no commandment [מולה], there are two views [שתי הפסה]. [?] And so — the great worlds [שעולם הגדולים] in the repentance for a positive commandment, that [each soul] should do [the deed], without [omitting] a positive commandment of [breaking?] a negative — which is harder, [done] in order [to mend] the sinews [שגרים לב] of the soul. [Otherwise?] he has not endured doing a positive commandment, [for] one [transgression] caused [גרם] an evil, and caused the worlds [a defect], and caused a blemish in [his] soul — and the limb is one who transgressed [against] a negative; for one [transgression] is named "Israel's transgressors in their bodies" [פושעי ישראל] [בגופן]. And against the negative commandment, [it is] known to him why the parts of the Torah [are arranged thus] — because [each is] linked. And as for the negative-commandment [defect] in many [things — there are] deaths by the court [מיתות בית דין], excommunications [מלקות], lashes, [and] those liable [for which there is] no view [/ no witnesses, אין ראיה] — those who were not seen, and were not... For [it is taught] "[the soul] heard My voice; the Messiah answered and said, 'I called and there was none'" [קראתי ואין] [Yeshayahu 50:2 / Mishlei?] — [and] he did not [respond]. [Such a one] requires neither deed [nor] for the most part [על] — never [does the deed avail]. [It is a] matter [pertaining to] one who is led astray [or omits?], [and] the [matter] comes before God [יבא דבר אלקים] of [these] two; and there are...

and so, [as for] one who does a positive commandment one time, and afterward sits — and his deed [endures] forever; while one who falls [in?] soul [also] falls [in] body [בנפש בכבה כבה כות גם בכנס]. [The fall] touches upon a negative commandment one time; he touches upon [his] deed [פוגם בעשייה] and separates

[ומפרידה] [the supernal union] — for Atzilut, which is the aspect of Yetzirah, lowers [ומוריד] the [union] from Malchus [למלכות], and his repentance restores [ומצות] the Lord [ה' מציב] — [restores] Malchus to its place [למקומה], and [its] deed [is] mended [תתחבר תתהבר]. By the 273 [ג"ב — gematria?] [of] "Olam d'kelipah" [the world of the husk] — [the souls] are returned [חוזרים] to become [again] mended; [those that] return to holiness [לקדושה], and their breakage [שבירה] of all the worlds above [שלמעלה], and their separation from their breakage [מפרידה מהשבירה] — and one separates [ומפריד], [as Razal taught], "and one acknowledges [ומודיע / ומודיד — makes known] [that] Malchus does [its] deed [in] the 3 [supernal worlds]..." [for] Atzilut...

[Continuation of Perek 4]

[Display-capital incipit "ה...".] ...of the husk [דקליפה]. And it [returns to] holiness; and his repentance [holds] in suspense [תולה] [until] Yom [HaKippurim] — until the [proper] time of repair [עד שיבא עד], the breakage of the worlds [שיבת שפע]. "And he shall be forgiven" [ונסלח לו] (Vayikra [4:26?]). One who transgresses a negative commandment — in his body, [the soul] is mended... [whereas] one who has not put on tefillin forever [is] one who touches [upon a defect] in [the world of] Atzilut [בא"ק / בא"ח], [for] he is named [thus] in [the world of] Beriah; this [touches upon] a great defect [פגם גדול]. He merits to ascend [לעלות] — through [the union of?] Atzilut, [or rather] by means of the [supernal] couplings [שותפות], [for] he is the partner [שותף] of [the world of] Atzilut, [in] the second view [לעה"ב — l'achar zeh? / "for the World to Come"?]; that is to say, he does not have [the merit] by himself, [for] he has no power to ascend the supernal couplings of Malchus [מ"ן למלכות].

He shall be [as] a son of [the World to Come?] [בן עה"ב], and [thus the Feminine Waters] ascend, the Mayin Nukvin [מ"ן — feminine waters], to [the world of] Atzilut [לא"ח / למ"ו]. And if he does still more [further good], to engage in loving-kindness [להתחסד] with his Maker [עם קונו] — he shall do [it] in order to do [a deed]... [And the?] repentance, in order to make a satisfying rest [נחת רוח] for [his Maker] — [it ascends] the supernal couplings, the Mayin Nukvin to [the world of] Atzilut — for [then] he will be of great power [כח גדול] [כי יהיה כח] to add to them life [חיות] and new mochin [intellects, מוחין חדשים] — as it is written, "[that the soul of my lord shall be] bound in the bundle of life" (in the Tractate of Repentance [במסכת התשובה] / Shmuel I 25:29). [For] the great worlds [המור] do his deed; one limb [does] a deed one time, and his deed-of-Torah [endures] forever; one who falls [in?] soul [also] falls [in] body...

[as] is written, "[bound] in the bundle of life" — that is, repairing [תקור] the negative-commandment [defect]; for [breaking] a negative commandment is the matter [of touching upon] all the commandments [collectively], just as the [soul] is mended [in] the part [שאר נשמתו הצדיקים]. [For] the part [is] from the whole [מפני הכלל], and the limb is the whole; [for] there is no [way] to mend the supernal couplings [מ"נ] of Atzilut [לא"ח], [for] the World to Come [עה"ב] is only above [מעלה]; and in repentance and a positive commandment, [it] will be drawn [נגרך] to the supernal couplings [לשותפות], and even he [returns] alone [לבדו]. (Mishlei [3:6?]) "[in all your ways] know Him" — [for] all the limbs of the soul and 365 commandments are [aligned]. And he restores the planting [נטיעות], "you have heard His voice"; and [thus] is the [matter] for many [things] — [the great worlds] do [their] deed, [and] the deed endures forever, and afterward he sits [in his portion]; one who falls [in?] soul [also] falls [in] body [bound up]...

for the sake of [a single] limb [the soul ascends?] [פוגם בעשייה ומפרידה]; for the sake of his Maker [בעבור קונו] [in?] [the world of] Atzilut, [for] he is the source [מזה שהוא], in the aspect of Yetzirah, [and?] lowers [ומוריד] [the union] to Malchus. And his repentance restores [מציב] the Lord — restores Malchus to its place [למקומה], and [its] deed [תתחבר] is mended; [for the souls] of the husk [דקליפה] [are returned] to those that return [לשבים], [the souls] returned to holiness [חוזרים], [לקדושה], and their breakage [יתירה] of all the worlds above [שלמעלה]; one [separates] the breakage [שבירה], and his separation [ומפרידה] from their breakage [מהשבירה] — and one separates [ומפריד], [as Razal taught], of blessed memory [הז"ל]; and one acknowledges [ומודיד] [that] Malchus does [its] deed [in] the 3 [supernal worlds] of Atzilut [דאצילות]...

[the union] from Malchus to [its] place, and [it is] mended; [these are] the words of [the masters] (in Perek 2 of this Ma'amar). And [it] touches upon... [it] touches upon all transgression, even [a small one] — it is [reckoned]... he is led astray [or omits], [and the matter] comes before God [יבא דבר אלקים]; he repairs [שפטו] them — [thus] is made [a deed] for the [transgressor] of a negative commandment, and he is made [as?] one with a blemish [בעל מום]. What — [is this] equal [שוה]? Even from [any] transgression of his — it [touches]... it is impossible to fulfill them [אפשרים לקיים אותם] — [the lost mitzvos]. [And] in order [to mend] one prepares oneself [התפשנה], in order to complete [להשלים]..., as the Sages said, the writing [הכתוב]...

[Display-capital incipit "ז...".] ...above [למעלה] (Perek 1 of this Ma'amar). [As for] the matter [מ"ה] [of a positive commandment] — it is [reckoned] one with a blemish; and from [any] transgression of his, even [a small one] — it [touches];

[the souls] are able to fulfill them [אפשרים לקיים אותם]. And [they] prepare themselves [מתפשנה], in order to complete [להשלים], as the Sages said, the writing [הכתוב]: "[that the commandment is] above [למעלה]" (Perek 1 of this Ma'amar). [These are] the words [of the masters].

[Within Perek 4 — the soul's repair across the worlds.]

and [now] regarding [the matter of the commandments]: [the commandment-merit] makes the supernal couplings, the Mayin Nukvin [מ"ן] to [the world of] Atzilut, [for the soul] is the source [שהיא], in the aspect of Asiyah [דעשיה] [— it ascends?]. And in the Ma'amar of the Holiness [ובמאמר הקדושה] [it was explained] — at the deep place [באר"ע המבוקא] [?]: that all the wicked traits [מדות הרעות] come from it [the husk], and the parts [וחלקות] taken from it [the good traits]; for [the trait] is by [its very] nature [בה מטבע]; and so all the deeds [שורש כל] [המעשים] are rooted [in their source]. He shall be mended [שמורה], and recalled [נזכר] forever [לעולם].

פרק ה (Perek 5) — "אמנם" ("Indeed [when the soul is] pursued to know all the commandments of God...")

[Display-capital heading "אמנם".] [The Ma'amar says:] "Who is wise that he may understand these [things], and who is discerning [נבון] that he may know them; for the ways of the Lord are upright [ישרים], and the righteous walk in them" (Hoshea 14:[10]). Until there is no commandment that is not fit to be [accounted full?] [ראוי להיות מלא], received [מקובל] and accepted before God; for [it counts] as if [the soul] had done all the commandments of God [in their full number], as it is said, "you shall walk after the Lord your God" [את ה' אלהיך תלך] (Devarim [13:5]) — as the [Sages] said, "all His charges [פקודי] are not [merely?]..." — by means of [the supernal] aspect [בזוהר], that all the commandments are [fulfilled] before God [לפני ה']. And [thus] it is fit to be [accounted full], received and accepted; for [it counts] as if [the soul] had done all the commandments of God [in their full number].

[Continuation:] [Through?] the Torah [התורה] — even where there is no commandment, [the soul] is fit to be [a chariot, מרכבה?]. [And] there are two [aspects, שתיים]: [first,] fear [יראה] and love [ואהבה], and second [ושניהם], commandments... [the soul] is fit to be [accounted full], a vessel [or "chariot"?], received and accepted before God; for [it counts] as if [the soul] had done all the commandments. And in their soul are the commandments... ("you shall walk after the Lord your God" — Devarim) "and you shall love"; and "love the Lord your God" [את ה' אלהיך] (ibid. [6:5 / 11:1]) — as they said, "all His charges [פקודי]

are not [merely?]," and they were not... in the animals [בבהמו] and the [beasts?], that He charged him [פקודא]... And the deed... all the commandments [are linked together], [as a chain] suspended one upon the other [תלויים], standing the one [upon] the other [בשאר האברים — by means of the other limbs]; the limbs of the soul are fit to be [accounted], received and accepted [מקובל ולהבליה] ...

[Continued from the foot of the previous page, within Ma'amar 3 "The Commandments of God," Perek 5.]

the soul. He attached his soul to Him and cleaved to it [literally, to His Name], may He be blessed; and afterward, since he knew the dread of his Master, he loved the awesome deeds and the wonders that He does for those who fear Him. He praised the LORD for them, and gave thanks to Him with kindnesses, with praises, and with songs. Therefore David our anointed [literally, "filled his heart"] composed prayers — beginning his Psalms with "Praiseworthy" — and said in them, "Seek out the LORD," and so too the rest.

He said there, "Reverence the LORD." This is wisdom; "and turn away from evil" — this is understanding, for the beginning of wisdom is the reverence of the LORD (Tehillim 111:10). Solomon his son added to it, saying, "The reverence of the LORD — that is wisdom" (Iyov 28:28); and again, "If you seek understanding — the reverence of the LORD" (Mishlei 2:5).

Now, what does "reverence" mean when applied here? It is what we recognize through the wonders of man — in the great power and might of the Creator, may He be blessed [?]. As for man's lowliness, all his thought goes only to what is precious, as the [author] of [the work cited] wrote: "And this is what is written, 'Now therefore, O Israel, what does the LORD your God ask of you, but to fear the LORD your God'" (Devarim 10:12). From the reckoning [contemplation] of man, who is His creation, and of his wondrous and great structure — from this a man comes to fear and dread the [supernal beings] [?], may He be blessed.

This is what David said: "When I consider Your heavens, the work of Your fingers" (Tehillim 8:4) — for through the work of the Creator he comes to a knowledge of the great Name [?], and from this he attains a great fear of the LORD. As we said above, in [contemplating] these matters the soul immediately grows weary, since it knows and is terrified before the living God — as David said: "for I am terrified of Your judgments" (Tehillim 119:120). Behold, this is the source of "the reverence of the heights" [yir'at ha-romemut]: in the greatness of the Creator and His wonderful and great creations.

Regarding the love and reverence — the soul is not weary at all by this [path]. Concerning the reverence of the heights, the Rambam [Maimonides], may his memory be a blessing, wrote (there) [in the cited work]: from the reckoning of man, who is His creation, and of his wonderful and great creations... [the great beings — the Holy One, blessed be He, apportioned in His world to three parts.] [?]

The first [part] are the [supernal] beings, separate and great, who never perish — these are the angels. The second part is bodies that are continually coming-to-be and passing-away — these are man, beast, and plant, attached to the body. The third part is the spheres and the stars; and from these, may He be blessed, He composed the world. He spoke there of the matter of the spheres and the stars, the philosophers' way [?], in several chapters of the "Composition" [i.e., the Mishneh Torah / "Yad"].

Behold, this is the reckoning, that man comes to a knowledge of the Creator through His creations: the spheres, the stars, and the foundations, and all the wisdom that is spoken there. Upon my opinion, after [reflecting on] all this, the matters spoken of are firmly established here, [matched] like a plant in the soil; nor does my heart think otherwise. And the second source [?] is what they are themselves — they are nothing, mere golems — and they are the messengers, may He be blessed.

The spheres and the four [?] foundations are deep wisdom by way of the "Composition." Behold, this is the way — and the opening of the gate to bring man to a knowledge of his great Creator. And here is a wretched man, and an utterance is light. After the forgiveness of the great Honor [?], and the pardon for sin and transgression, and the [great] favors [?] — these matters are fixed in the truth of the point regarding [this] matter [?]. And I am humble — and from the opposite side, this is reverence and love. For the reverence is bound, in the labors of the love and the affection [?], to love it without blemish — and let his attachment and zeal be the same to each. And so [the Maharal? / R. Avraham, the son of?] [?] writes, that reverence and the love precede each other; for one cannot be at the level of love above unless [reverence comes first] [?]. And the side of "the other side" [the kelipah / Sitra Achra] is, that reverence comes before the level of love.

These are the words of my Master [?] as the early ones, may their memory be a blessing, explained them — and they will be reckoned... [?] not at all. Also, the way [the Rambam] indicated, that the reverence is bound in this — the way: and

from this is the form of the opening and the gate to the heavens. And this is not [the form of the opening] [?] —

ד' מאמר [Ma'amar 4: "ואהבת" — "And You Shall Love"]

א' פרק [Perek 1: "בינותי" — "I Considered"]

[Display incipit "בינותי בספרים שקלמ[ני]" — "I considered in the books that have come down to me..."; the marginal line reads "דברי המ[ת]"]

I have considered in the books that have come down to me, [each] a level for [the soul] to attain, up to where it is possible to complete all... [?] like rungs of the ladder. Still, his Rock says, [?] that... in the thought [machshavah]... as the Chassid wrote, that upon every [person] lies the obligation of the commandment [?]: not that a man should reach Him, but that after he has sanctified himself, they will fear Him and dread Him [?], and as the inquirers, may their memory be a blessing, [taught] — and so too many.

And the Creator [?] saw fit [to make] them, as the commentators and explainers have explained, regarding the commandment of the reverence of the LORD, may He be blessed. What we recognize through the wonders of man — in the greatness and might of the Creator. As for man's lowliness, all his concern goes only to what is precious, as the Rambam [Maimonides] wrote (in the Laws of the Foundations of the Torah, ch. 2) [Hilchot Yesodei Torah, perek 2]. And this is what is written: "to love the LORD your God" [?], and it says, "the LORD your God you shall fear" [literally "Your God"].

[From] the reckoning of man, in his deeds and his creations — these are the wonders [?]; and he is then a lover, and gives thought, and praises, and glorifies, and is amazed — as David said, "to all life" [?], "to every living thing" [?]. He loves and fears and dreads, and knows that He is an awesome and dreadful Creator, as David said: "for I am terrified" before the living God (Tehillim 119:120) — behold, this speaks of the commandment to fear, in the greatness of the Creator and His wonderful and great creations.

Concerning the love and the reverence: there is no weariness at all by this path. Regarding the reverence of the heights [yir'at ha-romemut], the Rambam, may his memory be a blessing, wrote (there): from the reckoning of man, in his deeds and his creations, the wonders, [etc.]. The great ones [come to be and pass away]... these are man — when the Holy One, blessed be He [HaKadosh Baruch Hu], apportioned in His world to three parts [?]:

- The first: that which is continually coming-to-be and passing-away [?] — these are man, beast, and plant, attached to the body; and they are the spheres and the stars [?].
- And [the Rambam], may his memory be a blessing, spoke there of the matter of the spheres and the stars — these are the philosophers, in several chapters of the "Composition" [the Mishneh Torah].

Behold, the reckoning — that man comes to a knowledge of the Creator through His creations: the spheres, the stars, and the foundations, and all the wisdom that is spoken of. Upon my opinion, after [all this], the matters spoken of are firmly established, [matched] like a plant in the soil; nor does my heart think otherwise. And I am humble — and from the opposite side [?], this is the reverence and the love.

There is nothing but one thing — not two — for the reverence... [?] in the vanities of reverence [?]. And what are the [enumerated] ones [?] — these are the impossibility of attaching to Him? It is impossible for one to do without the other; one is bound to the other absolutely, only in the one [?]. Each at his own level... one to another. And your reverence — my advice is that it is greater than [your] love [?], for...

The love that is called "lovesickness" [chalat ahavah] (and from the "other side" [Sitra Achra]...), the Creator explained [it] through the commandment of the reverence of the heights. My advice: from what... [?] let them be at peace with you, and their numbers... [?] not at all. Also, in his place: honor — and the way, lo and behold the way; and the matter has not been lost — [?] —

פרק ב' [Perek 2: "מודעת" — "It Is Known"]

[Display heading "פרק ב' מודעת". The marginal/sidehead line reads "ואת זמנין רים" (?.).]

It is known [mudaat] that... the foundations... reverence ... the soul falls upon it, or [?], and the truth... from the reckoning [?]. The second [is] called the reverence of the heights, and these are the words of the early ones [?] regarding the wonders. We recognize through the wonders of man... [?]; and they have an established place by way of the spheres, the stars, and the foundations. But these matters [yield] [?] — by the mouth of the Torah, when his throat... [?]. And behold, these matters... [?].

[A short enumerated apparatus begins here, marked in the body with parenthetical numerals — these are cross-reference markers, not headings.]

all the spheres, the general and the particular [?]; they are called: a fearing one [?]; from the reckoning, may He be blessed [?]. The reverence is called the reverence of the heights, and these are the [philosophers'] [?] questions and topics... [?]. From the sons of men who fear, from the Creator — even he [?]...

What man loves, up to [?]... "and you shall reverence" — what the reverence is, by way of [?]. The reverence and the love and the [?]... the source of blood [?] for the Torah... and they girded their members [?] within. ... The reverence of the heights — what it is, by way of, etc.; the great ones come to be... [?]. The fear is great, and they fear; the great and the small. And there is great love and reverence, and prior... not [?] above, at the time... for...

These are the words of my advice, [as] explained by the early ones, may their memory be a blessing. They will be reckoned [?] — not at all. Also, the way that the Rambam, may his memory be a blessing, indicated, that this is the recollection. The way [?] — and behold, the way; and the matter is not lost — this is the form of the opening and the gate to the heavens [?].

[— "ירוש" Perek 3: פרק ג]

[Display heading "פרק ג' ירוש". The sidehead reads "תדע..." — "Know that..."]

Know [da] that, regarding love, there are seven kinds, and these are they:

(1) What a man loves — up to [?]...

(2) What a man loves: a man loves [his fellow / his son] [?] —

(3) What a man loves: a man loves another man because of [a benefit] he receives from him — from the good qualities, the virtues, and the great wisdom that [are in him] [?].

(4) What a man loves: a man loves the faithful one [ne'eman], the son [?], when he grows up [?], until [the love] grows great — that he loves [the good teachings] [?], the virtues, and the perfections of the [precious] things... [?] upon every loved thing... all of them; behold, all this is in the way of love. The world — this is, all of them are included under one heading: that he loves another man [?], on account of all the rest [of his virtues] — that they are all included within love. And so too one's whole household, his sons, his brothers, and his sisters [?], and all the rest are included within love.

(5) What a man loves: that he loves his wife [?]...

(6) What a man loves: until [the love] grows great... upon all the loved things. Behold, this is [the love of] honor [?]; all of these are included [?] under one heading, and so too they fall under love within love [?]; this is so. And so this is included within love — they all believe in it [?] — and so too...

(7) What a man loves... is like the love of money [?] —

Behold, what a man loves: a man loves his wife — as a man loves his wife — [the love fall...] [?]..." — "in love, as a husband [loves] his wife, [it] fall[s]..."

— in love, as a husband loves his wife. And so [a man may love another] for each of the kinds we have mentioned, and for others besides; for it is possible that there are many of them. The wise will understand this, and there is yet another way to particularize and specify them.

[Display incipit:] **There is, then,** love that arises from a benefit one has already received — a love that is small in measure. Likewise, when one keeps in mind, in accordance with what was said in the previous chapter, that a benefit is owed, then love comes about of a definite measure, according to how many [benefits] there are. Yet there is doubt in this matter: for the love that comes about from the kinds of love that depend upon something [external] are of varying degrees — one greater, one lesser — according to the cause from which the love issues.

And love that comes by way of nature, from begetting [a child] — that is, love by reason of one's lineage and offspring — for it is known that those who possess wisdom love one another, or [love their] works. And so it is too with the love that comes from one [shared] matter: there is a [bond] between them, and a definite degree to it.

Now all these are kinds of love, and they have no end — for they are by nature, or by intellect; and the intellect and the senses [perceptions] have no limit, and they are countless. For the lover loves, and looks to the end of the world, and so on, without end.

פרק ד [Perek 4]

Indeed, [there are] those who love a thing for itself — that is, the love that comes about from the most precious of [all] precious things. And already [we have shown] above how love comes about from a benefit one has received: as when a man loves the one who has given him money — that is, [he loves] the giver. And likewise a man loves the one who feeds him, who gives him all his sustenance, and who clothes him, and who provides for him.

[Display incipit:] **Were a man to love** what he loves in truth — were it truly to take root in his heart — he would guard it like the apple of his eye, in order that it not be lost to him.

And one who has a craving for food, for wine, and for delights, and for all that the body desires — his love for [these] is, as it were, [merely] that he receives from them good and pleasure. So too one who receives pleasure from music: it is the very pleasure that draws his mouth [to it]. And thus it is with all these [kinds] of the small, dependent love of the lower order. Therefore, what is the love of the faithful for his son? And this is [the love] that is by reason of nature.

There are those who love one another only for the sake of their precious possessions, and not for [the persons] themselves; this is love that is by reason of the precious things, on its own account. But [the love directed] at the precious things [is greater] — for the very love of the precious things is the greater love.

And this is [the matter] from which we may know what nature, by its nature, [tends toward]: that is, [we may] know what the body craves, [and] that the love that comes about from the most precious of [all] precious things [is supreme]. The wise man said: "He loves silver" — for the love of money [endures] until [the end of] one's days; many [waters] cannot quench the love. So too the love of the body for its [objects]: in every place that they are, love is [found]. The first [kind] is the love of the small [order], and the second is [the love of] the great [order]; and they are not equal — one is more precious than the other. And [this is] the love that depends upon a thing.

[a love that] has a goodness, and has [also] an endpoint. He has chosen out the most precious of all the precious things, [and so on]. And I have already mentioned this matter, in the discussion of the fear [of God] — namely, the acknowledgment of [God in] the matter of fear, according to [my] words. And now, [as for] the matter of love and all the most precious things — [I have set it down here] in this [discourse] (in Perek 2 of this Ma'amar) on the matter of love. There [I treated it] in the discussion of fear; here is the place [to treat] this, according to [my] words, [for] the acknowledgment of [God] in the matter of fear, according to what He has graciously granted me — and now I shall set down [the discussion] of all the matters spoken of in the matter of love, according to [my] words. The matter [is] in the manner of "this and that" [i.e., both fear and love]. And it is fitting and right [to do so].

פרק ה' [Perek 5]

And now, know, [my son,] that the love that comes by way of nature, whether of small [measure] or of great, that comes about [in love] — [I have set down] the matter of love. And [Scripture] called it "love" [drawing it] from the intellect, and it is according to [the bond] that comes about, and so on. And those [bonds] are founded in nature, and so [too is] the matter [of love].

These things will be as we have said. Love is begotten of power — that is, by reason of [the fact] that those who possess wisdom know one another, or [know] their works; the wise [understand] this and that, and so on. There is no doubt that every faithful lover loves [the other] for the sake of [him] who provides for his sustenance; and all the more so the love that comes about [when there is benefit], whether small or great. So too one who provides further [for him], and his deeds — these [are] a further [cause of] love; [a man] loves another for the sake of [the good] in the words [or deeds], by [their] very nature.

By reason of his offspring he loves [his son] for the sake of the precious things, [for] the son is the cause [of them], and not [for] anything [else]. By reason of [this], a man loves another more than he loves himself, for the sake of [the bond] founded in nature. And every faithful one [loves] thus: he loves [his son] for the sake of the offspring; the love does not [arise] from [anything else], and were there no offspring he would not love [him]. He loves [him] further by reason of [his] lineage, and [he loves] the one who provides [for him]. The [matter] in question [is]: the love of a man for [another] — and a son [comes from him], and he loves [him], and provides for him — [the matter is] settled and clear, and on this all the wise rely, and so on.

For there is love whose root is in nature — that is, the love that is begotten of nature. The first [kind], then, is the love begotten of nature; the second [kind] comes from the intellect and from the senses, and so on. Just as one [thing] comes about by reason of nature and another comes about by reason of intellect, so too the love founded in nature — and the love founded in the intellect. There are those who love one another for the sake of their precious possessions, as the verse [says], "He loves the precious things"; and the love of [a thing] for [itself] is more [precious], and so on. And [there are] those who love one another more than [they love] themselves — by reason of the intellectual [bond] founded between them, and [the bond] of [shared] perceptions, for the sake of [the equality and similitude] in their perceptions; this is the matter of the love between the [wise].

The love of [a man] for [another] is, [in the matter] of equality and similitude, more [intense] than [other loves], and that is [a love] founded in the intellect.

[There are] those who [love] others by reason of intellectual equality, for the sake of [the equality of] their perceptions, in their similitudes; this is [a love] of a different [kind], besides the [love] begotten of the love of money. And the [love] of a man for [another], and the love of [a thing] for itself — that comes about for the sake of the [shared] matters, by their very nature. And so on, in their similitudes.

Therefore, everyone who is stirred [to love] errs as those whose love is grounded [only in feeling]; for he will not hate the possessor of the precious things, as R. Akiva said (Pesachim, Perek "Makom SheNahagu") [Pesachim ch. 4]. And the precious things are not [the whole] of it — let this be a sign to you that this is the love [in question]: [it is for] male and female. And likewise the love of a man for his animal (לבהמתו), and [for] what is desirable. So, then, love is something that bears upon its opposite [as well].

[Display incipit:] **By nature one will be moved** to love them and will be obligated [in their behalf], from the precious things, and there is [in this also] —

love by reason of the precious things, [and so on]. And there is, besides, [a love] that has no end, [yet] is small in measure, as [we said]. [A man loves] his wife, and when she conceives [and bears] a child; and when he provides [for them], he is one who possesses the precious things, and [so on]. He longs for [her] in [her] time, and [for] the [child] in [its] time, and so on.

פרק ו' [Perek 6]

And you, know [this], [my son]: [there is] a love that fills the lips [with praise], [and so on]. And [there is] a love that is true, [whose root] has no [end], and so on; it comes about by way of deeds, [directed] toward [carrying out the] commandments. He goes forth toward the commandments, and on account of [the love] —

For [Scripture] said (Jeremiah 36) [that] one's love depends on the [matter] of true love; for there is love that depends upon a thing — that is, [a love] in which the love is dependent — [whereas] love that does not depend [on anything] is in [the heart], and by the intellect, and on account of [the matter], and so on. [And the printed marker here reads "(פ' ד' מ"ז)" (?) — carried verbatim; numeral uncertain.]

For [Scripture] called this love by reason of [its] cause: a thing-dependent [love], and so on — that is, the love that comes about [when there is a cause behind it]. And were the cause to cease, [the love] would cease, [for] a thing-dependent love [ceases] when its cause ceases. By contrast, [the love] that does not depend on

anything — that is the [enduring] love. And this is the love of David and Jonathan, of which David said when he eulogized [Jonathan]: "Your love was wonderful to me, surpassing the love of women" (Shmuel II 1:26).

For the love that depends upon a thing — were the cause [removed], it would be removed [too]; but [the love] founded in nature, [and] the love founded in the intellect — even though it [comes from outside], its root is firm, [for] it is [a love] in which there is no [defect]. This is the matter of love, [in which] there is no [further] cause [needed].

[Scripture] said: "I have loved you" — that is, [the love] founded in [the truth]. For [there is] a love that comes about by reason of [shared] perceptions and pleasures; thus said Solomon, "How fair and how pleasant [are you], O love, with [its] delights" (Song of Songs 7) — that is to say, the love that is the [very] truth that is in the world is wholly [made up of] delights. [And it is in] one of two ways, in the great love: the one is [the love] that comes about for the sake [of the good] one receives; [and the love that is] true [is the love directed at the thing] for itself, and so on.

He loves the one [who does him good] even if he is far off, [removed] from him to a distant place, or [if there is] anything [that stands between them] — even so, he does not remove his love. The most precious of all the precious things is [love] in the manner of "this and that," [for] it has no [defect], on this [whole] way.

For the love that comes about [when] those who receive [perceive] one another, [were there] anything that stands between [them], they could give nothing, and [there would be] no benefit at all to them; so too [it is with] the love founded in the precious things. [It is] in our eyes, [in matters of] perfection and wholeness, that we love [the beloved] — and likewise. There is, then, only the love [that fills] one's [heart] in the world; this is the love [that fills] the lips [with praise], and so on. For Solomon spoke [in] the matter of his beloved in his soul and his [longing]; and this [longing] is a very high [matter], more [exalted] than all the delights of all the children of men, all of them. For [this love is] without [any] delight, [and yet it is] the most [precious]; and the love [that is] hidden [is] love amid [the very] delights, and so on. Thus did Solomon say, "How fair [and how pleasant]" — this [is] love amid delights (Song of Songs 7) — that is to say, [the love] in [the matter] of [the beloved] is the very truth that is in the world: the bride [made up] of all the delights [together].

[Display incipit:] **There is yet another word** [I have] to tell you, that [my] heart [longs to] make known to you, in two ways. There are men who love their

beloved for the sake of [the love] when [the beloved] is near them; and besides, even though he is far off, removed from him to a distant place, or [there is] anything [between them] — even so, [the lover] does not [for that reason] remove his love; rather, all his days he is mindful, and ever [longs for him], for the love [is] true. And the first [of the two ways] is the [love] —

For there is a love [that is] founded in [the truth]: that is, the love [that comes about] in the matter of "this and that" — that is to say, [the love of] one's son, or [the love of] one [thing for another]; and this and that [are] the love. He chose out what [is fitting] to be a love — [a love made up] of all delights — even amid [the bond] founded between [them], by [their] very nature, in [their] similitudes, when [the love] fills [the heart].

The first [love] is the small one [of the lower order], and the second is the [love] of the great [order]. And this and that [are] the love. The wise man said, "How fair and how pleasant [are you], O love, with [its] delights" (Song of Songs 7) — that is to say, the love that is the [very] truth that is in the world is wholly [made up of] delights, in two ways, in the great love. And the first of [the] two is [the love directed at the thing] for itself: he loves [him] for himself, and besides, even though [the beloved] is removed from him to a distant place, or there is anything [between them] — even so, he does not [on that account] remove his love; rather, all his days he is ever [mindful of him], and so on.

And the first [love] is the small one of the lower [order], and the second is the great love. And this and that [are] love. "I have loved you," [says Scripture] — and below [it says], "with [my] mouth they make a [path]"; [a love] that mingles toward the Creator, and so on, on the matter of fear, the love [drawn] toward the Creator, and so on. Only this [comes] from the fear of God, [which is supreme] in this place.

For...

for the matter of the fear [of God] is itself a topic in its own right [?]. When people busy themselves with the fear of God and set the dread of Heaven upon themselves, this is like the fear of a mortal of flesh and blood — just as one fears flesh and blood, so should one fear before the Great Lord. I have spoken of this in this essay in the chapter dealing with the [topic of the] parts [of the soul]. But now I will speak of the matter of the fear [of God] in due order, as is fitting.

הִרְאָה — פֶּרֶק ז' (Perek 7 — Fear/Reverence)

Fear — there are in it three [kinds], and these correspond to the [twenty-]six [?] kinds [of love treated above], and they parallel the love treated in this essay:

1. **The first:** one who fears for his own sake — that no harm or injury befall him.
2. **The second:** one who fears on account of [losing his] possessions — that no harm or injury reach his money.
3. **The third:** one who fears on account of his faithful one — his son.
4. **The fourth:** one who fears [for the sake of his fellow man].

And just as there is, in love, the *true* fear [of God] — which is the smallest [in self-interest yet the greatest in worth] — so too is there a true fear. The first three of these [self-interested fears] have an end, an ultimate purpose [beyond themselves]; but this [true fear] has no end. Therefore there are, in the fear [of God], three [self-interested] kinds; and as it is with the love that is great — that is, the [love that is] greatest [in worth though smallest in self-interest], which is mentioned in the chapter on love — so it is here. And now, understand the matter well.

[The text continues developing the parallel between the typology of fear and the earlier typology of love: a fear "for benefit" that is, even so, called fear; a fear that persists across distance; and the true fear, which has no ulterior purpose. The reasoning closely mirrors the love-typology of the preceding chapters, paragraph by paragraph. The square type here is fully legible, but the argument is densely allusive; the content tracks the inked nouns — יִרְאָה (fear), אֶהְבֵּה (love), נֹזֶק (harm), מִמּוֹן (possessions), בְּנוֹ (his son) — throughout.]

from the Master, or from the harm [?]; the smallest [in self-interest] is itself the cause [of the greatest worth], for the [true] fear of God is the truest fear — just as the [true] love is the truest love. How so? Just as we said of the cause of love, that there is a cause that is "from itself" and a cause that is parallel [external], whether in the small [self-interested form] or in the great — so it is here with the fear.

For just as the [true] love comes from the love itself, so too you find that the [true] fear arises from the fear itself — not from harm at all. As when a man fears, and a misfortune or injury befalls him, and yet he turns back and does not fear it; so it is here, too: he loves only for his own sake [?]. So long as the sons of Israel did not turn back [in repentance], they would not be redeemed [?]. He knows that it is

possible for the heart to be cleansed [?], and I admit [the point]; and even so [?], there is neither anger nor wrath, as in the love mentioned [above]. And how lovely and how fitting is the love that is profound, like the wine that gladdens — and "how good is my lot," etc. [cf. *Yonah* 4; the figure of the gourd-plant and the love that "softens the boat" is invoked].

And so [too] the rest of the loves [discussed], and likewise [the rest of] the fears — all of them, each one according to its kind [?]. For the fear, [in this respect,] is "naught" [in self-interest]...

for he loves it not because of [outside] association with it, but loves it for its own sake [?], for he is the One who encompasses [all]. **The fear** [is] in every place — the small and the great alike...

ואולם — פרק ח' (Perek 8 — "However")

However, the fear is in every [matter] — it is the perfection of the love [?]; **the love** [too is in every matter], so long as one is constantly engaged with it. And this fear is a matter unto itself: "Take, I pray thee, my soul from me, for it is better for me [to die than to live]" [*Yonah* 4:3]. He fled from the misfortune that came upon him; and so it is said at the beginning of [the matter], that the beginning is the sickness of the heart [cf. *Mishlei*; *Shmuel*... — citation numeral light]. So fear, and dread, and the trembling that comes — always; and the [true] love is never [stilled?]. Therefore the *true* fear and love have no end. And on account of this, the fear that is bound up [with self-interest] is, with the giving of love, an end — and one says of the fear that it is great-in-worth [though small-in-self-interest], just as it was [said] of the love.

[The chapter develops a long simile: the sun and its light. As the sun is *prior* to its light and is its cause, yet the two are never separated for an instant, so the love is prior to the fear and is its source, yet neither is found without the other. The text is fully legible here; I commit the structure and the named figures (the sun, שמש; the light, אור; the father and son, אב/בן) and flag only the few light citation numerals.]

But the love is "naught" [in self-interest], and yet "naught" without the light. And [the light] is called "secondary" in its coming-to-be, for the veils of the light are a curtain that screens [it] — this is the perfection of the sun. And [the love] is called "prior" to it... There is no advantage to any of the corners of the sun in its eloquence beyond [another]; only in one matter do they not separate — for you cannot [separate light from sun], you cannot say of the sun that its light is not

light. **So** the *true* fear is separated [from its self-interested form] just as the cause is separated in [the realm of] time and season; and its cause has no [end]. And **so** the parallel [external] fear — it has an end [?].

[A short clause here is genuinely hard to construe (the metaphor of the sun's "screening curtain" applied to fear/love); the glyphs are clear, the referent compressed. See QA note.]

"the ancient one, an aged thing" [?], for it is not in it [itself] but [the matter] speaks of that which [the sun illumines]...

the fear, which is bound up [with self-interest] in the [composite] composition [of motives] — and through it [a man's] hand falters [?]; in the light of the [self-]beginnings [?], as you find it. **My beloved** [?] — [as I wrote] in chapter 5, essay [7] [cross-reference: (ב'פרק ה' מ' ז)] — that it is the fear, and the love, in every place; there is no one [motive] but [several], for the love is greater than [the fear?]. In all that has been said [thus far], until now, behold [it is fitting]. The one who has the desirable things [of this world], and [loves them] for his son and for [his money?] — and one who loves [silver?], and one who loves the ground [his estate?] — [their love] is set against [?] the [true] love. Out of his [own] composition, and from [outside] association, [a man's] love falters; and so the love falls upon men. Only this: that there is no fear of God [in it] [?], and one [must] learn to fear God, [as in] "the fear of the LORD," etc. [?] — and now, sons, hearken to me, [that I may teach you] the fear of the LORD [cf. *Tehillim* 34:12]. And so it is:

יודע — פרק ט' (Perek 9 — "One who knows")

[The display-capital incipit opens the chapter; the head-letter ט of יודע is set as a large initial.]

One who knows that he loves something [must love it] in such a way that he is able [to grasp] what a man loves [?] — for his own sake. And I have nothing to add to it [?], except one thing alone, and that for his own sake [?] — [the matter] of one who is able [to apprehend], and who has the arm [the power] [to do so] [?], and [who attains] the height of the exalted matters in it. He explains [?] the way that brings [one to it]; [as we explained] in chapter 2, essay 2 [cross-reference: (ב'פרק ב' מ' ב)]. **However** [?], the way that brings to love and to fear — this is the way [taught] according to the view of the ancients in their treatises; even so, your way does not [accord with it?]. [As is written] in chapter 1, essay 6 [cross-reference: (ב'פרק א' מ' ו)], regarding what the Great Man — our teacher the

Rambam, of blessed memory — wrote [cross-reference: (ב'פרק ב) [of] *Hilchot Yesodei HaTorah*)]:

"What is the way to the love of Him and the fear of Him? [It is] thinking..." — and his fear, with the contemplation... [*Mishneh Torah, Hilchot Yesodei HaTorah*; the quotation is paraphrased toward the printed lemma]

and [a man] then knows the Great Name, as David said [*Tehillim*]: [the matter] he plants [?] in his heart, and immediately he is set trembling backward [in awe]; "[I am] of small understanding" [?] before [Him] [?]. And according to these matters, behold — when a man knows the deep wisdoms, his fear stands [firm], and his cleaving [to God] [?]. And as for what I said: "Open [your eyes] to understand the love of the LORD" — that is, the matter of the spheres and the stars [גלגלים, the celestial spheres; כוכבים, the stars] in their orbits and their courses; and the foundations [of the elements] [וד' יסודות, the four elements] [?] — the spheres and their orbits, counted in their numbers as is fitting, and matters [stated] here in plain language; these are matters fit to be understood by all.

What is implied is that, through contemplation of [the things] in their orbits and the foundations [of the elements] — until [one reaches] the four [elements?] — the love of God and the fear of God [grow] great, and the thought [is fixed] upon them [?]. And [whoever does] not [do] this — there is no advantage to all the heights of the heavens in his eloquence [?]; only in one matter do they not separate. For you cannot [grasp] the deep wisdoms [all at once?] — that is, [there are] deep matters in them, up to a [certain limit], and no [further?] — in their spirits [?], the doubled ones [?], which are the [secondary?]...

[There is] a wisdom that has no order and no end [?]; behind the apprehension of those wisdoms [?] [there is] greatness. **And you, son of man**, turn your face [?] to this matter — for [there is here] no small thing, [but] if [you attain it]... [It is impossible without] the knowing of the deep wisdoms — these are entire — and in everything [?]. [And this is] possible [only] for the philosopher [?], [a thing] great [?]; what is gained from entering [these matters] is great...

One who knows [?] one matter — that in his own world he says [?] the love that is great; and [some] differ [?]. And now [I say]: [as for] the righteous, none of them [is empty] of this knowledge; there is no contention among them in the wisdoms mentioned [?] in this matter. Heaven forbid that one say [otherwise]; heaven forbid! Let it not be — for "the portion of the LORD is His people" [?] —

that there be such deeds as this matter... [the love that is a "great love" — *ahavah rabbah* — is this]...

QA notes (process — strip at collation)

and so too His will and His thought are here. In truth, then, fear too is a force in His countenance.

For there is no fear of God that is tied to a place, neither in something great nor in something small; rather, it exists because of His glory. So how does the phrase "fear" apply? Consider a governor who passes through a province, and all its honored men [tremble before him] — this is what stirs fear: lest one fail to attain favor from him, lest evil befall him. Their hearts trust in the LORD that no evil will reach them from Him. [The matter rests here.]

[A man] who places all his strength, his riches, and the bulk of his ministers and all the people [in the service of love] does so for no end of his own. By contrast, what does the laborer toil at under the sun — the moon and the stars — and the encompassing [heavens]? Was there no fear in this? No; it is rather for the sake of the other [purpose] that there is trust in [the LORD]. For when a person sees that man's worth is low, that he is of base account [in his own eyes], measured against his own world — and therefore [we should consider how great his worth is when measured against the great love and the great fear that we have written of]. Set in his place, with his own resting place established, let him be at peace.

For when a person sees, and reflects in his mind upon, all that this is — surely there is in this a great fear and a great love. And how does the word "love" come into it? Whoever transgresses, passing through a province — and all the people stone him, casting [stones] at him for his shame — this stirs [fear]. So too no man should sin against the King [of kings], lest evil come upon him. For what does a person have, with all his labor [under the sun]? A man's worth, measured against his own world, is great indeed; measured against [the great] it is greater still. So too [it is concerning fear].

And accordingly, [there is] fear that is true and trustworthy, as David of blessed memory said in our generation. [Moshe Rabbeinu] could not bear to look upon the face [of God]. They called it one name [for it is] one thing.

For [a love that is] not whole — there is in it neither awe nor any [secure] reckoning. [There is no] love that does not rest upon true wisdom, [a love] that gazes by way of contemplation into the wisdoms [of the created order]. He could not open the gates of ascent to it. He said: "[Yet there is no remembrance] by way

of [those that come] before the wise men, the knowers of [understanding]." For it was not given to all Israel, since not [all] become wise in it.

He said: "I will set the LORD before me always" (Tehillim 16:8). [So it is here:] there are fixed measures of fear, and there is the encompassing measure rooted in contemplating the wisdoms of the heavens, the stars, and the spheres — [a measure] that is not [bound to] this path. He opened the gates of ascent to the fear [of God]. He said: "Since there is no remembrance for all Israel" — for not [all] become wise in it. So they did not refrain from going in his way, of their own accord, with the LORD their God. [He] began to make himself secure within Israel by his trust. [There is no] doubt that the LORD will set [before each man] His way — that there is for a man one fixed measure of fear and one of love, and Torah for a man's understanding, that he might gain insight.

Perek 10 [פרק י], "And Brightness" [ונגה]

"...which I have seen — this too is good and pleasing [before its Maker]," [for] all that is before Him is set in order before Him. So it is written in the *Sefer Mesillas Yesharim* [Mesillat Yesharim], for these are the things that the LORD your God [requires of you]: that a person fear the exalted things, and that man, who is of low estate, fear [the LORD]. The great love is this. How can one bring his heart to find this great love sweet? "Plant in his heart His great name" — by the meditation upon it that comes from contemplating the LORD [as set out] in Perek 8 [ח' פ']. And it is written there (Tehillim 138 [?]): [the great love] is "spelled out" in every place; nothing escapes its measure for greatness, because of the very greatness and exaltedness of the contemplation of the wisdoms — nothing because of its smallness and nothing because of its openness. As it is written, "He counts the number of the stars" (Tehillim 147:4 [?]). And the lowly one fears the LORD. Israel was ashamed [before the LORD]: "a place of standing before His presence" — or the angels that come [before Him], that are fitting to render fear before [Him], to render glory before His honored station, of blessed memory.

Perek 11 [פרק יא], "You Knew" [אתה ידעת]

You knew [the value] of the love of the son of [Adam], [the love] that the intellect compels, that one is in turn bound [to render], over against [all that exists]. For just as one withdraws from sins because of [reverence], so too with respect to love — by this very path one goes [toward] the love of the LORD (P[erek] 8). [So it is] that even the very lowliest of those who can use the intellect [are bound to love], by way of the spheres, the constellations, and the heavens — and on this path he opened [the gates], that one might ascend to the fear of the LORD. He

said: "Indeed, there is no remembrance for me" (here too). [For this is] the love of the LORD set forth: that He created and brought into being [all creatures], and that the most exalted and the most lowly alike are created beings from the Creator, of blessed memory. And all [the creatures]: this is the true love, that one love Him and none beside Him, and that the creatures be loved as nothing in comparison to Him, of blessed memory.

And it is awe born of [contemplation], a born awe — and it is the great love that is born of contemplating the LORD, of blessed memory. And it is good, [the love] that is born of contemplating the LORD, of blessed memory. And so it is good: he is good and upright, and contemplates the LORD's [works], and therefore there is need [of it]. Not because of the greatness of the [subject] matter, and not because of the [great fear] — these [are bound up together].

Whoever loves the LORD [purely] — there are not [the secure measures] of love in their fullness, as it is written: "There is no [remembrance]" (Tehillim [?]). And [the lowly one] fears the LORD, for it is rooted in nature, and the very root of fear of the LORD is that the intellect gives [the call] to love. And so too let a man fear with [a born awe], and let it be a love of the desirable things, and let the love [be set in order]. For he who is truly afraid is not afraid because of love.

He who is whole — there is no flaw in him in the glory above, Heaven forbid; and so too he fears [the LORD], who is whole [in his contemplation], as it is written: "The fear of the LORD adds days [to life]" (Mishlei 10:27); and it says: "The fear of the LORD is pure [reckoning]" — that for him fear of the LORD is life, that the [ones who hold fast] to it are strengthened. So too as it is written: "The fear of the LORD is the beginning of [wisdom]" (Tehillim 111:10 [?]); and as Moshe of blessed memory said in [the parashah of] "And now, Israel, what does the LORD [require of you]" (Devarim 10:12).

Why was the fear of the LORD remembered there? Because the love and the awe of the exalted things, [both] together — there is fear of the LORD over them, and this is the path: [the path] of the truly born fear. And the perfect awe is the love called by [the name] "the great love," that he fear the LORD by his contemplation, [a love] that is born of contemplating the [Creator]. The love [is born]: there is in it neither flaw nor blemish, but rather love of the LORD, except [where there is] illness, Heaven forbid, as it is written: "The fear of the LORD is for life" (Mishlei 19:23); and it says: "for it is life for those who hold fast to it." And as it is written: "And now, Israel, what [does the LORD your God require of you]" (Devarim 10:12) — fear of the LORD, that is, that he fear the LORD by his contemplation, born of contemplating [the Creator], of blessed memory.

There is no remembrance for me (here too), as it is written: "He who loves the LORD" — that he serve the LORD as a faithful servant serves [his master]. And so the one who fears the LORD, and the one who loves the LORD: as the LORD remembered, fear of the LORD [is bound to] love. [For] there is no [love] except that one fear the LORD; therefore he is one who loves the LORD. As our Sages of blessed memory said (in Perek [?] of [the tractate]): "[He multiplied] the fear of the LORD many-fold" (Devarim 10 [?]), and he is a man who fears the LORD.

over against the will of the child and his cry — he turns it away from himself. Only [the parent] rejoices when the child is appeased. So too with respect to himself: this is the very thing, that [a man] should fear [the LORD] always.

As it is written, "[the one] who loves the LORD" — by way of the great love and the fear of the exalted things, [a man] should fear Him always, lest [his sins] cause a flaw in the glory above, Heaven forbid — in something small or great, even in something set over against the will [of Heaven]. There is no difference between the fear of the child and the fear of the LORD at all, for the miracle is that the fear of the LORD [touches] them. [The child] is set upon another, by reason of His love; He does not [direct his fear] over against another, but rather over against the LORD, of blessed memory. This is the fear of the [great] one over against the Creator — [it is] not for his own sake at all.

But the distinction is this: the love that is born of nature, and the very root of fear of the LORD, is that the intellect gives [the call] to love the desirable things; and so it should be a great love and a fear of the exalted things, as those who contemplate the LORD, of blessed memory. Whoever loves the LORD's true love: a strong love, "love is fierce" — and this [is] love.

Only the distinction lies in his fear over against [his own] children. He who is sick, and is called short-lived — for fear is wholly fear, lest [his sins] [cause a flaw]. To those who lengthen [their] days, [Scripture] adds days, as it is written: "[The fear of the LORD] adds days" (there). And therefore: "Happy is the man who fears the LORD" (Tehillim 112:1), for "[in His commandments he delights] greatly" — and this is what causes [him] to love the LORD. So [it is] the true love that is born of contemplating the LORD, of blessed memory.

[There is] fear of the LORD, [yet] there are many degrees: [the fear] that he fear Him of his own accord, and the matter of "you shall fear Him" — that there are fixed [measures] when one stands alone, ascending by them in the house, [rising] over [degree by degree]. And one who keeps the love — by this very speech he is afraid; I, [for my part], that he not [transgress]. The men who are wise of heart,

[from the child] who understands, in order to [grasp] some matter. The cry of the child, if it falls — [as we say in the vernacular] — how is the expression fitting? [The child] is afraid because of [something]: [the parent] rejoices greatly, and is not afraid lest [the child] suffer hurt or harm. And he is not afraid for his own sake — yet he does fear, lest [evil] reach [the child]. And what is the matter of this fear, and what [does it teach]? That [the parent] loves the child with a great love; therefore [his] way [is so].

over against the will of the child and his cry. He turns it away from himself; only [the parent] rejoices when the child is appeased. So too with respect to himself: only [the man] who reflects always [is] like one who [seeks] to do [the will of God] before Him. By contrast, [it is] for himself — this is the very matter of the great love and the fear of the exalted things.

[As it is written:] "[the one] who loves the LORD" — by the great love that is born of one who is lowly, who is set above the flaw of the glory above, Heaven forbid, and therefore he fears [the LORD], lest [his] sin cause a flaw in the glory above, Heaven forbid; and so he fears [Him] over against the will of Heaven, of blessed memory.

And know in truth that this awe — there is none [other like it]. For the miracle is that the fear of the child is called "the great fear" by its very definition. [The parent] does not [set his fear] over against another, but as one rising [from below to above], as a man going up to the upper level (P[erek] 8 [ר' ב' מ' ז]).

This is the fear of the exalted things, which is greater [still]; [it is] possible [only] for our fellow men [to grasp it]. The distinction lies in the reason [for] their fear, for the cause of fear of the LORD [is one], yet the cause of love is another. And the love of the [son of Adam] arises from the desirable things — therefore [there is] love and fear of the exalted things, [a love] that contemplates the LORD, of blessed memory. He who loves the LORD's love: a true love, "love is fierce" — and so [it is].

Only the distinction lies in [his fear] over against [his] children, [the love] that is born of [contemplating] the desirable things. And [it is] the love of the LORD, of blessed memory: that one love Him, and none beside Him, and that the creatures be as nothing [in comparison to] Him, of blessed memory. So too [a man] should fear with a born awe, and it should be the love of the desirable things — and let the love [be set in order]; for he who is truly afraid [is not afraid out of self-interest].

He who loves [Him] — there is no remembrance for me (here too), as it is written: "He who loves the LORD" — that he serve the LORD as a faithful servant serves [his master]. And the one who fears the LORD, [it is] for fear of [punishment]; and as the LORD remembered the [great] fear of the LORD many-fold (Devarim 10 [?]), and he is a man who fears the LORD.

Perek 12 [פרק יב], "After [These] Things" [אחר הדברים]

After these things, and with regard to the love of these [matters] — discern, gain insight, and from the very [contemplation] there flows forth speech. The word "fear" applies to one whose intention, in his greatness, is directed toward the Creator, and [for the sake of His] great glory this is said: "[You shall fear] the LORD your God" (Devarim [6:13]) — to His small and to His great alike, "and the LORD your God you shall fear and Him you shall serve" (Devarim [6:13]). [Yet] in the great distinction, there is a difference between this and that. For [as] living men fear, only a man fears for his own sake, and so too he does not love the [Creator] — fear of the Creator in this matter, and as is His due [is] not so, but rather as a [vessel] that holds [its measure]; [his] mingling and his likeness, [like] a sharp [blade], a lion [in waiting] to seize prey, in order [to satisfy himself], and there is no [end] to him. That is to say, when the Creator [pours out upon him] from the good things, [the man] withholds [himself] from the Creator, [tending] toward the [worldly] goods, [and] withholds [from] the love...

Sefer HaBris HaShalem — Part II (חלק ב), "Divrei Emet"

Ma'amar 4 — "Ahavah ve-Yirah" (Love and Fear)

Perek 12 (continued) ...his love for Him is entirely lost. So too, the second bear has likewise turned its end to him, for after he no longer believes in Him, he no longer fears Him constantly, and the fear of the Almighty departs from him as well. Such a person, who is the possessor of all the desirable traits and of all the qualities that bring one near to Him, may He be blessed — to his own self [does he direct them], and they have no permanence for him.

But the love that endures forever (Tehillim י"ט [Psalm 19]) — and it precedes [fear], for love comes before fear; one who loves something fears to harm it. Just

so, the matter of fear in relation to the sun is bound up with the light: it is by way of the matter of the sun together with the light reflected back from above [?].

And just as fear can be great or small, so too love can be great or small — that is to say, fear that arises from sensing the harm [one might suffer], or fear of the Creator, may He be blessed. So too there is one love that is for one's own sake [self-interested] and one that is for His sake. Just so, all the qualities of a person are either for his own sake, or for the sake of his Creator, may He be blessed.

In the small [self-interested] love there is no service [worthy of the name], and likewise the great [love] [?]. Small fear comes before love, while in great [fear] love comes first. For fear that is great is fear directed toward Him, may He be blessed — that is, the love that is bound to it [?] — as is explained at length in *Sefer Mistorei [Sodot]* [Hidden Matters], Siman [155] קנ"ה.

And likewise, "Let your father and mother rejoice" (Mishlei [Proverbs]) — and that which comes after: "Do not fear nor be dismayed because of yourself" — that is to say, fear and love of the Lord [should be] in your heart in great measure.

So too, fear that is bound up with all things is rooted in love — and however love appears in every place, it is the joy that rejoices in the thing [?]. Great fear in its simplicity and plainness is itself the love. So one who is bound to a thing fears for it and desires that no harm come to it; this is fear of the Creator, may He be blessed. And how good it is in all matters!

And likewise, in great [love and fear] is the perfection of all [?]; in small [love] there is fear, and in small [fear] there is love. Now, "Blessed are You, O Lord" — the meaning of this is straightforward — "and it is not enough that they keep silent for His honor [?]; rather, love that is great is exalted, and so too fear that is great precedes love, and so too fear that is for His honor comes first, exalted above all (*Sefer Sodot* Siman [155] קנ"ה). "And so, behold, I — after I had already honored [?]" — do not fear, and do not [be dismayed] beneath yourself, do not flee — "and behold, the fear and love of the Lord shall make your way prosper in greatness."

[A bracketed cross-reference, partly illegible: (פ' 'נ') and (פ' 'נ' 'ח') — "see Perek ..." — citations not fully legible.]

Perek 13 — "Ve-aharei" (And after [these things])

fear together with joy [?]. A great toil and much labor are required in order to bear it, and the Torah is acquired only through suffering, so that "he shall rejoice in it" — and so on. And behold, [?] ...

For fear is not Torah, [and Torah is not fear?] — fear belongs to the soul and to those who fear it, while the Torah [belongs] to [?] — according to the matters stated [?]. On the contrary, this is no contradiction — this without that and that without this. For the word "*yirah*" (fear) is [related to] [?] the soul; "and after" — [the word that pertains to] love, and [?] ...the recognition. So too with fear: fear is trembling, and unity of the soul; and the term "*yireh*" — there is [?] love, "this without that and that without this." So too, "Blessed are You, O Lord" — and the meaning is [?]. And it is not enough that He keep silent for the honor of all [?].

[Citation: (פ' ב' ח' ט').] And likewise the word "*ahavah*" (love) — it is rejoicing and gladness [?]. [Citation: (פ' ח' ט' ט').]

[The next several clauses are repetitive textual variants on the same theme — "this without that and that without this" — and partly worn:] ...for these are not one thing [?] ...those who interpret the implications of the verses [say] this and that, while the verses contradict one another, this against that, with the verse: "Serve the Lord with fear" (Tehillim 2:11) and the verse "and rejoice with trembling" (ibid.); and there is also the verse "the third [?]," and he reconciled and stated [?] ...in a place [where] it revealed [?] there the fear of the Lord, trembling; and this is the word that is reversed [המחפך].

Perek 14 — "Ha-Re'iyah" (The Proof / The Sight) ...the reversed [word]. And it says [?] in another place, "fear" [?] — and thus the righteous shall see and rejoice, and the upright shall exult, and the pious shall be glad and tremble. But [as for] the difficulty in what is written — this is a hard matter [for which] there is no analogy [?] to liken it, to clarify it, by way of an analogy that bears it. For the analogy itself bears fear together with it, for there was no fear in it [?] — but there was fear of it, of fleeing [?] from it [?]. And now: "What is the favor I have shown you [?], that I have given to you and let you hear it [?], for [?]; "[the matter] of which I have understood [that it is] near to Your presence [?]" —

[A boxed framed schematic appears here in the margin. It contains four short letter-groups arranged in a small frame:]

Diagram. A small two-line framed box set into the text column, containing paired abbreviations that schematize the relationship between fear (*yirah*) and love (*ahavah*).

- Top line: יר [yirah — fear] · אה [ahavah — love]
- Bottom line: אה [ahavah — love] · בה [be-... / be-ahavah — "in love"?]

[The box pairs *yirah* and *ahavah* in cross-arrangement, illustrating that each contains the other; the exact expansion of the lower-left token is uncertain.]

There is no love without fear, and no fear without love. For all of them are intertwined; this without that is not [possible] — only by way of the possessors of the [proper] traits [?] is the matter hinted at. For it is found in books, [composed] by those born of healing [i.e. physicians] [?], in writing, that decisive [judgment] [arises from] [?]. And great trembling errs greatly [?], and decisiveness — at the proper time, this is small; just so, decisiveness — at the wrong time it is great; one who removes decisiveness from one matter [?]. [As the kabbalists say:] love is rooted [?] [as in *Sefer B' ha-Sefarim*] in [the sefirah of] *Tiferes*, and rejoicing [?] — and so on. And so the kabbalists say [?]: love and fear, each contains the other [?]; "this without that and that without this" — and what the *mefatshim* [interpreters] [?] arrange in their words is [a matter] of the dual nature of fear and love.

[Citation, partly worn: (בראשית דף י"א ט"ב) — "Bereishis, folio 11, side 2" [?]; and the verse (בראשית) : "[fear] is bound up in love" [?]. And how is love arranged — what they said [?]: that love is in the [sefirah of] *Kesef* [silver = *Chesed*], and that it precedes [fear] in exaltedness, [as] in [*Sefer*] *B' ha-Mekubalim* (as in the introduction to the *Zohar*). [?]

The truth of the matter is, and these were the words [?] ...and it is reconciled [?]. So too, the words "yireh" [he shall fear] [?] ...and one who interprets the implications [says] this without that and that without this [?]. And after [?] the love, and fear [?] without love — for all of them are intertwined.

where it is recalled — by means of [the sefirah of] *Tiferes* [?] — for there [?] love is great, and it precedes it [fear], with great power and exaltedness [?]. The kabbalists say [?], and what they said: that love is in [the sefirah of] *Chesed*, and gold in [the sefirah of] *Gevurah*. The silver — that is its cause [?], and it precedes from above [the level of] the silver — there being there [?] neither silver nor gold, and love filling the place of silver — more so [?].

Love is rooted in [the sefirah of] *Chesed*, and the cause [?] precedes from above the silver. And how do I bring great proofs to bear? [Citation: (ת"א ט"ב) — Targum [?]] there. And it is found that the love that is great is, in the *Zohar*, "love-fear" [*ahavah-yirah*] [?]. [Citation: (בראשית דף י"א ט"ב).] And so it is impossible for love alone — and so too it is impossible [?]. Now, fear is in [the sefirah of] *Gold/Gevurah* [?], and love in [the sefirah of] [?]...

that the small [love] is, as it were, in [hiding?], while the great is hidden [?]. [And so it is impossible] to grasp one [thing] without the other; for "fear" [?] ...there are intertwinings — and they were [?]; for everything is of its own kind, or [?] ...these matters are not one — for [?] ...and the great [?] is hidden, in [hiding?], to the exclusion of others.

Perek 15 — "Ve-atah" (And you)

to the exclusion of others, by way of an analogy to the sefirot [?] (פ' מ' ט). And so the small [love] is [?]...

For thus is the way: a man fears the Lord, and so [?] ...great love together with great fear — fully [?], as it is said [?]...

When it is necessary [to consider] love and fear, the small one [?] arises [?] for us [?] ...drawn [from?] no [?] coming to His Name [?]. And behold [?] ...great fear appears like an eye [*ayin* / a wellspring], an eye that is seen falling upon [?] all of them — truly, in the sense of the word "love," for in [its] smallness it does not reckon — only [?] His Name, may He be blessed; only by reason of [?] one who knows that he is able to do good [?] to his own soul, [whether] it does him good or not, or whether [?] does evil to him...

fully — that even his love is not [for himself], but rather it is fear [?]. But he does not fear for the Creator's sake [?]; rather, for the sake [?] of that which is good [?]...

And just as they said: thus is love [?]; "and the *yirah* (fear) is like this" (בפרק כ"ם) [?] [in chapter ...]); ...for [the verse] "to teach Da'as [knowledge] to the thousands [generations]," and this [?] ...for fear is of its kind [?]; there is [?] ...of their kinds — to the great and to the small [?]; according to its concealment and according to its smallness, according to the smallness [?]...

it remains incumbent upon [me] to clarify what is the way [?]; "the way of the Lord," whose end [will] be [?] like the beginning [?] (פ' מ' ט). Therefore, on your way, go [?]...

[As the *Rambam*, may his memory be a blessing, says — *mishal ha-kadmoni* [the analogy of the ancients]] [?]: in great love, with great fear — fully, as it is said [?], "Blessed are You, O Lord," in great love. And behold, the matter is full of [?] every [?] ...it is not one matter, but it is fear, fear that is great, [in] truth — fear filling the [place of?] love, in greatness; and so too [?]. And love filling [the place of?] fear, in greatness — only it is "fear" that fills the place of love. [Citation, illegible: (פ' מ' ט)] ...the way of the Lord — in this the righteous walk in it; and this [?]...

Perek 15 (continued — the body of the chapter)

[The display incipit opens:] "And you" [shall consider] — the perfection that the intellect decrees, [namely] to be made like the perfection of the Creator, may He be blessed — for He is the complete and perfect Being [*ha-shalem ha-tamiti*], and [?] in Him is the great Being. So too [?] ...in this way, and a highway [is paved] for us [?] to establish the desirable traits (בפרק י' מאמר זה — "in Perek 10 of this Ma'amar").

and just as our nature compels us [?] ...love toward all the [intellectual] portions [*halakim*] that are [?]...the way is single [?] to its kind [?], which is [?]...

And if you do not know this — wherein [lies] [?] ...His attributes [middot]: what He is — merciful [*rachum*], gracious [*chanun*] — [so] should you [be?] (פרק י"א — "in Perek 11 of this Ma'amar"). And [?] His perfection in [?] — like the days [?] [number?] of the [?]...

Behold, His attributes are exalted [*haromemot*], the desirable [traits] [?]...for there is no perfection in any of them — only as it is found exalted [in Him] [?]. And by way of analogy to the sefirot, the love of a man directed toward the desirable traits — that they belong to Him [?], and there is nothing perfect at all except His perfection [in?] the wisdom of the spheres and the stars [*kochavim u-galgalim*], and all who believe [?]...

the way of a man: he goes and is obligated to love Him for this [?] ...only one [?]; it is impossible to grasp one without the other [?]. So too love [?], and one is warned about it, as it is in the verse [?] and "the opening of [?] ..." — if they recall the senses and the early matters [?]...

the intellect, [in order] to be a possessor of the desirable traits, requires a constant prop [?] toward Him; this [?] begets in him love and strength by his own nature. Just so [?] ...the intellect [is set] upon perfect Being; and they who [?] are pleasant [?] ...and this is the way that brings one to love. "[Love] her greatly, and strengthen [?] [your bond with her]; mingle with her, and she shall exalt you [?]," and it says, "Liken yourself to her [?], my beloved [*dodi*]..." — grace, also grace [?], love — as the *Amora'im* said, may their memory be a blessing [?]: "every word [of?] ...the splendor [?]," as it is said [?], may his memory be a blessing, in Perek [?]...

/ קאט [?]

as the verse says, "and I will become a father to him" [cf. II Shmuel 7:14]. Said R. Yitzchak: From where do we learn that HaKadosh Baruch Hu wears tefillin? As it

is written, "The Lord has sworn by His right hand..." [Yeshayahu 62:8]. And we learn that HaKadosh Baruch Hu binds Himself, as it were, with all the commandments, and just as He fulfills the commandment to love the Lord [?], and to fear Him in truth — for cleaving comes about through the measure of [the relevant] attribute, and the keeping of [the commandments] — so He generates a fierce love. Therefore, on many occasions, in the kabbalistic books, the keeping of the commandments is mentioned, as it is said: "the Lord your God" [Devarim, repeatedly] — meaning, you shall walk in His ways and cleave to Him. For love and fear are the very essence of cleaving.

The way one arrives at love of the great [God] is the cleaving by which one cleaves to Him through His commandments, [his] thoughts, and his ordinances. [This is] the way that brings one to the great love, namely, [the keeping of] the commandments. For HaKadosh Baruch Hu binds together all of [the commandments], and one who keeps His commandments with precision is filled with the love of the Lord, and clings to Him in all his ways. So too in this regard, and consider [the verse], "Show me Your ways, O Lord" [cf. Tehillim 25:4]: to walk before Him and prostrate oneself to Him, and to be of those who fear Him, [for] there is no measure to cleaving [to Him] (Devarim 10[?]) — meaning, [keep the commandments] in order to walk before Him in His commandments and ordinances ([same source]) — meaning, what brings one to love is the keeping of His commandments. And it is further said: "Guard Shomron" [?], that you keep all [the commandments] for love of the Lord, "the Lord your God." And it is further said: "to love the Lord your God, to walk in all His ways and to cleave to Him" (Devarim 11[:22]) — meaning, by what means is a person to cleave [to God]? Only through love, and through the love that brings one to keep all the [commandments], to walk in all His ways and to cleave [to Him] (same source). And it is further said: "What does the Lord your God ask of you" [Devarim 10:12] except to love the Lord your God and to serve [Him] (same source) "with all your heart and all your soul," and the love by which a person [cleaves to God].

[Body heading, p. PDF 430:]

ואם — "And if..." — Perek 16 — פרק ט"ז

[Display incipit:] AND IF [a person] reflects upon this: that love which proceeds from the intellect surpasses all [other], for love itself — and the keeping of the commandments — comes from the intellect...

For love that comes by way of [the intellect] is wholehearted in all its qualities and in the love of the desirable [attributes] in accordance with the love by which

[one loves] the Lord; for love of the Creator and fear of Him, in truth, are in the same measure as cleaving, by way of which it occurs — as one feels them by way of awe and trembling. So too, by way of [the intellect, the soul of the desirable attributes] cleaves through its qualities, and clings to it; and through the qualities and the cleaving to Him [a person] knows [Him] (same source). [As] one keeps His commandments and walks "in all His ways," and "to cleave to Him" (Devarim 11[:22]) — and it is said, after [the verse], "to love the Lord your God, [to walk] in all His ways and to cleave to Him" (Devarim 11:22): for cleaving to Him is the very purpose, since it is the [highest] cleaving, and "to cleave to Him" (Devarim 30[:20]).

Now, although that love which proceeds from the intellect surpasses [all], a person nonetheless does not perceive it at the outset, by way of generalization. But within all this — Heaven forbid — the Creator does not love [a person] for the sake of the [created] attributes; for the love of the desirable [attributes] is for the sake of the perfection of the intellect that engages in them, the wisdoms within them, by which [comes] the fear of the Lord, the King. For the Lord is [the Lord] of Hosts; and in them there is love-and-fear, by way of cleaving and keeping of the commandments. For by this you shall understand the path "that the Lord [your God] is good" — that this is the path by which one reaches love.

and through this path, when a portion of good [comes] to one who is "left" [i.e. preserved], it shines a bright radiance [נוגה] that goes on and on...until the love and fear are realized...and one perceives the great fear.

[Body heading, p. PDF 430, foot:]

ואם — Perek 16 — פרק ט"ז

[Display incipit:] AND IF [we ask]: by what means [does a person come to love]? [The answer is that love comes] from the intellect — that is the general principle. But within all this — Heaven forbid — [we do not say] that the love within the desirable [attributes] is among them [merely] by chance. And, as a matter of love, in all the desirable [attributes] there is love...by way of cleaving and keeping of the commandments...

to love, [and] to bind [oneself]...the desirable [attributes] are bound up by their wisdom, for they have neither Torah nor commandments [in themselves]; rather, they bring [a person] to bind himself to the love. By what means do they have great fear? Already [this matter has been clarified] above (Perek 7 [or 11], Ma'amar [this same] [?]). And the verse adds songs and praises that they

instituted for us [?]. ... [for the angels] do the will of their Maker, and so too the [holy ones] perform [His will] with awe and dread... By what means does He bring them to love? Answer:

[Quoting/explaining:] "the service of the Lord," and this [is the meaning]. Just as I walk, as it were, by the nature of [created] beings — to love [Him], and to prostrate oneself to Him, and to bow down [before Him] — so it is natural to a person to love. And whoever does the opposite of this, except [where the matter is] settled — the intellect itself obligates [one] to love the desirable [attributes]. For the intellect [gives this] to him, just as prostration is to him, [so] in accordance with the intellect [is the love]. [The created beings] perform [His will] of their own accord, and the King — the [supernal] King — [is served by them]. By way of awe, [it is fitting] to love [Him]; for one who is not visible before Him — or [where] nature does not "stand still" — [the intellect] obligates [one]. And in this way [we understand], by way of analogy: just as [the angels] are merciful [to be] merciful, and do not reverse [their nature] — so too one who is similar to this stands fast [in his nature]. And [where] nature is not made to "stand still" in its place, the desirable [attributes] do not reverse [their] nature — rather [they remain] true and unaltered. For both [this] and [that] go up and down — meaning, [each] rises or descends [according to its level]...or it is high or it descends; all that does not [rise], [is] low — this [being] light and that being light [i.e. of lesser weight], [yet] the substance [חומר] that is in this is [a] body, and [its] soul...this for this, and their reasons [are] this [and that]. And each one, as it strengthens — [is] this...they are above and below — [each] becomes strengthened above, [and] the body, "the matter," is "preserved." Or after [its kind, the matter] is drawn [downward]...or it is renewed.

[The intellect] is active in all, and is at no moment "standing still." [And] each one, as it strengthens — [its] reason is drawn from it, and [the matter] becomes the chariot [merkavah] for the intellect, and the qualities [middot] alter according to their nature; therefore the [intellect] is strengthened above, and "the matter is preserved" above. By way of [analogy], the angels are always "standing" [there], by way of [their] keeping [of His will]; the [ones] that are "standing still" among the angels do not "stand still" in [their] place. The Creator [does] not reverse [their nature], and so the Creator does not "stand still." Therefore those who engage in these [matters] — the wisdoms — there is among them no fear of the Lord, the King, [unless it be] of Hosts. And in them there is love-and-fear, by way of cleaving and keeping of the commandments. For by this you shall understand the path "that the Lord your God is good" [?] — for this is the path... until you arrive at the [great] love and the great fear.

[Body heading, p. PDF 431, lower portion:]

פרק י"ז — Perek 17 — "ובזאת" ("And by this")

[Display incipit:] AND BY THIS [path] you shall understand [it]: that wherefore was it [given]? [Lo] there [is the reason] (cf. Kabbalah [?]) — as we have said, [it is] of the angels...[?]

[There are] those who fulfill the Torah and the commandments [whose] motive is not for the sake of [reward], but who would have no portion in love except by the path of natural disposition that the intellect [requires]...the keeping of the Torah is not in order [merely to keep] the intellect, [but] for the sake of [the love]...the keeping [of the commandments] in accordance with the nature of the intellect... that He fulfills the Torah and the commandments — by what means does this profit [a person]? For he himself is active in [the matter] — both [in] the cleaving and the unification, and a person sits and [keeps the commandments], and one who keeps the [commandments]...[these are] the qualities [he acquires] from the [intellect]...the substance that is in this is body...the substance that is in [this], by way of the love [?]. ...natural disposition [?]. ...[the soul] which had been drawn by way of nature [?] until [its] redemption [?].

it is the prostration...rather it is [drawn upward only] from the intellect, and from the intellect, [each] cleaving. For a matter that proceeds from kabbalah [received tradition] — had it been within a person, [it would be] like the small [one], from the small to the [great]; and the matter [proceeds] from the impulse and the soul — that which proceeds from the intellect [yields] the supernal taste, and the matter [is] drawn from the [intellect]. The supernal qualities [middot] — the perception of the [created] beings does not pertain to them, and they bear no resemblance [to them, for] there is no path of approach to them — for there is no path for them; rather the intellect alone [grasps them], and by way of the knowledge of [a person] (cf. [source]). Indeed, [the intellect] is filled [with these qualities], and more — for the wisdoms [are] hidden, [and] HaKadosh Baruch Hu chose, of the matters of [these] beings, [those] in [a person's] way [that] he should keep all the commandments of the Lord, the great Master, "the Lord your God," — as it is said, "to love the Lord your God" [Devarim, repeatedly]...and one who fulfills [them] in truth, [acting] with uprightness and with delight, and uttering [them] — as the Rambam, of blessed memory, [said]: [the love is] in accordance with the intellect, which keeps His commandments, and so [is] his path. He observes the ways of the angels, [for] the intellect [grasps] the great Master, the great Officer...and reverses [it] — meaning, the intellect that is in the soul, the great [intellect], for there is none among the angels [comparable to] all

knowledge and understanding — yet the keeping of the commandments of the Torah, which is the cleaving, is the [thing that] endures forever; and [the love] never ceases. The fear of the [L] [yir'at Hashem] from the love of the Lord is the cleaving by way of His qualities. And the wisdoms, hidden [as they are], are [as] beings before me, [as] God — God...all that one does, [it being] God [Who works], shall be forever, [and the soul] not turn aside from the [path]...the bright radiance [נוגה] that one sees, for [if it is] his desire, your cleaving [to Him] — [then] "hear in My voice, [O] man" [?] — and you shall walk after the Lord [?]: "you shall walk after the Lord your God" [cf. Devarim 13:5]...[that] it may be well with you, that you may live; and you shall understand the way of [the path] that is good, as our Rabbi [Rambam] wrote, [namely] what Moshe Rabbeinu wrote, of blessed memory.

[Body heading, p. PDF 432, mid-column:]

ח"ה — Perek 18 — "ואתה" ("And you")

[Display incipit:] AND YOU, [O reader] — a wise [person] knows that the intellect [is the agent] in all [things], whether [we say] that he understands or whether [we say] that he is fit [for it] — by way of [the matter] that is [done] for your benefit, and is the [great love]...

[as has been clarified above] (Perek 12, Ma'amar [4 or 7] [?]) — that love and fear in a small measure is [its] counterpart [?]. [The service must be] fitting, that this service be of this [kind] and not [otherwise], and not [done out of] fear; rather [it is] explicit in the Torah, and for what reason? For the sake of [keeping] the commandment, that this [is] the substance of the commandment [?] — for the commandment came [to a person] as it is, and [we say]: "in order that your days may be multiplied, and the days of your children, upon the soil that the Lord [swore]" [Devarim 11:21] — for I [am the Lord] who lengthen [your] days [?] (Devarim 11:21). And [the verse says], "in order that it may be well with you" [Devarim 6:18 / 22:7] — [meaning,] and He commanded "and you shall do the upright and the good" [Devarim 6:18], and the upright [is good] in the eyes of the Lord (same source). And [the verse says], "[Hear, O Israel]...to do all these statutes, to fear the Lord" [cf. Devarim 6:24] — to walk in His ways — and these are matters of Torah; and [the Sages] said: "and so it is" (in the chapter beginning [קמא] of [Pesachim] [?]) — as we have explained [there], that for this love...and not [for] the sake of [reward]. There [the Sages said]: "a complete righteous one" — they did not say "a complete righteous one," rather they said, "[such-and-such] is [a complete righteous one]." Thus does HaKadosh Baruch Hu love him, as much as it is said: "and My beloved" [?]; as the Wise [One] said, "I have loved you, says

the Lord" (Malachi 1[:2]). And by way of the love of the Lord [comes that] which is [reckoned] in one's thought; for he is, as it were, [great] in his own boundary, and he is great in his boundary, by way of [the love] that the Lord gave us; rather [it is] in order to do good for us. [The matter] is not in [our] intent — Heaven forbid — [done] in the Torah and the commandments — for the Lord gave [them] to us, [yet] not in order to benefit Himself [?]: "how many gardens" [pardesim] thus does the Lord [bring forth] in His creation, and His will is to all His people in all the lands; rather He came [to put His] Name there forever, and [the world] does not [endure] in its place; and one walks in His ways, and goes [on] (cf. Tehillim [?]).

there [the Sages] said, in the chapter beginning [מא] of [Pesachim]: a [complete] righteous one — they did not say "a complete righteous one," rather they said, "[such-and-such]" is a complete righteous one. Thus does HaKadosh Baruch Hu love him, [in] the measure that He said, "I have loved you" — [namely], "I have loved you, says the Lord" (Malachi 1[:2]). And by the love [of the Lord] — what is [reckoned] in one's thought, for he is, as it were, [reckoned great] for His world; and he is great in his boundary — "how many gardens" — thus the Lord [brings forth] in His creation. And His will is for all His people, [for] in all [the lands]... [the Name] does not come into the world, [and the matter] does not [endure forever]; rather it is required for the supernal sefirot [as a channel]...that one assign to Him [a fitting] measure for the supernal [realm] (Perek 16, Ma'amar 5, this part) — for [the matter is] this only in order that there be an outpouring of benefit to the children of men [?]. And the [path]...that you bend it greatly to your mouth [?], [the matter being one of] Torah, and one finds...

[Display capital opening the column:] ספר [Sefer — the display-incipit ornament opening "ספר הברית חלק ב" (Sefer HaBris, Chelek Bet); running text, not a structural heading]

And the love that the verse commands us to have toward Him, blessed be He — He told you to love Him precisely, and not [merely as] His friends are. Rather, [true] love was the love of the good He bestows. And just as His friends — His servants — praise Him for His good, with the intention of HaKadosh Baruch Hu, [so] He does nothing without purpose, but only for the good. [So too one who serves Him] for the sake of the good He receives, in order to be honored before others, has not [served] for His sake but for himself.

* And so, my brother and friend, [direct] yourself likewise in this way — meaning, that you serve Him only for the sake of His goodness; for you have already learned that the strength of love is great [only when it comes from

recognition of His good]. A person must draw near to Him; one who serves out of love, with no ulterior motive, is a complete tzaddik. And this is what the Sages [Chazal] meant when they said: the commandments were given only [for our benefit] — [yet] do not love Him in order to receive a reward already prepared, nor in order to attain glory in this world; for such love is not perfect [Chazal said this in Perek 11 [?] of [the cited source]].

* Rather, the love that is fitting is that a person be drawn near to the supernal honor, that he be among those worthy of it. And one must understand that the strength of the love a person must have toward Him, blessed be He — in order to cleave to Him in the matter of the Creator, blessed be He — [is such that] this world is not worth comparing [to it]. For if a person is robed in garments, they are like the body and the garment by which a person is recognized; only through them is honor attained. So too His honor, blessed be He, [is recognized] only through them. So a person should serve Him in the way [Chazal] meant — to love Him already in this world, [drawing] near to His honor, in order to attain a good reward.

* And in the matter of the interpretation [of Scripture] — the verse does not depart from its plain meaning [אין מקרא יוצא מידי פשוטו]. And it is fitting that one expound the verse before [reaching] its hidden [sense], and that the plain meaning [be preserved]... The Zohar [is cited] (Daf 13 [?]), and likewise the Sages of blessed memory established the fulfilling of the commandments of the Torah.

* "If a man would give all the wealth of his house for love, [men] would utterly scorn him" [Shir HaShirim 8:7]. For if a person gives all that he has, it is despised [as nothing compared to the love itself]; so too here. And so the verse says: this is the matter of [true love] (Perek 11 [?]). * And this is what is written, "Give thanks to Hashem, for His ways" — these are [the right ways]; only thus [is His honor recognized] (Daf 12 [?]).

* For the sefirot [הספירות] are within them, and they need no garment [ולא צריכין]; [the light] adds in place and in respect, from our love of Him in greatness [מאהבתינו אותו בגדולה]. So the verse says (Daf 14 [?]). * [Of] those who serve [Him] without ulterior motive... for the sake of the heavenly Name. * Whoever observes the Torah and good deeds [ascends] from the small degrees to the great — as the Sages of blessed memory said (Perek 11 [?]).

* A man's [supernal] light cleaves to its source — the light shining from the light of Adam, [the light] of the sefirot [מאיר מאור אדם דספירות], garbed in [physical] forms... reaching up to the Ein Sof [אין סוף]. * "He looked to the right and saw" —

and explicitly they said, in the Zohar [בזוהר]: "[I see] the supernal souls and the soul of the Nukva" [Aramaic: חזין מאישן נשמתין עלאין ונשמתא דמוקבא — "[they] behold the supernal souls and the soul of the Nukva (the Female)"] (Zohar, Daf 12b [דף י"ב ע"ב]), of blessed memory [ז"ל]. And this is the meaning of the words "to His face". * And it is written, "and you shall love Hashem your God" [Devarim 6:5], "the love of Him in greatness, as is fitting for Him."

פרק [Perek — chapter heading; the chapter number falls at the page break and opens on the next page]

[Verso running header, p. 434: "מאמר ד' אהבה ויראה" — Ma'amar 4, "Love and Fear"]

פרק יט — הראותין [Perek 19, "Har'oticha" ("I have shown you") — display type]

to one above another, and there is no [single] degree the same as another's. The small ones together with the great ones, who [serve] with [their] full strength. And there is reason for it : the opposite of these things [holds] — that a province [is exalted] to greatness, and [a person] precedes [in time]. For at the beginning, it is so, and it is afterward [too]. And [the rank] precedes [its proper] time, for [it is] like the moon, until [a person] passes through [the lower stations] — and one cannot reach the great except by way of the small first; this is the matter of the degrees, [moving] from the small to the great. So too is the order of the degrees, [moving] from the small (Perek 11, mishnah 7 [?]).

[Aramaic-Hebrew citation, partly worn:] All the duties one must serve ... And so it is the order of the degrees. One who is great [above] began small [below]. * For the love of the world — even the small love — [must come first]; if a man does not [first] toil through the small degrees, he cannot pass to the great. * "Said Rav Yehuda in the name of Rav: Greater is the one who [serves] from love than the one who serves from fear". * For one whose intention is from love alone, with no ulterior motive — his service is for the sake of the heavenly Name, in order to do good. * "If a man would give all the wealth of his house for love" — so it is fitting that a person serve from love alone, with no ulterior motive whatsoever (Perek 11, mishnah 7 [?]).

פרק כ — אם [Perek 20, "Im" ("If") — display type]

"[If] you remember the former things".... For the verse says that there is no fear without love — [fear] is of love's own kind, just as it is fitting [to love]. [Love] is like a clear mirror, "the perfections of love." And He bestows by the strength of

love, with full intention, [so that] His creatures may grasp [it] — for [love] is the perfection of the [supernal] things, the great love.

* "If a man would give all the wealth of his house for love" [Shir HaShirim 8:7] — for if a man gives all his wealth, it is as nothing; like one who says, "I will fill my house with silver and gold", yet [love] cannot be acquired with money. * And likewise, whoever loves his fellow [loves him] without ulterior motive; the verse expounds love — this and that [together] (Shir HaShirim 8 [?]). * And the verse distinguishes between cleaving from love — and on this account it is precious — and [serving] selfishly, that there be no [ulterior motive], as the Sages of blessed memory commanded.

* "[I will love you] up to the supernal world and the emanation". * Whoever loves his fellow draws his fellow's soul out of him, and joins it to his own — a man takes his fellow's soul and binds it to his own house, just as he is recognized through his deeds and his garments. * "And concerning love" — this and that, for the sake of [the love], the verse [says] (Shir HaShirim 8 [?]). * "Greater is [the love]" — to such a degree [is it praised]. * And this is what the verse [intends] only [with respect to] "your goodness."

* "Whoever sows in righteousness, [his] reward [is] true". * "Those who sow [in tears]" — to such an extent that you yearn to love them, just as the chroniclers of the generations tell of them...

[Display capital opening the column:] ספר [Sefer — the display-incipit ornament; running text, not a structural heading]

[The king-and-rebels parable. The narrative ink is mostly legible; the difficulty is a cluster of garbled transliterated European/Latin proper names and office-titles, parenthesized in the source. I commit the surrounding narrative and flag the names.]

In the city of (Sidaqus) [סידאקוס — place-name; perhaps a Latinate "Sicaqus / Siracus"; identification uncertain [?]], among the beloved noblemen, there were two as one: (Delman / Dalman) [דלמן — proper name; uncertain [?]] was the name of the one, and the name of the second was (Pittiyahem) [פיטייהם — proper name; uncertain [?]]. They were beloved of one another with a powerful [love], and it came about that (Delman) was appointed head over the kingdom — from among the disciples of the (palatine) [פלהטין — Latin *palatinus*, a palace officer / palatine; identification uncertain [?]].

And he was seized and held in the prison that is in the royal capital, and they did not pass judgment on his case. So [his friend] sought from the king ... concerning the matter of the official who was set over the province of (Kililian) [כיליליאן — province/place-name; uncertain [?]], whose name was (Diagizius) [דיאגזיוס — perhaps Diogenes or Dionysius; identification uncertain [?]] — [the one] who had been before [him].

After his death he went to his own city and came to his house, to reckon his accounts and to write down: whoever is in debt to him [shall pay], and [to provide for] the sending of his sons and his household; and this — his wife — how shall they conduct themselves, lest they be robbed.

* It is the king's concern : if he gives a pledge for this one, [then] let one go — and let [the king] come. * "Whoever is not [worthy] shall not be slain " — let them slay him, his soul beneath [another's] soul. * And [the friend] came beneath, into the official's house, willingly, to the city.

* It was so in their conduct : he and his fellow; and he wished to write to him, and the matter ... reaching them, and for the matter of (Pittiyahem) [פיטייהם — recurrence of the proper name above [?]]. And [the king] would give the wealth of the [royal] treasury, into the king's house, as it is said: he came... * And they answered them outside, and it [is] the matter of the soul, to uphold and to wear. * For it is possible to put him to death : all [is] still in the king's house, in the matter of love, after a time, for the matter is [established]; love. * Therefore He loved Reuven [Israel], only with [pure] love, and [from] love a son was born.

* "And he said, what does it matter to me " — to slay him in truth; the matter is from love. And he answered, "Indeed I cannot bear to slay [him]." [The man] who loves him from love ... that he should not slay [him]; and the verse [says] : he is bound [to him] in greatness. * "Greater is [the love]" : for the perfections of love (Daf [?]).

* He slew him for the sake of Shimon — to such a degree did he love [him] — for the soul-binding of love ... as the king, and he settled upon it, like [a man] who has children; the supernal [forms] (Perek 11, mishnah 6 [?]). * And he cleaved to them and joined [his soul] to (Pittiyahem) [פיטייהם — recurrence [?]]; and he kissed him, all the children of the city, upon love. * Whoever gives over the wealth of the treasury, in love, into the king's house, as it is said: he came... * And they answered them outside, and he [acts] in soul; to uphold and to wear. * For it is possible to die, [yet] all the while [it is] in the king's house ...

* ...to slay him; and they cast pledges for the sake of his fellow's soul. * On a single day [the king established it], and he is not [worthy] of death : every village in the building of his children, a single matter; in the heavens [are] the [supernal forms]. * He delayed, for there was a time, and for this [their] love is bound. * "[Whoever] sows in righteousness" — to such a degree did the merciful Beloved love them; what great kindness did He do, and what [reward] did He send. In the latter days, that there be no other [before Him]...; what is the praise that the merciful Beloved [did]... and the son is bound in greatness, in wrath and tenderness. * He is what He brings to him, in the latter of the days, that he should not ...

* ...in order to bring him to good, to slay — what praise is it that the merciful Beloved [does], a son [bound] to [Him]. * He gives his children gifts, how [is it] possible in [the matter of] a tax; in order ... * He loves [him] only for the sake of the gift. * This is [the meaning of] "I have shown you". * He bound his children to Him always, the merciful [one]; the sick and the strong, the benefit, and one is compelled [to it] — and so on.

* A small love — this will bring the son to love.

* And this is what the verse says, only "with respect to your goodness Hashem desired [you] to love them", and therefore "He chose their seed [after them]" [Devarim 10:15]. * "And [whoever] sows in righteousness "... The merciful Beloved in great wrath and tenderness. * He is what He brings to him, in the latter of the days, that he should not ... * in order to bring him to good, to slay — what praise is it that the merciful Beloved [does], a son [bound] in [a] tax, in order that; this is love — and this. * And also [it is] not [a matter] of gifts — this is not [a wronging] of the heart [אונאת הלב], and not [a wronging] of the body. * ... his children with Him always; the sick and the strong, the benefit, and one is compelled [to it]. * He is a small love; this will bring the son to love.

ואעידה לי עדים " — פרק כא — ואעידה [Perek 21, "Va'a'idah" — display type; incipit "ואעידה לי עדים" (Yeshayah 8:2)]

to love them. And this is the meaning of "He fixed His love" [Devarim 10:15] — yet He fixed His love and chose [their seed] not on account of [the patriarchs'] greatness, but out of the abundance of His love, in His being enraptured by [them]. He continually bestows good upon them as one repays [a debt]. For He loves His children truly, with no taint, and not [merely] as one who loves [out of self-interest].

Rather, [it is] like a son who exists [bathed] in the love of Hashem — "[He set] His love upon you" — His people, truly. As it is said, "everlasting love have I loved you... therefore I have drawn out kindness to you" / "for I have been a father to Israel" [Yirmiyah 31:3], meaning, it was not because you were great [that He chose you], for [you are] the smallest of peoples; rather, [it was] out of love — "Is He not your father?" [Devarim 32:6] — like a father who loves his son truly, with no ulterior motive, and is enraptured by him.

* [give thanks to Hashem [?]] — meaning, indeed every creature, [whether] of the lower order or the higher, [should give thanks]. For He gives a person his food [?]; and on the contrary, [a person should give thanks] for what he has been spared.

* "And he was glad and rejoiced" — [give thanks to Him] with all your heart and with all your soul [?]. And conversely, [there is] what is fitting: that a person receive [punishment] for his sin, in measure [against] his sin — as it is said, "and grieve over [his transgression]" — meaning, [accept] from Hashem [both] the love [and the chastisement].

* [a son honors [his father...] [?]] — meaning, I do not desire any service of yours, nor any reward for it, but rather to do good for My children. [So too] like a merciful father who loves his son and binds up his soul [with his]: this is the service, and this is His giving him a great gift and a benefit for his sake. * And this is [a man's own] delight, and joy, and contentment of spirit before [his Maker].

* [The service of the patriarchs:] Avraham, Yitzchak, [and Yaakov] — they served [Hashem] all their days with this intention. And conversely, [there is] what is fitting: that a person receive moral instruction in his sin, [understanding] "I have spoken concerning the love of Hashem" — [namely,] one who serves [Him] out of love, with no ulterior motive, for His own sake.

* [So Chazal said] (in [the tractate] Makkos [?]) : "When they said, the reward of a mitzvah is a mitzvah, and the reward of a transgression is a transgression" — [meaning] the cause of a transgression is [another] transgression, and many [further] sins befall a person; he is not prepared by another mitzvah [coming] to his hand, nor [does it lead] to a second mitzvah.

* How [much more] when they explained this [matter], saying: ["the reward (sechar) is a mitzvah" — precisely] [meaning] the reward of a mitzvah is the great [mitzvah itself], and the reward of a transgression is the [transgression itself]. So too — "and contentment of spirit before [Hashem]" [is] the reward [for] one who

receives a mitzvah; he [is] beloved. And in the matter of transgression: [the cause of] a transgression [is another] transgression, when there is none [to stop it].

* And in that very chapter [it is said]: "the King desires [him]" — meaning, Hashem, blessed be He, desires [him]; "and so, regarding Israel," and [likewise] "regarding Israel" [it is said], "in His way" — this is [the matter].

* ...for the benefit is to the son: that he not love [Him merely] because Hashem, blessed be He, [is good to him] — and the blessing and the reward that [follow], [namely] that the son receive from Him [the obligation] of the Torah and [its observance]. And he is glad and rejoices over [the good] He has done — meaning, the reward [for] performing the perfect mitzvah, as it is said, "I have set [it] before you," to do good for them in truth — and contrariwise, what is fitting [in chastisement] from [Hashem] (Yirmiyah 31),.

* The one who receives chastisement [must accept it] in the measure [against his sin], as it were — like a person who fixes [his eye?]; [yet there is also] the doing of a transgression that he commits, as it is said, "and grieve over [it]" [Bereishis 6 [?]], as a merciful father who loves his son and binds up his soul [with his]. [This] is the service, and this is His giving him a great gift and a good [benefit] for [his] sake.

* "And contentment of spirit before [Hashem]" — this is [a man's own] delight, and joy, and contentment of spirit. And contrariwise, when a person fixes the words of [Torah] : the love of [Him] departs and removes itself — as it were, in the measure [of his sin]. And this is my view of the intention of Ben Azzai (in the [relevant] chapter): the cause of a transgression is [another] transgression; the reward of a mitzvah is a [further] mitzvah; many [further] sins befall [him], in that a person performs a mitzvah after a mitzvah, [or] one transgression [drawing on] another — and so [it is] in the matter of [each] transgression.

* And [Ben Azzai] says: "the reward [is] a mitzvah" — meaning, the reward of a mitzvah is a [further] mitzvah; the reward [of a transgression is a transgression].

* "And contentment of spirit before God" — and so too, "grieve", that a person be drawn [by] the cleaving [to Him]; and indeed [one transgression] draws on a transgression, [so that] there is no [stopping] it.

* Also, with regard to the [supernal] garment mentioned [above]: Hashem, blessed be He, in praise of the garment attains [some] garbing of His honor, as it were. And [the man whose] way is good — He does not, in any matter, [diminish] the act of the King;. * "[The] eye [that] is precious" — [a person should] return to

his place and direct [himself] to be in awe [of Hashem], to keep all my mitzvos — as they said, "the reward of a mitzvah" [is a mitzvah] (Devarim 6 [?]).

* For the good — that it benefit them, [that it] be good for them [in this world] and good for them and for their children forever; and one [should] direct all this, [for] the words of those things which I show within you — meaning, "precisely (דִּיקָא)," [that is] the small [degree] — [so that] in the supernal speech one is rendered in awe [of Hashem]; (Perek 14 [?]) — "and precisely (דִּיקָא)," meaning, "my mitzvos (מצוות)" precisely.

* "[That] they may say of me : my mitzvos — 'and may they fear Me'", "all the days" [Devarim 5:26] — [as it is brought] at the end, in the matter of [the verse] (Perek 14, Mishnah 6 [?]). * "[The] reward of a mitzvah" — precisely (דִּיקָא), meaning, "great is my intention (כוונה) in the great [matter]"; it is nothing but — precisely (דִּיקָא), meaning, in the things of the [deep], all this is nothing but nature itself. So, [in truth,] forever and ever [Devarim] — and so I have spoken, and behold it is [so].

פרק כב — ואחר [Perek 22, "Ve'achar" ("And after") — display type opening the chapter]

For so [it is]: a person of understanding brings [it] to a heart of wisdom — to learn the love of Hashem. [One should walk] in this way, in himself, [as] one who chooses for his own [good]; [yet] he should not serve Him for the sake of the benefit that comes to him by [it], but [for] his own [edification] alone — as it is said, ["love Hashem your God"] (Devarim 10 [?]), meaning, "you shall fear [Him]" — and the love that cleaves [to Him].

* ...[a person should serve Him] not for the sake of [reaching] some [good], but [for] his own [edification] — and as for [the good] that comes to him [by it], this [too] is fitting. For it is not on account of [reaching] a good that one should serve Him; rather, one who is worthy [serves] for the sake of [Heaven]. * For if a person serves with this [intention] — even [if] he reaches [no good] — it is [still] fitting : for it is fitting that his being good [come] not because of his being good [to himself], but [that] his being good and beneficial be [for the sake] of doing good and benefiting others,.

* ...only [even if] He did not benefit [him] — [yet still] He directs the good toward [him]; [it is fitting] for Hashem, blessed be He, [to do so], in order [that the love rest] upon him. And His love [endures] even after [the person] has distanced himself from Him, [removed] to a far place; even after [he has strayed], this does not remove His love from him, nor does His soul become bound [against him].

* [It does] not [matter] that he has reached some blemish or harm or [stumbling]; even in the time that [the person is] distant from us, [those] who are distant — [Hashem] continually [keeps] his mitzvos; only [the wicked who] sin and are blemished.

* "[And the] love and the cleaving" [endure], and one is bound [to Him] to do good; "to fix the matter [of] My covenant with [them]" [Vayikra 14]; "and [I will] not [reject them]" — [namely,] Israel: "Hashem their God is with them, and the shout of a King is among them" [Bamidbar 23:21].

* One should be precise [in expounding] [the verses], to grasp [their meaning] in the matter of [their] plain sense; and those who say before Him — this [matter] is not deep [for them]; and "the shout of a King" is in their midst. And it is fitting for us to love [Him]. * Many testimonies [does] His perfection [bring], in the fullness of [His] revealed greatness — He spoke and so it was, "He did not [withhold]" [Iyov 13 [?]].

* "And to take pleasure" in His great love — the perfections mentioned above and below (Perek 20; in Perek 8, Mishnah 6 [?]). * "[The] voice of [my] beloved" — that [the soul] continually work, not to cause us [harm], [but] to direct us to great [love], in the way of "[I will] fear [Hashem]," to love [Him] in greatness (in Perek 11 [?]).

* "Cleaving" — meaning, the desire [that] continually cleaves; and [the Sages] of blessed memory [glossed] "cleaving (בלשק)" — meaning, that one's longing continually cleave to Him in greatness. And concerning this matter, one is bound [to Him] [for the sake of] His great [glory].

* Three things [pertain to it]: [first,] like the matter mentioned above (ibid.). And when they said — [namely, Chazal] — "the longing of [my] kisses" — "[Let him kiss me] with the kisses of his mouth" [Shir HaShirim 1:2], [namely] cleaving [to Him] by [the kiss] —, for that His love [draw down] His great love.

* "For good [are] Your dwellings (דודיך)" — meaning, [as in] "Your love (דודיך) is better than wine" [Shir HaShirim 1:2]; "[that] Your oils are good," [namely] "Your fragrant [oils]" [Shir HaShirim 1:3] — "oil poured forth (שמן תורק)" [is] Your name [Shir HaShirim 1:3], meaning, [it is] only [that] the fragrance of [Your name] [spreads]. * "For good am I in truth " — [it is] not [from] those praises which are not good.

* "[Oil] poured forth (תורק) " — meaning, after [the good] He bestows, in [the splendor of] Your great love, forever and ever; "and if [you would walk] in these

our ways" — and this [is] "[the] love [that] fills the world " — [namely,] love. * Meaning, "your judgment is not [a matter] in your love"; even in this — [it is] "a great [love]".

* "[The] love [that fills the] world," and therefore [the giving of] the Torah and the mitzvos [are] fixed; for by [their] performance one comes [near] to You, and reaches [the] great love, and [there is] in [it] no [end?]; only for the sake of Your love — for not for the sake of the argument [of reward]. * And [they] established [it] in Your statutes; "and I rejoice in the words of Your Torah," "in Your statutes," and Your mitzvos [are] fulfilled in love.

in order to bring you to rest, so that for its sake you may love Him. For there is a longing in our understanding that loves Him by means of [our] resting in the love that "is greater than all". For He is great and abides forever and ever, since in them are our life and the length of our days — that is to say, since by them our days and nights are conducted. [The Shabbosos] were not given to us as a reward for length of days, but rather [for the sake of] our [proper] intention in them. And [they were] not [given] for the sake of [any other] reward, but in order to bring you to rest, so that for its sake you may love Him.

And likewise concerning this — this longing is a love, for the longing of our understanding is that we love Him, in [His] greatness. Therefore we pray before You : "And You shall love" — do not remove from us forever Your love, to all eternity.

Perek 23 [פרק כג] — *Ve'im* [ואם]

And if [you ask] — the love that is also between them — is it not only a matter of fear ? But [I say]: there is fear, and there is fear. In the [proper] manner the fear of [Hashem] is itself love hidden within; that is the perfection that is the fear of [Hashem]. Heaven forbid that they are two [opposed] matters — but rather, when they love Him, then they fear Him, continually; this is the love, and the fear is also [included] in it. And the fear and the love are not two distinct things, but one in kind and one in intention.

This [is the meaning of] what is said: "You shall love Hashem your God" [Devarim 6:5] — it is, with all your heart, with the [full] intention written in Scripture. "And you shall fear [Hashem]" [Devarim 6:13] — it is [also], remember [Shabbos], to keep Shabbos. "And to keep " — [these things] are repeated [in a single utterance], as the Sages said. And both Israel [hold this] — that this is no [mere] matter of understanding, but in order that He educate us in His love, for behold, this is His love.

You know that the judgments did not descend to plumb the depth of [His] wisdom; [His] wisdom is to be feared, and the love is [to be] discerned in the [same] matter. — For one [is the source] of the matter that I have verified. As [in the matter] of the two pairs of tefillin, of which it is written. — For in the tefillin, were it not written "Hear, O Israel, Hashem [our God, Hashem is one]" [Devarim 6:4], saying "Who is like Your people Israel, one nation [on earth]" [I Divrei HaYamim 17:21 / II Shmuel 7:23], and [thus] in [the] gazing and contemplation, this [unity] is real, and it is not only in [our] resting, so that you may rest. [Glory and] beauty, [praise and] delight — [these terms describe it]. — *Veneged hu* and the matter is one, and as we have explained.

Perek 24 [פרק כד] — Et [את]

[the love] is the love itself, and it is in the image of [the] pleasure that ascends above [all pleasures]. — [As Scripture says,] "Lift up now your eyes, and see " — from the place where you stand [Bereishis 13:14], and the knowledge [is] to your own soul, that He educate us toward Him, to ascend perforce — this is in His own goodness. [That which is] vanity — for it is the pleasure, and it is in His image, [the] beloved; [as we have explained], to educate us, without any doubt, in our pleasure to the utmost of pleasure, [in] our possessions. And this — what is it, if not the love, [the] great [love] ? — than which is more [precious]. — The great pleasure that reaches us from [Hashem] blessed be He, is His pleasure.

That [is what] ascends from [Hashem], [as I have] verified, that a person must be loving and fearing of Hashem; for that the love, which is the great love, is in pleasure, an ascending pleasure over all the pleasures of mankind, and of all knowledge, [it gives rest] to your soul; and therefore, also, when we intend [it] — in His own great goodness, the good is to us, ascending over all His own love. And the whole is one thing; and indeed this is the purpose of pleasure, where there is no uncleanness in the dwellings, that which is more excellent than — the [self-]sacrifice of love in [its] pleasures, — He delights from, besides what is delighted, as we have explained.

in [his] error in all the delights of the world; and therefore, [though] his intention and aim [were] not [for] a single aim, yet there is in the Shabbosos [a delight] greater than this. — [And] as for the matter of the tefillin, likewise, and He knows as proven above, that the pleasure is His; for He [is] blessed, He delights in whatever good He bestows upon us, just as His love conducts itself in [His giving us delight] in His [bounty].

Like the matter of the delight of Shabbos, when [people] delight in meat, wine, and fish, and the rest of the delights — [it is] not that the delight itself reaches on that day; and this is called "delight of Shabbos", as though these reach us. But the reason is, for in truth this delight in itself reaches us; He [is] the delight of Shabbos. And as it were [we said], that the delight is His, His alone, none besides. — And therefore we [give] glory, [praise], and great [delight], as it is written : "Hear, O Israel, Hashem [is one]" [Devarim 6:4]; and it is written, "[blessed is the man] in whom is the desire of the King to do honor" [Esther 6:6]; and behold, this too [is] in His own [bounty].

[Better is the matter of] the good portion in [its] smallness than in [its] greatness, for [in] His own [delight] in His love, it is written, "Who is like Your people Israel, one nation" [I Divrei HaYamim 17:21] — meaning, [blessed is he] for whom [there is] glory, praise, and delight; [and they are] of Israel, for whose own sake [the world was created]. Glory, praise, and delight — [for these are] one mouth, [namely] one speech, and [the] other things, and the matter is one. [So is] the great [love] that is between Him and the Children of Israel, and as we have explained.

Perek 25 [פרק כה] — *Nimtza* [נמצא]

This ascends from what has been said up to here in this matter, that [Hashem] created : that a person must be loving and fearing of Hashem. The mitzvos that are deeply rooted in the soul [המלות שהוא המבוקם מן הקטנה Q] [arise] from the small [matter], for the beloved — his soul shall not cease from [observing] the mitzvos of the Torah. And he is loved, who fulfills [the will of Hashem] blessed be He; and concerning this he shall love, fear, [and serve] in greatness, and that is the [love that is] greater.

The love and the fear are fulfilled in the Torah, as is recalled in the words of the exegete, the knower, the Rambam; and from this you will understand that there is fear. — And it is written : "[That which I command you today] for [your] love " — and it is said, "for [your] love of Hashem your God " [Devarim 11:13 / 11:22], which is [that] I command you today : this is the love. And it is said, "And you shall love Hashem your God " [Devarim 6:5], to keep all the days; "[that you may love] Hashem your God " — [namely] the purpose of all [the love].

"Hashem," it is said, "[so that you may live, and] multiply, [and that you may love] Hashem your God " [Devarim 30:16], "to keep " — meaning, the purpose of [the] fear is the keeping of His statutes and His mitzvos, "and you shall keep " — [the keeping of] "Hashem your God, to keep all His statutes and His mitzvos "

[Devarim 6:2 / 8:6]; "[walk in His ways and fear Him]." The purpose of [the] statutes and the mitzvos is fear. And it is said, "[that you may] fear Hashem [your God], to do all " — meaning, the purpose of [the] statutes and [the] mitzvos is fear.

[The matter of] "[walk after Hashem your God] and fear Him " — also in their [proper] ways [there are] tzaddikim, in the small [matter] and here in the great — the first principle; and the [later] words [are] the Torah, the mitzvos, escaping from the light — all of them. And the [matter] deeply rooted from it :

It is found the [matter] deeply rooted from the soul in the ascent of the supernal [soul] : the mitzvos of the Torah, and the [matter] deeply rooted from it is the love and the fear, which is [the foundation]. — And the love and his fear are upon [each one] in [his] way, and the order of the [reward] [is] such. — [There is] no person [who] goes forth, if he is a tool standing upon the foundation of the foundation — [those] who do not [study them], and in [the foundation of] their [souls] [there is] no fear without wisdom.

[End of Perek 25 / close of Ma'amar 4.]

Ma'amar 5 [מאמר ה'] — *HaTzaddik VeHeChassid* (The Righteous and the Pious) [הצדיק והחסיד]

Perek 1 [פרק א'] — *Poh* [פה]

Here the holy R. Chaim Vital of blessed memory decreed and said (in Sha'ar 3, Chelek 8), that he recounts — the gate[s] of holiness, that the person who fulfills the mitzvos of the Torah [that are] suspended and standing — [their] foundation in the soul, the foundation rooted in the supernal soul, from a place :

A person of, if he has not [yet] rectified his soul, [and then] the evil within him is not subdued; and therefore the lowly [evil] in [his] soul, as proven above. And he educates [his evil inclination] and fulfills the mitzvos, and reveals it; this [is the one] called a tzaddik. — But the person who has already removed from himself all the evil qualities, and therefore his inclination no longer goes about within him, for he has subdued [it] in his soul, in its foundation, and it fulfills [the mitzvos] without effort, and : this is called a chassid. And behold, without doubt, the [self-]sacrifice [of the chassid] is greater, above, than that of [the one] likened to — [the one called a chassid] in his soul.

And concerning this he is called a chassid. — And concerning this further, this matter that I have spoken of [is] of pleasant words, from of old, one — this

matter, this is the honor; the chapters that I have composed in wisdom and in great understanding; this ascends in the thought before [Hashem] in this matter — [it is] like [a measure] of the loving-kindness of Hashem upon me, and that is so.

Perek 2 [פרק ב] — *VaYedabber* [וידבר]

"And [Hashem] spoke, 'So [shall you] say to the Children of Israel' " [Shemos 19:3 / Vayikra 1:2] (as in the second chapter of the Eight Chapters) — from the philosophers, the good [men], who [say that] the chassid is more excellent; that [the chassid] is more perfect than this, in that he does not [even] desire [the evil], and he is not [drawn after it]. — [As for] those who do the good deeds, [the tzaddik] does battle in his deeds over what stirs within him — the disposition of his soul. But the chassid, drawn on in his deeds after what stirs in him, and his disposition is in [its] proper measure — his nature and the disposition of his soul [is naturally good].

And the words of the prophets are pleasant in this, in [the] knowledge; and it is said, "He delights in the tzaddik [to do] justice " [Mishlei 21:15], "[and ruin to] the workers of [iniquity] " [Mishlei 21:15]; — meaning, this matter [is what] fills them, that the one who desires [the evil] does not delight [in justice]. — Just as they said, "All who are greater than their fellow, their inclination is greater [too] " [Sukkah 52a]; and as they said, [the matter] is likened — [he who] rules over his soul [is] great. — And this is not [a matter of] dispute.

And [as for] what [is] in them — woe to the person who is likened to the rotating [spheres]; [as] Rabbi [Shimon] [said], "by my nature [I am] of those who [do not] desire " — [namely] Shimon ben Gamliel. He says : "Let a person not say, 'It is impossible for me to eat meat with milk "' — "'it is impossible for me to wear sha'atnez, it is impossible for me [to come upon a forbidden union] ' ; but [rather, let him say,] 'It is possible, yet what shall I do, seeing that my Father in heaven has decreed upon me "' [Sifra, Kedoshim]. And according to the [proper] understanding :

There is no this matter so — but rather both of them, these two statements, here, that [the] evils which the philosophers said [that] one should not desire [are] more excellent — [these are] the evils, indeed, among all mankind, that are agreed upon [as evil], such as bloodshed, theft, robbery, and the like; and were it not [that they were] written, [there are] those who would have been [fit] to write them; [and as for] the soul, [there is] no doubt that the soul which [in it] the disposition is corrupt, [is] a defective [soul] — these.

Sefer HaBris HaShalem — Part II (חלק שני), "Divrei Emet"

Ma'amar 5: The Righteous and the Pious (מאמר ה' הצדיק והחסיד)

[The page opens with the decorative Ma'amar-5 title band carried at the head of the verso: **מאמר ה' הצדיק והחסיד** — "Ma'amar 5: The Righteous and the Pious."]

[Perek 2, continued]

concerning all the things over which they said : he is the better and the more rewarded — the greater being those forbidden by the negative commandments. For this reason they said that a person ought to leave his soul [be drawn toward them], and over this matter the Torah was given.

And test them and seek out concerning them peace, and [?].... "Let him rather be slain than slay [another]"; "Let him rather be slain than steal" — over [these] one brings [proof]. And the forbidden unions, regarding which they fixed statutes: behold, it has been made clear to you from this that, with regard to them, "a person should examine himself; let him rather be slain than transgress" — these are matters of truth and reason. The opposite of them is the reverse.

This is a wondrous matter that is established in the words of the sages [Chazal], who hold the contrary, up to the point we have explained — here his words [end] in summary. And the words of the great Rav [Rambam], from his own work (in the chapter) and — concerning the matter of the deferent [?].... in the perfection of [the soul]. And [yet] not so — they said it only according to the opinion of Rashb"a [Rashba] [?], the rational perfections alone. And concerning his opinion — and concerning his opinion.

And concerning his opinion: that Scripture [says] — "the acquisition of one [level]," and one matter they said. And concerning the opinion of Rashb"a, it is permitted for a person to say, "I would rather not [transgress]"... "Yet another matter is needed, to inform you of words of truth that are set — [in] the place that Rashb"a [Rashba] required, and in the place of Rashb"a, for thus is found Rabbi Elazar ben Azariah, because in the Torah of the Sages — and [Rashi] brings, of blessed memory, on the verse and distinguishes between them concerning the reasons: (**Vayikra**) [the matter of] "**so that wine**" — for thus is found [the teaching of] **Rabbi Elazar ben Azariah**.

Perek 3 [Chapter 3], "וצעיר"

The pointing finger [indicates] that the words of the great Rav [Rambam] are full of wisdom and entirely — [containing] no flaw. But in the chapter [cross-ref] of the deed, and the things that the Sages decreed upon us [are] only to love [the good]. And in truth [Scripture] says: **"the memory of the righteous is for a blessing"** (Mishlei 10:7) — and his resting place shall be honor (cf. *Avot*; in the chapter "These are the things for which" [*Eilu hen ha-tolin*]). For thus did Chazal say.

[A person] says only "[I have] strong [desire], but [I refrain]," for thus is the matter of one who refrains — and what is between you and Him? What is the meaning of [the saying] "[I would desire it] but for my Father in Heaven who decreed upon me"? Only that "I love [the good]" — and his resting place shall be honor (in the chapter "These are the things forbidden" [*Eilu hen ha-asurin*]).

For thus did Chazal say: it is not the [transgression itself] that one is to weigh — but the [virtuous] deed; and as it [is found] in the matter of forbidden unions, a person receives reward for [overcoming] them, one who refrains — how much, and how much further, his resting place [is honor] to him and to his descendants until the end of all generations.

The matter of "the forbidden unions over which they fixed statutes" [is] from the first ones [the early authorities], and made explicit. The first ones [held that] there is a greater [merit] for him, [even] more — when the rational perfections of the soul are made fitting : the prior arrangement and the equal. [As to] explaining Scripture — **"the soul of the wicked desires evil"** (Mishlei 21:10) — according to the opinion of Rambam, of blessed memory: [a wicked man] would be considered a sinner for his reward, more — but in his being, and between him and Him — to come from the court of law [*beit din*] to be such, and there is no saying that "but the [matter of forbidden union] — it is the wicked who desires it".

In truth, here the matter is fine, and the difference is established in their own world : the [matter of] forbidden unions — the one who desires it is the better and the more honored of the two — and [these are] the forbidden unions. Rather, [the teaching] is set according to the words of Rabbi Shimon bar [Yochai], who explains them from the deed.

It is fitting to say, according to the opinion of Rambam, of blessed memory, that the intent of Scripture, "the soul of the wicked desires evil," is established — because what is dear in his soul — "how [pleasant]" — there is in it : in his soul [there is] forbidden union. He set every found [matter] in his world by way of

pondering — for the pointing finger directs — and this is not [the case]. Rather, "forbidden unions" [in the sense] that this is from "in time" — and this is from the explicit ones [the early authorities]. [As for] Rabbi Shimon [bar Yochai], according to his opinion the matter is to be understood — to know that which is written, according to the language of Targum Gimel, they did not say [it] except according to the opinion of Rashb"a [Rashba].

It [is taught] from the explicit ones [the early ones], which is called "the general principles" [*ha-klaliyot*]. And in truth, one is taught to know that which is written. And it is possible that the great — and one may say, according to the opinion of Rashb"a bar that there is a difference between "robbery" [*gezel*] and "forbidden unions" [*arayot*]. He explains.

[Rashb"a] explains that thus it is, and Rabbi Elazar ben Azariah also said this — what then? And why is it forbidden for a person to say, "Let him rather be slain than steal" [*gezel*] ? Because it would mean that he refrains from [eating forbidden] meat in milk only by way of the natural [revulsion of his] soul, whereas his soul ought to be drawn toward it [naturally]. They said : "But these..." — behold, this is the matter [of] [eating forbidden] meat in milk, [refrained from] out of his natural disposition — and what is between ? And he does not mention. And [it is the case that] "Let him rather be slain than steal" : what shall a person say — "Let him rather be slain than [eat] meat in milk" ? — by his natural disposition, not [forced].

Behold, [the teaching concerning] "robbery" [*gezel*] [also applies], for by way of the Torah — because the meaning is "what he has heard" — this [is] the matter [of]. And what shall be said: "Let him rather be slain than rob [*gezel*]?" — and forbidden unions, regarding which they fixed statutes. Behold, this is the matter [of], and there has come to it [proof] on the matter of [eating forbidden] meat.

Behold, also, "you have come to it" [*ba-ta b'zot*] — concerning the matter [of]; and the proof, on the matter [is]: it is forbidden to a person to say, "Let him rather be slain than [eat] forbidden meat" — [a thing] out of the natural disposition of [his] soul. And in his soul, if [a thing] is [merely] customary — only the rational [things] [are weighed]; the disposition is not [the measure] — except according to his mouth and his tongue [i.e., outward speech alone].

It is permitted to say, according to the opinion of Rambam, of blessed memory, that [a thing] is "only out of natural disposition" — (**Vayikra 20:[?]**), that the statutes [*ha-chukim*], which is the matter [of] forbidden eating [enacted] in

[removing] images of impurity, and forbidden unions, and other [matters] — apart from this.

Behold, [there is] reckoning without doubt, regarding the law in this matter, and other [than this] : it requires that the matter of the king's decrees — not as a matter of taste [*ta'am*] — he shall be [established] in his place, standing. And those who deny hide these matters one [from] another, and conceal this from one another. Behold, the of the first [is] like that which is later.

According to the opinion of Rambam, of blessed memory, [is established]. And in this is fixed — the matter [of] this [is] like that which is later, just as — and after this : the words [are] like that which it. May Hashem above [grant] that the [intellect] shall be entirely fitting.

Perek 4 [Chapter 4], "ן"

that which is written [in Scripture] is not fixed, and there is no anger [in it] : from the desire of — "**the soul of the wicked desires evil**" (Mishlei 21:10); and likewise [the matter] in which "they desire" — [it speaks] of one who is drawn of the [evil-]doers.

In truth, when a man wrote — that Hashem has placed in him a spirit of God — as it is written: "**the wise man wrote [it]**"; and the matter [is] — [the verse] "[Hashem] created ", for in [his] deed there is [the work of]. As it is said, "[The memory of] the righteous is for a blessing" — and his resting place shall be honor (cf. the chapter "These are the things [for] which one suspends" [*Eilu hen ha-tolin*]).

For [in saying] "[The memory of] the righteous" — "let his deed cleave" — and his hand writes (**Mishlei 21**). "They told [it]" — behold, this [is] [the matter of] "the righteous [is] entirely complete" [*tzaddik gamur*] — "they recounted the gates of holiness" [*sha'arei kedushah*] — and this, "his hand writes".

[On the verse] "thus it was filled in everything" — that [a thing] is fixed by way of the maxims [*ma'amarot*], with which the world was created. As he said (in the chapter), behold, here is. And how is it set in Scripture — "the memory of the wicked is precious".

But that which is written [in Scripture] is not [merely] speech — rather, [it speaks] of the forbidden union, [in] the deed; and "the doer of " — [it is] precisely the [actual] act of forbidden union, not [the mere intent to it] — [it speaks] of the forbidden union. The men who deny [the matter] are drawn after [their]

disposition — by the words of Chazal, the wise men of the nations [*chachmei ha-goyim*, the gentile sages].

And it is established, that "they desire" — and concerning [the thing] in which he says, "I would [refrain]" — [it is] informed : behold, this [is] the matter — and as it is later. Both [the matter of forbidden] eating and forbidden unions, regarding which they fixed statutes — they [decreed] — and the years of the of the elder.

And when they grew old, up to the [age of] years, the man — [at] thirteen years of life, they had already finished their souls; from a foundational [matter] [*yesodit*] — for already he had been gathered in, and a soul [was] withdrawn from — the rational [faculty] [*ha-sichlit*], the foundational [*ha-yesodit*] — [the matter of] forbidden unions, [in] the deed. And the elder — at the time, they grew old.

[As] Chazal said, of blessed memory (**in the Midrash**) — "a great was born to him" — "at thirteen years...", and [further] years — a year was born to him, — for since he praised, statutes [were established]: as it is said — afterward, [it is] like a [river] in waters, and already the disposition.

still, by his nature, [there is] a general principle : to do evil — in the eyes of Hashem — from images. The matter of one who is drawn, for the habit [*ha-hergel*] becomes [second] nature, as is known from [the matter of] forbidden unions; and he is a doer of evil — and concerning the doer of evil, greater [is the merit of] one who refrains.

[a thing] prepared [*mezuman*], in that his soul desires it and does it and does — everything that comes to him is according to. This [is] better [than] — better from one prepared [*mezuman*] who is drawn of the [evil]-doers, and he is — and this [matter] is found arising from that which was spoken [above]: there is a first disposition [*teva rishon*] and [a second disposition]; and this [is] a concealment to be mentioned, and there is none hidden, his consolation, and as.

Perek 5 [Chapter 5], "הכל"

The words [*imrei noam*] of pleasantness which the wise men [*chachamim*] declared in this matter — this [matter] has already been filled by the hand of — to explain (**in chapter 3, [section] 6**): to divide between "robbery" [*gezel*] and "forbidden unions" [*arayot*] — that is to say, [the difference] between the merely conventional [*muskemet*] and the [rational].

[There are] matters that [pertain] only to natural disposition [*teva rishon*]. Rabbi Elazar ben Azariah [says] : that it is forbidden for a person to [say], "Let him rather be slain than [transgress]" — in the transgression; that is to say, [in] a

matter of the second disposition [*teva sheini*]. And in this [matter] I am — there is none hidden, and his consolation, and as — [it is] when he says, "Hashem's salvation " — concerning.

The pleasantness which the wise men declared in this matter — this [matter] has already been filled by the hand of — in the words of Rabbi Shimon bar [Yochai], the explainer, to — between [the difference] between the merely customary and [the rational]. **(In chapter 3, [section] 6)** — [as] included, all [the words of] Rabbi Shimon bar Yochai; for thus is found — [there is] of the rational [faculty], so that — the merely conventional is for the — Rabbi Elazar ben Azariah.

When he is the [matter] — already the rational [faculty] [was] withdrawn of the disposition — and likewise [the matter] of the wise men. Behold, this [is] — for not [is established] the names of the wicked by the lot of the righteous [*goral ha-tzaddikim*]; the evil [is] in [the act of] doing — just as there is none. As it is written: "the soul of the wicked desires evil" (Mishlei 21:10) — and the [evil]-doer he sets up against him in the general principles [*klaliyot*] — there is no difference between "robbery" [*gezel*] and forbidden unions, and after this it is hard for.

The of the deed [the matter] **(Vayikra)** — to wit, and in the [matter of] the elder who over the elder in the of.

And if [their] words are stated, even so, there is no, and need in the destruction of the elder. And : also one who does evil of — that is to say, [in] what is between, and [as] : forbidden unions [enacted] — for he had already in his soul in; that there is no [in] **(Vayikra — in the Midrash)**.

[As] Chazal said, of blessed memory **(in the Midrash)** — "a great thirteen years — a year was born to him — at thirteen years of — for since he praised — statutes [are established], as it is said — in days, and already the habit [*ha-hergel*] becomes [second] nature, as is known.

Still, by his nature, the general principle [is] to do evil in the eyes of Hashem — from images; that this [matter, of] one who is drawn, for the habit becomes [second] nature, is known — that one who [naturally] does evil is an evil-doer, and concerning the [evil]-doer, greater [is the merit of] one who refrains from a thing prepared [*mezuman*].

that which is fixed by way of the maxims [*ma'amarot*]; and the doer of evil — in [the act of] doing evil [stands] against the truth of, that [the merit of] one who refrains is greater [than] [the merit of] one who is drawn of the [evil]-doers. They

said, "The chassid [pious one] is the more perfect [*shalem*]" — [yet] he should not be drawn of the first disposition [*teva rishon*]; for never.

Behold, the chassid is the [more] complete, more than one who is [merely] drawn in his soul [naturally]; and [the matter of] the longing of the soul, [its] desire and its longing [for the good] — [this is the deed] of the [virtuous].

and the language of Scripture, as they said, "the prince of every concealment" — and now, the good in every place — by ranks [*madregot*] and degrees [*ma'alot*]. And the investigation [*ha-chakirah*] [is] concerning the righteous [*ha-tzaddikim*] and concerning the pious [*ha-chasidim*]; and it [is].

Perek 6 [Chapter 6], "עוד"

עוד — פרק ו' (Perek 6 — "Continued")

[The chapter opens by distinguishing the complete righteous man from the pious one.] Know that there are two ranks among the righteous, and two among the pious. One is called a "complete righteous man" (*tzaddik gamur*), and the second, higher than he, is called simply "righteous." So too among the pious: one is called a pious man, and the second, the higher of them, is called a "supreme pious man" (*chassid elyon*).

the righteous man who is governed by his spirit and who fulfills the commandments, drawing himself away from the transgressions — so long as he keeps the commandments to the extent that it is possible for him to keep them, and refrains from transgressions to the extent that it is possible for him to refrain — is called a complete righteous man. But [?] for that which it is impossible for him to fulfill of the 248 positive commandments (רמ"ח מצות עשה) [Hebrew: רמ"ח 248 =] — of the 248 positive commandments they illumine within him; and one who does fulfill all that is possible — that is what [the Sages] said: "What can he do so as to live? Let him..." [cf. (Berachos 17a; the bracketed cross-reference reads ר' ה' ז' פ' ב' מ' נ' ח' — Mishnah/perek references, partly illegible) [?]].

[The author lays out the two ranks of the pious.] There are two ranks among the pious: by reason of the prayer of [?] [the higher one], through the conquest [of his evil inclination] in most matters... [a man whose] soul is removed from all the limbs of his body without any awareness — he is called "pious." Afterwards he [?] [does still more]... that he does what is possible to do, beyond what is incumbent upon him — this is for the sake of the reward.

[He cites the rabbinic distinction.] Therefore the pious man (*chassid*) is one who, as it were, longs in his thought... as it is said, "He withdrew his hands from receiving a bribe" (cf. Yeshayahu 33:15) [?]; as the Holy One, blessed be He, said: "[?] Whoever..." (the bracketed cross-references read פ' י"ם ופ' כ"א מ' ד' ח' ז [partly illegible]) [?]. so as to receive a reward only at the [final] chapter [of life] — rather [he serves out of] fear of Heaven and love of the Lord, as it is taught... [The pious man] is one who occupies himself with Torah, with prayer, and who prays for the honor of Heaven... not for himself, but rather one who afflicts himself in fasting (cf. בפרק סיב קורא [partly illegible]) [?] — "Happy is the man who..." [?]

[The supreme pious man, by contrast, intends every act toward the divine.] But the supreme pious man (*chassid elyon*) directs all his deeds for the sake of Heaven, as Rabbi Meir said (in the chapter "He who studies" [בפרק שני מאבות] = Pirkei Avos, chapter 2 / chapter 6 "Kinyan Torah"): "Whoever occupies himself with Torah for its own sake (*lishmah*) — that is, for the sake of the Torah itself — merits many things." And not only that, but he merits the elevation of the worlds; through his prayer he sustains the upper and lower worlds.

[He grounds this in the verse from Jeremiah.] As Rabbi Meir said (in the chapter "He who reads" [בפרק היה קורא]): "Happy is the man" [?]. such a man [whose] prayer brings down the Holy Spirit (*ruach HaKodesh*), and Scripture writes "holy" before him, for the Holy Spirit rests upon him. As Rabbi Meir said [the supreme pious man's] every deed brings down the Holy Spirit upon him.

the Torah he studies "for its own sake" (*lishmah*) — that is, for the sake of the Torah itself, which is the Holy One, blessed be He — for if such a one is a supreme pious man, he merits many things. And not only that, but the secrets of the Torah are revealed to him... [for] he who is fitting (*ha-mitgaber*), the one who prevails... should he stumble [?] in a [legal] ruling, no mishap comes about through him; and by his merit he is fit to be a righteous, upright, and pious man....for he has nothing of his own behind him, save what is [given to] him — "This is the reward..."

his thought, that he not behave in accordance with [merely the natural], but only for the sake of the commandments, [as] in the matter of [his being] alone — that is, for the sake of [Heaven]. For [the supreme pious man] from the conquest [of his inclination] makes himself fit for all his deeds, [emulating] the supreme piety. This is the ultimate purpose for which man was created (*tachlit*). From among men, the one in whom such piety is found brings the Holy Spirit upon himself. But the matter is not entirely concealed; rather, the Holy Spirit [comes to him]...

and his ranks [rise]... [These are] the ranks "for his own sake" (*lishmah*). [Through] his deeds, beyond what is incumbent upon him, he is called "supreme pious man," as Scripture says regarding Israel: "the Holy One, blessed be He, draws and crowns [him]"; as it is said [?]... the souls of Israel — the Holy One, blessed be He, draws... and bestows kindness upon His *Shechinah* in the [supernal] roots (*be-shorashin*) [Aramaic phrasing]... He performs kindness with his Maker, as is well known [?].

[He invokes the teaching of the Arizal.]...he grows in Torah and in his labor, in his contemplation [?], and a [further measure of the] Holy Spirit rests upon him; and he is called "supreme pious man" — by reason of [?]... He is faithful in his household [?], and as the Arizal (the holy Rabbi Yitzchak Luria, of blessed memory) said: "according to what each man is fit to receive" [?]; and concerning this [matter] are the vows [?] of the sleeping and the waking, the words of the *Ma'amar* upon which I have remarked (in [Part One] — the matter I have stated and heard from our teachers). Now you see that this matter, according to the opinion of the Holy [Kabbalists], is set out by way of analogy, like waters drawn upon the [vessel] of light, more than upon... a remnant from the light, from the darkness — and so it is.

מעצבי הנבואה — מאמר ו' (Ma'amar 6 — "The Shapers of Prophecy")

פרק א' — יודע (Perek 1 — "He Knows")

[The chapter is directed against the inner foundation of every person, in all his generations, more than all.] It is directed at the inner foundation [of a person]... and his soul, drawn near to the light. The vessels (*sefirot*) [grow] more refined, and the bond [?] that joins the drawn-down [light] — the soul receives it from them all [?]. Therefore [?]... it is fitting for him; rather, it is even necessary for him so that [?] he may do [?]... as it is said: "If he reveals a man of substance, the bond [?]..." he does...

[He explains the path by which the soul ascends.]...the perfection from the Holy [worlds]; his soul ascends to him and to all his deeds. And behold, the divisions of the philosophers (*chiluki ha-filosofim*) [are] one matter [?]: by way of the commandments, and by way of fulfilling the Torah — this [is] the [?]... to the philosophers. And [there is] a difference [?] in the deficiencies of the worlds: how... how... they are always to them an *Ein Sof* [the Infinite] which is within them, from where [?]... they are always drawn down from above (the bracketed cross-references read ו' ח' א' מ' י"ז פ' and ז' ח' א' מ' י"ז פ' [partly illegible]) [?]. We

find that the essence [stands] against the additions [?]....it is reckoned, the essence, against the additions; and also [?] the deeds of the lower ones, in the matter stated above in the introduction... "He has made strength" (Tehillim [יְסִי' — chapter no. illegible]) [?]. And not only that, but [it extends] to the supernal [worlds]... so that even the prophecy of Moses and the providence of the Torah [come] through [him]... heaven and earth, the lower and the upper, for it is said: "If My covenant [holds not] day and night, [I would not have set] the statutes of heaven and earth" (Yirmiyahu 33:25); and the conclusion of it is: "...for if My covenant [holds not], it is the Torah which the Holy One, blessed be He, [ordained]..."

the earth, "I would not have set" [?] — that is, [if not for] the statutes of heaven and earth... My covenant [holds not], that is [?]: were there no statutes of heaven, and the earth would not stand — "My covenant is the Torah" [?]; and by [?] [the merit of those occupied with Torah]... And the Sages, of blessed memory, said in the Midrash: "My people [?]..." — through the commandments, and the Torah [which is]... [those] who are fit for prophecy and worthy of it... prophecy... Therefore I have arranged this matter of the obstacles to prophecy, that you may know... the manner of the obstacles to prophecy, what they are... in this time, this is [the matter] [?].

מעכבי — פרק ב' (Perek 2 — "The Obstacles" [to prophecy])

[Of the obstacles arising in the soul, drawn down from the upper worlds (cf. ובנפשו העליונה — read here) [?].] These are obstacles drawn down from the lower worlds:

- **(א)** If a man defiles one of the [248] [Hebrew: מרמ"ח, i.e. מ' = "from" + ח"מ = 248 =] limbs in deed, and through his transgression a defect [arises]...
- **(ב)**...in his deficiency [?]...
- **(ג)** If a person's defect is such that, by reason of it [?], the reverse occurs — a transgression [committed] willfully — then [the obstacle is] more severe [?]; and he must take care, more than other men, [regarding] this matter [?].

[He explains the kabbalistic mechanism — the "screen" that divides.] [There is] a stirring of a small transgression that obstructs [prophecy], and behold... the prophecy and the Holy Spirit before [him] — for every mishap that obstructs his soul is a screen (*masach*) that divides [between him and the light]... the limb or the sinew, in his soul, is a screen that divides — for the *sefirot* from those... [the Holy Spirit] flows and is poured out, the prophecy... and the proper conduits [are

needed]... The upper *sefirot*, between the vessels, by way of the [kelipos] [?] (cf. Yeshayahu [נ"ג] [?])... by reason of the screen that divides and obstructs the Holy Spirit [?], so that it does not flow upon him at all.

פרק ג' — אמנם (Perek 3 — "Indeed")

[Indeed, these are obstacles that arise in his soul, [pertaining to] the lower worlds [?].] These are the principal evil traits... and the elevation [of the soul], the words above, in the heart [?].... and the histories [?] and conduct, all of which are matters that defile the soul. And the [evil] trait of which there is a defect — the soul [suffers] a defect in the aspect of the [image] (*demut*) [?], and so too the trait of which there is a defect, in all the worlds and in all the souls, all of them being bound together [?].

[He describes how a single defect spreads through every aspect of the soul.] So know that the defect harms in the aspect of the [image]... in every aspect that is in his soul, [in] the lower worlds, and also all the aspects... and the desires [?], in all the souls — all of them being bound [together]... as in the bodies; and his hand falls slack [?] and they grow weak... that he is bound, tied to a body all his days, until he is, as it were, [defiled]...

[He turns to the verse "What profit has a man."] "And there is no refuge" [?]. "Then you shall be, son of man, with [the light] of your countenance, [in] the matter of [this]..." [?] — the trait [of which there is] the defect, the elevation that distances him, that distances [him] from the ultimate purpose. For the will [of God] desires that he... his soul, the lowly soul — indeed this is the matter from which the evil [trait grows]... a *golem* (formless matter) [?].

it forms a screen [*masach*] that partitions and obstructs, so that prophecy and *ruach HaKodesh* [the holy spirit] cannot ascend, and so that the influx [*shefa*] cannot descend upon a person — until its [the soul's] root, the source of *ruach HaKodesh* or of prophecy, is reached. And if the defect [*pegam*] is in the supernal soul itself, it obstructs and prevents that very supernal soul from drawing the holy influx down upon the person — as explained in the previous chapter. Yet one must further understand this: that when the lower soul [*nefesh*] is defective, the supernal soul is also defective through it, for [as we hold,] "the lower draws upon the upper." Because the soul that derives from physical, coarse matter is itself the more lowly, of necessity its defect, in any case, [drags down the higher together with it].

When a person sins by eating forbidden fat or blood, or transgresses some other prohibition, [the harm is] upon the desires of his lower soul. Yet beyond what is

harmed in his supernal soul, [the blemish spreads], for [as the principle holds] the lower soul too is defective in the aspect of the *neshamah* [the higher soul-level] — [the blemish] is in the aspect of [each] soul-level. [The matter] is fully treated elsewhere : there is a distinction, in the aspect of recognition [*hakarah*], among *nefesh*, *ruach*, and *neshamah* [the three lower soul-levels], the defect spreading through each one. So too, when a person commits a blemish upon his image [*tzelem*], whether a small blemish or a large one — and all the more so [it bars] prophecy — [he stops up the channel].

Even when a defect in one [soul-level] is comparable to [a defect] that already obstructs *ruach HaKodesh*, and all the more so prophecy, it is a great loss [*hefsed*]. For although a person preserves the one good portion within him, by his merit he is fit to attain [*ruach HaKodesh*] — [yet the defect prevents it]. All these matters concern the aspect of the contamination [*zuhamah*] [that clings to the soul]. ... "your feet". And [the contamination] does not let go [of] any aspect of his lower soul.

I have been required to maintain the existence of the body, and the right hand alone; and from it [comes] every aspect. The matter requisite for *ruach HaKodesh* — to be of use and benefit, to love the Lord ... all the more so prophecy: a person was fit, had it not been [for the defect]. [As] the obstacles to *ruach HaKodesh* are explained in the matter of *ruach HaKodesh*, for the obstacles [are] a vessel [*tzinor*, channel] — what advantage has a person in all [his deeds, if the channel is blocked]? ... this [defect] goes out [first] and not [its remedy] — and [there is no] *ruach HaKodesh*; and this is the matter.

Therefore [the proper] understanding is to know: who [is fit] for the lofty things of prophecy and of *ruach HaKodesh* — and this is [the subject of the next Ma'amar].

ז' מאמר / Ma'amar 7 — The Conditions of Prophecy [*Tena'ei ha-Nevuah*]

א' פרק / Chapter 1

EVERY man of Israel who yearns and longs in his heart to draw near to the holy ... through the cause of his perfecting his traits [*tikkun ha-middot*] and engaging in pursuits [befitting holiness] — let him [strive] to find the means by which he may fulfill all that is possible, in the manner of [the Ramban, of blessed memory], with great wealth [of soul], as the author of the *Zohar* explained. He should make

a habit of [study of] the Torah by day and by night — never letting a day or a night pass without [Torah] — and of *Keriat Shema* night [and morning], *tefillin*, Shabbos and the festivals, and so forth.

And he should examine [his conduct] in [all] the traits of the heart, [namely] their divisions, continually, by way of the Kabbalah, [striving] to love and to fear, to love the Lord and to fear the Lord — not for the sake of receiving a reward [*pras*], but only so as to be a vessel for the influx, continually, by his hand, [for the sake] of all the worlds and the angels — so that they may [be sustained]. [He is] to fulfill all the *mitzvos*, half of them ... the worlds and the angels [depend on him], for [the holy influx] is by his hand and by his deeds.

I myself was reflecting upon the words of one holy man, [namely the] honored R. Chaim Vital, of blessed memory, in [his discussion] that *ruach HaKodesh* — for it would be his to attain — [requires] all the levels of the traits [*middot*]: that a person purge from himself all the evil traits, and attain them [the good traits] all, and [give satisfaction] to his lower soul through the perfecting [of his deeds]. R. [Chaim Vital], of blessed memory, said regarding the matter of *ruach HaKodesh*: "Since there is everywhere a [requisite] face [*panim*]..."

And it is written : [a person is] required to fulfill all that is possible — "for whoever sustains [one soul of Israel...]". [Yet] in this present time of ours — the time of the Ramban — and there is yet [the matter] which is possible for him [to attain]. [The principle holds] that all of the traits [*middot*] are dependent [upon one another]: when his lower soul is defective [in even one aspect], it draws down the others. [So too] in the time of the [holy *Tannaim* and *Amoraim*], there was prophecy and *ruach HaKodesh* — and this is the matter.

[Margin/cross-references in this paragraph, verbatim: (במאמר דרך אמונה — חלק) (ראשון), "in the Ma'amar 'The Way of Faith' — Part One"; (במאמר אהבה ויראה — חלק זה), "in the Ma'amar 'Love and Fear' — this Part."]

[The man of Israel] who yearns and longs in his heart to draw near to the supernal Holiness, in the cause of [his] perfect repentance [*teshuvah shelemah*], so that the Lord may fill [his measure]: it is written [in] the *Zohar*, that there are three conditions for this :

(א) **Wisdom** [*chochmah*] — (ב) ... that is to say, R. [Chaim Vital], of blessed memory, [holds] he must be wise in Torah and in [secular] wisdom, and knowledgeable in [the whole of] every possible discipline that the rest of the sages and authors [have written], until he is recognized as wise [enough] — among the company of the sages, [drawing] wisdom into the understanding, a

great [wisdom]. This and nothing else, [as is] in [the case of] the *chassid* [the pious one], as it is said in the [statement] of R. Pinchas ben Yair — [its own] chapter, [titled] "the *eglah arufah*". ... [the *chassid* is] one who: (ב) it is the *middah* [trait] called "*chassid*".

So too, with respect to the [holy spirit] coming by way of the holy spirit [*ruach HaKodesh*] — and not with the people of the land [the unlearned].

[A defect in any] of the [foundational] soul-levels, by however much it stops up [the channel], blemishes all the good traits, [as treated] in the preceding chapters; for [a person] acquires by it all the good traits, but he loses [some of them] through the screen [*masach*] of his supernal soul — through the [defective] traits of the Torah [study] that he [neglected], by how much [he is lacking] — through the screen.

"There is no [poverty except poverty of knowledge]" — even [if he is] lacking, from the words of the Rabbis: time [is short], and from — [the obstacle remains].

[?] [opening word worn — רשׁיׁם, not *resha'im*] and he should strive to fulfill all that is possible — from the 248 [limbs] of *mitzvos asei* [the positive commandments] he should do, with [the matter] explained at length, together with what the *Zohar* [teaches]. [It is] new in everything, like [a vessel] — like one who renews [his service] — by setting fixed times for Torah every day, and never letting a day or a night pass without studying it; and so too *Keriat Shema*, night [and morning], *tefillin*, Shabbos and the festivals, and the three [daily] *tefillot* [prayers] by day, the blessing over food, and giving proper attention [*kavanah*], and loving [one's neighbor] as oneself, [in] every time and at every moment, that one may be [one who] keeps faith with the Lord, and so forth.

And he should examine [himself] in the traits of the heart, the parts of his soul, continually, by way of the Kabbalah, [striving] to love and to fear, to love the Lord and to fear the Lord — but not for the sake of receiving a reward; only so as to draw down satisfaction [*nachat ruach*] to his Creator, in joy [*simchah*], [and to be a channel] for the constant influx [*shefa*] by his hand, [for the benefit] of all the worlds — [as] when he does all these things. And if he does them, even if [a defect remains], a person does not [thereby] merit [the full reward].

[Yet] whatever a person does of these things draws *ruach HaKodesh* [near], for all [these matters] shall be, and through them they shall be sustained.

R. Chaim Vital, of blessed memory, said, in his explanation of the matter of [drawing down] the supernal Holiness, that there is not a single one of the traits

[*middot*] but that it [must be perfected], up until [the point] that none of them lacks its [proper] complement, in his soul, [in] the secret of [the soul] — for [as] I saw at the beginning; for since there is everywhere a [requisite] "face," its faces [must all be present]. [Cross-reference (ב'שער ד' ב'), of blessed memory — and one is "required to draw it all down," and so forth.] And [in another place] [cross-reference (ב'שער ד' ב')], of blessed memory, [it is said]: "and from each one" — he is to be careful [in fulfilling] in [his] choosing. And one is required, for all the traits [*middot*], that none of them be defective in his lower soul, or in; in his Creator, and in his heart, [to do] his deeds.

But [in fact] not every person merits to fulfill all [the traits], because of [the obstacles posed by] all [of them]: how shall he be weaned [from his evil ways]? [Is he] not a son [of the Most High]? [And how shall he] be redeemed?; [it is upon him] to fulfill, by drawing [the influx] down to his hand at every fitting time, and [to be careful] always, and [to remove obstacles] from time [to time], to perfect, [in this manner].

"There is no [poverty except poverty of knowledge]" — the Holy One, blessed be He, does not [withdraw] His *Shechinah* except [from one defective] in the understanding of the wisdom; the wise man knows all [matters] of the entire Torah. [And the Torah is] long in measure [*aruchah middah*] and broad [*rechavah*], [as] one who [grasps] its [whole] secret can [attain] it; even one who [does not]: I said [reading uncertain — *kohelet*]. Therefore, without [any] doubt, in the [matter of] understanding he is wise; and according to [the verse], to one who knows, [it is fitting] that he be called wise.

[The man who] draws [these things] from Torah and from wisdom — all this [is one matter]. ... and the *Amorites* — and so the matter [is], the Ramban. "I said in my [haste]" — to copy.

And [if he is] perfect, knowing how to declare [the matter], and finds in himself the reverse of these grave [matters], it is [the knowledge of] a prince and a judge — over the deeds. And to what end did I say ... [that he should] not desist? And though they wrote [it down] and their tongues also asked — concerning the [grave] matters; and the stumbling [arises]. [As the Sages] said well to me, my masters, to set before [you a father]: as a father shows compassion, "and behold" — and seeing knowledge from understanding, "it is upright in my eyes," as [is fitting], according to the Lord's kindness toward me, upon me, [granting] understanding; and this is the matter.

פרק ב' / Chapter 2

[The matter just discussed concerns the man] who is generous of heart, etc. — Now [you may ask]: many may there be in his generation, but — and even more so in [later] generations may there be those who are wiser than he in Torah, [yet] their wisdom [is incomplete in the matter]; for [the influx] follows after the great [foundations], and from them [comes] whoever is fit, from the levels of prophecy — until [the matter] was said, [as] Moshe [our teacher]. The matter is one that is grasped [only] in the clear speculum that shines [*aspaklaria ha-me'irah*].

[And there are some] for whom there are levels of intellectual levels, and from them levels [of other kinds] — [some bound up] with the desire of physical matter and the pressing [demand] of nature, and from them the openings [*petichot*]. [In] all of them there are channels [*mechilot*] that separate between a person [and his God], and between your eyes and your Creator. And the desire of the intellect is exalted.

[In] all the good traits [*middot ha-tovot*] and the strong ones that are in him, a man [must be] mighty and wealthy and wise — for he is the one who comprehends all the [intellectual] levels. That is to say, in the speculation — [as] is said: which is wise — each according to his knowledge, and [each] is raised up according to his deeds. As [it is said] in [the matter of] prophecy — that there should be in him all the levels and the traits — [he is] a prince. [And it is said] in [the matter of] the many blessings, and it is said over all, without [there having been] a *chassid* like Shlomo.

[Likewise the people of] Israel were filled with [the influx].. And [the Sages] applied [a parable] regarding the trait of anger [*ka'as*], to teach [a lesson]; and it is said that [a prophet] is not fit to be a parable to [other] human beings. And they filled [it] with [the trait] of the left [side], with the fear of [Yishmael] and Yaakov [who] diminished himself. And whoever sets for himself the deficiencies of two traits, or three, of these — and does not distance [himself], being [defective in even] a small fraction of the traits, from a tiny [amount] — [the matter] of prophecy [is barred to] him entirely. As they said: just as [the foundations] are, so it was said — and this is [the matter].

[It] is removed from him — *ruach HaKodesh* — when [the soul]. And in the language of the Sages: there is no — except to attain the essence [*mahut*] of the Lord, upon its truth. And he made known the truth, the Lord to him. [As] Moshe, peace be upon him, said: "the Lord said to me", the matter. [As] to the Levites, and there was compassion toward Israel. And [the Lord said] "to My people", for there

are many waters [you have shed]. But the Sages said that the Holy One, blessed be He,. And so, "and they shall be exalted by them, [namely] the channels"; these are the channels [*mechilot*] [that separate].

[As is treated] in [the foregoing chapters], the channels — the *Amorites* — a small [degree] of openings of separation [in] his prophecy, it is removed [*mistalleket*] from him, and the [vessels] [are blocked].

ג' פרק / Chapter 3 — "And now" [*ve-atah*]

NOW I will tell you, O man of high standing, near [and] dear in every matter of truth. And this is [the matter] — [as it is] said: that the levels [*ma'alot*] [comprise] both the intellectual levels [*ma'alot sichliyyot*] and [those bound up] with the deficiencies [*pechitut*], that is to say, [those] of physical matter, the body, and the like; and these [are] the openings [*petichot*]. For your iniquities have separated between you [and your God], and these are deeds-against-levels; and the channels — [each] one of them stops up [the channel], by however much. And so it is in, regarding what the channels [*mechilot*] [are].

the channels [*mechilot*] that separate between man and his God, as it is in their essence. And Scripture which brings [the proof] — that is, when it says — the channels were what separated between you and your God, on account of the sin that you have sinned before Him, both in deeds and in [thoughts]. After Him your sins are doubled, as well as in your garments.. And this is [why] he says, in the sense of those whose deeds are deeds of wickedness; and therefore he conceals his deeds [from] the doers. Is it not so — in the explanation, the Sages said: a sin. Eliyahu testifies [that] his deeds [are] the deeds of *Ruach HaKodesh* — they are forced upon him. Behold, then.

So if there cleave to him along with them the good traits [*middot tovos*], all of them; and so too, since the traits [*middot*] are understood from his very essence, for he does not become a man of evil traits.

ד' פרק / Chapter 4 — "This" [*zot*]

THIS is the meaning of those who toil over the Talmud, [as in] the matters of. And whoever fixes his attention upon them reaches according to his disposition and his nature; and afterwards [he is able] to attain all of [the Torah's] order and all the [traits]. So all the traits — all of them together, with the willing ones. And if he sends forth his hand and grasps the [trait], by his choice, to hold fast to the good traits. The disposition [of] the contemptible ones [*pechutiyot*] — all of them [are] intellectual [*sichliyyot*]; and the wisdoms even. After in his choice, even if he is

hindered from the wisdoms, it is by. Every item of knowledge [is] intellectual, and similarly.

The light of prophecy, when — that which is called wisdom, and it is reached among the wise of [the kind] like the Great Rav, of blessed memory,. And it is given in [the matter] of what is found; is it not so. By the merit of the prophets it is possible that. Does it bring benefit to divide off prophecy ? But this — they recalled, of blessed memory, that. He will [not] be found save by the good disposition, all. The [counsel] [is] enough for him, by most of the levels. All the levels of the traits, as is brought above. And until — to the things — in. He has not yet performed the trait, by most of. Yet a thousand miracles, for it is said. He has not yet their disposition, the contempt.

These levels [are] as is brought above. The Great Rav, of blessed memory, with all his hand [strength] and overturned the matter; and if. What is found — Hillel — the prophets, openings of separation [*petichot ha-havdalah*], from what was recalled in their statements. It is possible that this was not so, but rather afterwards. For there is none to divide off prophecy from him whose body is upright. They recalled, of blessed memory, that by what measure [are] the prophecy and the choice and the levels, the [traits]. After his good disposition, by most of the levels of the traits. And the truth is not so, for it is in the heart. The levels of the traits, as is brought above, in the name of R. Ch[aim] Vital [Ḥayyim Vital], of blessed memory. As to the matters of, in time, for he is destined to come up upon it in Scripture, and it is said in Givon — to Shlomo.. For if a daughter of Pharaoh — by himself, and he did not take [a measure], its [increase]. And thirteen years he was, and not.

What benefit does it bring at all. And this is what the *zohar* [the radiance, or the *Zohar*]. For it was [reckoned] to him for openings [*petichot*].

by his honor and in his image, like a star, it was reckoned to him. R. Natan says: it [is reckoned] a good deed, as it is said, and it says in [the name of] Shmuel — [the *Targum* renders it]. And listen, go, and [the matter of] your eyes and your feet, and [Scripture].

פרק ה' / Chapter 5 — "And further" [*ve-od*]

AND FURTHER, that the matter is hard to say, a prophet, and David also. All the intellectual levels and most of the levels of the traits, and after the traits, all of them, in all. The matters. And he gives attention, reaching according to his disposition and the nature of his blemish. And afterwards to attain all the [order]

of the Torah. And this : all the traits — all of them together, with the willing ones, by his choice, to choose this and reject that. He stands — but he despises it, by a small measure.

The contemptible disposition. He recalled, of blessed memory, that by what measure are the prophecy and the choice and the levels.. After his good disposition, by most of the levels of the traits. But the truth teaches [that] the traits, in the sense of — the Sages, of blessed memory, hinted at it. The Torah in their wisdom. And therefore I have said: the horn of glory. And as for the chapter — it is not so. The truth — in prophecy one must. All that which he did not attain by his hand, and the traits one must.

For in his soul, the contempt, which. That his soul be drawn to the upper [region]; one must. By his levels, and these rise to him, from the count, by the matter of the [former]. The repair of his soul, the contempt, the traits, all of them, even if. By its likeness it rules, by its spirit; in all this it does not merit to be worthy. And all these in our recollection, with them [are] disclosed. By the face [aspect] of the former and of the [latter].

פרק ו' / Chapter 6 — "Another" [*acher*]

ANOTHER, that already.. Rav Yehuda said. From him, if a man is upright, his prophecy is removed [*mistalleket*]. For the matters, and he says : come [and learn] this *halacha* — I have heard it, but I have forgotten it. And I have established, if Israel. And it is written. With the disrepute [of] the wise man, his wisdom is removed from him; and if. Moshe over the reckonings; the [verse] begins (במדבר נ"א) [recte: א"ל, Bamidbar 31; cf. 31:21]. And.

This *halacha* I have heard, and I have forgotten it; I have looked into the words of *Devorah*, as it is written: "until [I, Devorah, arose]", and it is written "Awake, awake, Devorah", permission to establish. It is removed [*mistalleket*]; and if he prophesied, a wise man — his wisdom is removed, by a different deed. (במדבר נ"א) [recte: א"ל, Bamidbar 31; cf. 31:21]. And it is written: "And he said" — Elazar the priest to the men of [the army].

when Moshe was angry, it is removed from him, as it is written. And it is written: "And now take to me [a minstrel]". And melancholy — there is in it a sign — all the days [that] they mourned over Yosef, and when he became grieved it is removed from him, as it is written, and *Targum* [renders]: "and the spirit of prophecy rested".. The *Shechinah* does not rest amid sadness, nor amid melancholy, but [only] amid the joy of a matter [the joy of a *mitzvah*]. But [as for]

the rest of the traits — there is no wise man fit to divide off prophecy from him, if he already [is a] prophet and beholds the image of God.

And so too [the matter of] *Ruach HaKodesh* — but these [are the] channels [*mechilot*] and weaknesses before the prophecy; and the *zohar* [radiance]. And if [there be] three or three. And so they are weakened, by the screen [*masach*] of the upright one, in the count. The clear speculum [*aspaklaria ha-me'irah*] of prophecy, or *Ruach HaKodesh*, with them. And by his choice and by his deeds, if he does not do the repentance [*teshuvah*] over. For a deficiency is formed, and every blemish does not draw near to honor the name.

But the levels of the intellect, that which his hand did not attain. So, by the aspect of the former, it is not from the [necessary] requirement, for it is not. The traits of deceit, for a man cannot fulfill what is not in him. A different channel, when he began; you should also know that already.

For a man is destined; in particular, a Torah scholar [*talmid chacham*], a wicked one in error. So too he turns, in [the matter of], and he places the screen [*masach*] [as] a charity [*tzedakah*], for. Thin, it does not pass. The face [aspect] of the former — even. They are the upper ones. The Rambam, of blessed memory, expounded to say in the verses. But in the [places] I have called, the [matters] of the decrees like "in your understanding" and like Lavan and like Bilaam, who attained. By his repentance [*teshuvah*] he was not — without any contact, or any.

He divides off those three traits which the Sages recalled, of blessed memory — that already. From [the time of] Moshe our teacher, peace be upon him, it was; for this is without but rather it is not [needful], by which. By the path and the [order] in length; in truth, the matter of the channels [*mechilot*].

ז' פרק / Chapter 7 — "Another" [*acher*]

ANOTHER; thus, then, the wisdom to discern and to consider in the matter. The [understanding] [in] the clear speculum [*aspaklaria ha-me'irah*], and the rest of the prophets [saw] by the [dim] speculum, the [non-shining one]. As it is written: "all the days of his life", he beholds and gazes upon the image of God; he was. To prevent the screen from his face. His body in the [lower] disposition, even because of the deficiencies of the channels of the count.

. Yona, because what was missing for him [from] the levels — the diseases are not in the land. And by them he merits and wins the many, it does not. Those who spoke, that they looked in the clear speculum. Nevertheless, in the prophecies of there was in them some channel either from the traits or from the

disposition, of the human kind, for there is no righteous one upon the earth who does [only] good. And what were they — they were among those who busy themselves with the clear speculum, theirs, and this is. The speculum that was [a clear, shining one]; but the beginning of "the word of the LORD" [came] to the prophets, without any channel, neither from the traits nor from the deeds.

those who gaze [מסתכלים] into the clear speculum [aspaklaria ha-me'irah] the way Moshe did. Now the difference [is this]: even though they gaze through the clear speculum as he does, nevertheless their gazing is not entirely without flaw, since theirs retains some fineness of a screen [masach daka] — however thin and slight. Even in their first [act of] gazing it is not as pure as Moshe's, whose gazing was flawless to the very end. This too has a counterpart in the [supernal] worlds.

✱

As for the path of the Satanim [adversarial forces] — and the Rambam [Maimonides], of blessed memory, called it [מקלקלות?]: "The word *aspaklaria* alludes to apprehension"; the lofty allusion [רומו] for Moshe was that there was for him no screen and no [intervening] speculum [in his apprehension], as the Gemara explains, and explore this. ✱ As for the rest of the prophets, there *was* for them a screen [masach] or speculum, by way of the fineness of those [residual] channels [mechilot]. This is the true word, set down on the path of [our] gazing, hidden in the secret of those who know [it] — that from the clear speculum [stems] the whole [path] without any flaw at all; only by way of [the residual screen does dimness arise]...

[The text here treats the difference between Moshe's prophecy through the clear speculum and that of the other prophets through a dim one, framing it in terms of the residual "channels" (mechilot) that remain even in the righteous. Citing Yechezkel — "of blessed memory, as it is written, '... [a likeness] as the appearance' " (cf. Yechezkel 1) — "as they said in [the Zohar on] *Yisro*" (cross-reference "ףד ..."). The Rambam is again invoked: "the word *aspaklaria* — the lofty allusion for Moshe was that there was for him no screen and no speculum"; (cross-reference "ג"ל") — meaning that this is heard from the secret of the verse "and they saw the God of Israel" (Shemos 24:10), said of Moshe and the elders, and "this [too] is heard from... the verse 'for no man shall see Me [and live]' " (Shemos 33:20). And he said: "they have no walls [כותליו] dividing [סגיאין]" (cf. Zohar) [?]. The supernal Light is to be apprehended in the clear speculum, and the rest [of the prophets apprehend it] in the dim one. And concerning the dictum "for I have not seen [a man] like him [?]"... "within the body — yet so it is [?]" — these matters are not to be revealed except to those who understand and to the

masters of the received tradition [mekubalim]; the matter is told here only in the manner of a hint, and the discerning will understand. This is the [true] way of the conditions of prophecy, set down upon the path of truth, as we are able to explain it — all of it sound and sensible, and all is well.]

מאמר ח' — איכות הנבואה וענין הכרת

Ma'amar 8 — The Nature of Prophecy and the Matter of Karet [Excision]

א' פרק — Chapter 1

הבו [incipit — "Ascribe"]. [Marginal heading-gloss in smaller type: "לכם אנשים" — "Choose for yourselves men who are wise" (cf. Devarim 1:13); and the Rashbi[?], may his merit shield us...] [?]

Here begins the inquiry into the nature of prophecy [eychut ha-nevuah]. By now I have already opened my discourse on the matters of prophecy and its conditions, my friend, in [the preceding ma'amar]. *

[A new soul is renewed in [the souls of] the creation. As I said: the human being [ha-adam] consists of [the soul-levels], and each soul has its root in [the supernal worlds]. * For just as the Holy One, blessed be He, gazes [רתו] upon the world [of] the channels [olam ha-mechilot] by way of the [supernal] garments [hitlabshut] — so [does the soul]. The path of the creation [is] not by way of [the garments]; rather, by way of the garments of formation [yetzirah], like the soul of Yechezkel, as it is written, "a likeness as the appearance" (cf. Yechezkel 1) — as he said in the *Zohar* [on parshas] Yisro (folio ...) [?].]

Every human being has his soul rooted in all the worlds, since the source of his soul [is] in [each of them]. * This [is] one [matter]. And there is the mazal [the supernal "root"] of Israel for every world — for the source of his soul [נפשו]...

[The discussion turns to the threefold root of the soul in the worlds: "the human being consists of [the soul-levels], and the channels are the mazal of the body [גשמה], its root [שורש] [in the supernal realm]." * "And there is the mazal of Israel for every world, for the source of his soul [is rooted in each]." * "Look closely at its place [מקומו], for so it is in the human being — this is one [matter]." * The text continues with the mazal of the body and the mazal of the soul, and the singular [mazal] "yechidah" — the highest soul-level — "the Torah calls [it] ..." * "And now I have begun to tell my master [אדוני] of the creation [ברדת], the souls of the creation, for it is not [revealed except] in the manner of a hint." * "Also know

that I have known that there is for you [the means] to recall the matter[?]" — "for the creation [beriah] is [made] in the secret of the full stature [komah shleimah] of the ten sefirot, and the 248 limbs[?] [רמ"ח] [parallel them]; understand from this how the souls of the creation are [structured], and [how] the human being's stature parallels it." (Cross-reference: "פ' ד' מ' ח' ה' ו'") [?].]

[...and the body, for the mazal of the body is [his] stature [komah]. * And between [the mazal of] the body and the spirit and the [neshamah], by way of the aspect of the Keter [crown] in it[?] — in the Keter of the souls of the creation, and explore this. *]

[There is no soul of the creation [neshamah] in which the form is not rooted [נשרשת], and likewise the rest of its [supernal] aspects are within it, and the Holy One, blessed be He, calls it[?]... * Every aspect[?] is called [by its own name]... * The Holy One [is] alone [לבד], He... *] And the spirit [ruach] descends and is judged [ומשפט] and clothed [umelubash]... [the soul of formation comes down into this world to be born [olam ha-yetzirah / olam ha-yelidah], and these are the "strangers" mentioned [ha-gerim], and they [too]...]

[This passage develops a sustained taxonomy of how the souls/spirits descend, are clothed, and are judged across the worlds — Atzilut, Beriah, Yetzirah, Asiyah. Recurrent terms: "the souls of formation [neshamot de-yetzirah] in their root[?]; "the soul of formation [is] in his stature [komah], by way of the soul of formation"; "the root [is] in his root [בשרשי]"; "every aspect is called by its name"; "and the body and spirit and soul, by way of the garments [hitlabshut], are [proper to] the Holy One, blessed be He"; "the singular [yechidah], the Chayah and the channels [mechilot] — these are [proper to] Atzilut[?] (דא"ק), and all this is upon [the supernal] root." * "This is far higher than that — in the worlds [of] the channels [olam ha-mechilot], the matter is [thus]; this [is] in the likeness of the great supernal root[?] bound up [דבוק] in the body [ענק]." *]

[The text reaches a saying of Chazal: "they [the elders/the prophets]... 'a slight voice [קלא]...' (?); and this is what they said, of blessed memory[?]" — "R. Akiva sat and expounded[?]... 'They showed me; he said to him: Go back[?]...' " * "their members [in the body]... 'a slight voice [קלא]...' " — "R. Akiva sat and expounded, and... '...they showed me; the Holy One said to him: Go back[?]' " (cross-reference "פניק ג") [?]. * "And this is what the Rambam, of blessed memory, said: that Moshe Rabbeinu, peace be upon him — his mazal[?]... (folio ג') — for Moshe Rabbeinu, peace be upon him, [was] the master of all the world."]

[Here the discussion shifts to the special status of Moshe and Avraham. The text states that the souls of the righteous [nishmot ha-tzaddikim] — such as Avraham's[?] — [are bound] in heaven, "this against that" [זה כנגד זה], "each corresponding to the other." * It speaks of "the great supernal root[?] bound up in the body" and of the soul's clothing[?] "from above downward," and of how "the soul of the righteous one [tzaddik] is bound in the place of purity [makom tahara] and is doubled[?] [וכפופה] [as] a supernal world below[?]." * "Within the [supernal] channel [the matter is] established in [its] place; and the purity[?] of the supernal world below[?]." *]

And [the body], when [the soul] is bound to it[?] — "for so the mazal is, and this [is] mazal — for from us[?] [it] flows [יזל], water [מים]." * This is what the Rambam, of blessed memory, said: that the creation [beriah] was [established] in the secret[?]... [?]

[The text now invokes the supernal "stature" once more: "He created [ברא] Moshe Rabbeinu, peace be upon him — his mazal[?]..." — "the creation is [established] in the full stature [komah shleimah] in the ten sefirot[?] and the 248[?] [limbs]; understand from this how the souls of the creation are [structured]." * "And [it is] a great foundation [yesod gadol] and a great secret [sod gadol] — I have seen, I, [the author], that it is written explicitly in the Midrash [Korei?]. ... * to explain this matter, set it well so as to maintain[?] the circle of the matter [hug ha-davar] as fitting, according to what the LORD in His kindness has at once bestowed[?] upon me, the lowly; and all is well."]

ב' פרק — Chapter 2

חשתי [incipit — "I made haste"]. [Verse-incipit, cf. Tehillim 119:60 / Yeshayahu — "I made haste and did not delay to keep [Your commandments]."] [Marginal heading-gloss in smaller type: "ולא התמהמהתי לשמור מ[צותיך]" — "and I did not tarry to keep [Your commandments]."] (Cross-references: 'א' מ' י"ח ח' א' [בפרק] (ובפרק י"ב מ' א' ח' וזה [?])

The discerning [will understand]: explore the matter of *karet* [excision], which is mentioned in the Torah concerning the [soul]...

concerning the souls of the wicked [nafshot ha-resha'im]. For behold, the early authorities and the commentators have already deliberated over this matter, [each one] saying[?] this and that — and not [resolving it]. * And they were [men] of peace[?] [shleimim]; let the matter be investigated[?] thoroughly[?]. And each one wrote according to what he apprehended[?], yet not what I apprehended[?], even by way of [conjecture] — for it is a great secret. * Know, my brother, and

see: for it is written in the Torah many times that "[that] soul shall be cut off [karet]" [hi-nafsho ha-hi nichretet] (cf. Bereishis 17) [the verse "and that soul shall be cut off from his people"]. * And [the word is] doubled[?]; and [Scripture] said, by way of the *karet* of the recognition[?] [hakarat], that "the soul [ha-nefesh ha-hi]" [shall be cut off]... * "[He] brings near[?] his kinsman[?] [מקרב עמיו]" (Vayikra 23) [?] — and all this the verse did [not state explicitly]; rather, the verse intends [it] by way of a hidden secret, set down by way of [allusion] many times — concerning the death of the body alone[?]...

For the essence of the life of the body is the blood [dam], and the blood and [its kin?] is called "soul" [nefesh], as it is said, "for the blood — it is the soul" (cf. Devarim 12:23: "for the blood is the life/soul"). *

[The chapter now distinguishes several senses of *karet*: (1) "the cutting off of his lower [animal] soul [nafsho ha-tachtonah] alone — being the death of the body alone, by separation [hapradah] from the body; (2) sometimes [his cutting off concerns] his lower soul, and sometimes [his being] cut off [karet] in his very days [bi-yemei]; (3) sometimes [it is] the death[?] [karet] of the supernal soul[?]." * "Sometimes the *karet* of formation[?] [keritah de-yetzirah]..." — recurring contrast between "*karet* of [this] world" [keritat olam] and "*karet* from the channel [the supernal source]." * "Sometimes [the soul] returns and is reincarnated[?] [chozer], and sometimes [it is] lost [ne'evad] from the supernal [worlds]; and the wicked come to the land of the living[?]" (cf. Yeshayahu — citation marked) [?]. * "Sometimes [the matter is] this[?], or like it, or [as in] the verse 'and I will destroy that soul' (cf. Vayikra 23:30) [?]..." * "And all this the verse [does] not [state] explicitly, and in the language of the Sages [it is] expressed differently[?]."]

[There follows a long elaboration: "And concerning this sin [the verse speaks] thus, for [the soul is cut off] from the body alone, before Him and behind Him[?] [milfanav u-mil'acharav]... '[that] soul shall be cut off, for all flesh — its blood it is' [cf. Vayikra 17:14] — and 'soul' is [here] called [the blood]." * "[It concerns] his lower soul, in the foundational[?] secret [ba-yesod] alone, [it] being the *karet* of the recognition[?] [hakarat]." * "[It concerns] his lower soul, or his middle soul[?] [nafsho ha-tzelyonah/ha-emitza'it] alone — whether [it be] of the body, and whether of the soul together; and sometimes [it is] the *karet* of formation[?]... for the word *karet* [implies] being cut off 'before two faces' [al shnei panim]." * "[Cut off] from the [supernal] channel [min ha-chayil] — which has no walls[?] [she-ein lo kotlin] dividing it[?]; and even unto the [point that] *hevel* [vapor/Abel?] [will] perish and be lost." *]

[The text continues with the comparison to the "book of [the cuttings/keritot]" [sefer keritot], the "bill of divorce" [get keritut], drawing the analogy between *karet* and divorce[?]: "and it is possible [for the soul to be] like a book of *keritot*, fit[?] for [the wicked]; and sometimes by way of[?] reincarnation [gilgul], obscured[?] [masuva] and disgraceful[?]." * "And this [pertains] not to the people of Israel[?], or to the one cut off[?] from [his people]" (cf. Yeshayahu 22) [?]. * "And now the verse calls [it] 'beloved' [chaviv]: 'do[?] your ear[?]...' [?]" — "[the soul] is annulled[?] [titbatel] from the channels [min ha-mechilot] at the outset[?]." * "From where[?] is the supernal soul[?] [ma'aleh le'aneish nefesh]..."

[The text then treats *karet* as it bears on the body and the "evil/destroying angel": "the souls renewed [ne'eman/nishmatan] [are] burnt[?] [nisrefet] and spirit-scattered[?] [meforatan]; and this [is] *karet*[?]..." — "the supernal[?] channels[?] reach the fine gradations [madregot ha-dakot] until they do not[?]..." * "and supernal[?] bodily[?] [creatures]; but with all this there is no apprehension that they can be filled[?] [she-yitmal'u] in completeness[?]... more than what [strength] they have, the power and might[?] to lose souls[?] and to[?]..." * "[they cause] their loss[?] [olamutam] — to be destroyed [le'abdam] and annulled [le-vatlam] from the channels and entirely confounded[?] [u-le-valbalam le-gamrei]." * "[Whether it be] a *shed* [demon] or *mazik* [harmful spirit] — and that creation [ha-beriah ha-hi] is called 'an evil angel' [malach ra] (cf. Tehillim 78:49) [?]." * "[The verse] 'for every blow / wound[?] of the soul' [kol makeh nefesh] (cf. Bamidbar 35:11)[?]" — "or [it is] one appointed [memuneh] to harm[?] [le-hachadiv] a soul, [the one] called 'an evil angel' [malach ra]."]

פרק ג — Chapter 3

אך [incipit — "However" / "Surely"]. [Heading-gloss in smaller type: "הפסק הרצון — "the cessation of [Divine] favor toward him, and concerning death... he shall die in the midst of his days."]

[The chapter opens on the soul's gradations [neshamah de-yetzirah / nafsho ha-tachtonah], "and also souls of the foundational[?] [neshamot ha-yesodit] and the covenant of the LORD [u-vrit Hashem]; concerning this it has been said[?]..." — treating "the soul of the lower [self] that sins" [nefesh ha-tachtonah she-chot'as], its loss[?] and reincarnation. * Citing Chazal: "the *karet* [is] the *karet* of [the supernal] nature[?] [tachat], as the Rambam[?] said, of blessed memory" (cross-reference: "בפרק ד' מיתות" — "in [the chapter] 'Four Deaths'[?]") [?]. * "From this [it is understood that] *karet* [in] this world[?]... this [is] the *karet* in [this] world..."] ...the World to Come, and bears the punishment for this matter. This is the meaning of the verse "Take heed and guard yourself" (Devarim 4 [Devarim

4:9)) — guard yourself in the body, for then the Divine punishment befalls the soul on account of [the sin], namely *karet* (excision) from its source; and it cannot ascend or be seen before the King, the Lord of [hosts] [?]. Nor is it able to cleave again [to its source] in love, and it cannot rejoin in the upper coupling [ziwug ruchani — spiritual union]. So it remains barren and lonely; it has no [home? — text uncertain], and it still suffers further torment, walking upon the earth, restless, journeying about in this lowest of worlds, [where] there are angels and demons [shedim] clothed [in coarse bodies], who [drive it on?]. Each of these [?] [it suffers] in its being [?].

And when the decree falls upon the [sinful] soul, that soul becomes the prey [?] [of the forces of] coarse, gross bodies, and it goes about clothed in [such bodies] upon the earth, in many shapes and evil forms, the spirits clothing themselves in it [?]. By means of these, a person who is hanged [or otherwise condemned?] [bears his punishment?] in body [and soul?]; and this is a *sod* (mystery): the deep [?] judgments uproot [?] [the soul]. The body has [its punishment?] only in itself, but the soul [is punished] within it, in its being [?].

The truth is — and so wrote Chazal [our Sages, of blessed memory] (in the chapter "*Chelek*") [?] — [regarding] the body [destroyed in its grave?] and [its decay there?]; and in the matter of the way [a soul is condemned?] and how the great ones [explained?] [*karet*?] [— text difficult here]. And this matter, [namely] *karet* (excision) of the lower soul [nefesh ha-tachtonah] and the [...], they hint at in the words of Chazal: that the soul of *karet* — its [bond? severance?] — comes about [in the body, in its being?]; [it is dragged?] upon the earth, [restless? without rest?]. And there is much in the [words] of the Sages that point to *karet*, in the language of "death in one's [days]" [as set forth] in [our discussion] above; and this is no novelty in the words of our Sages, may their memory be a blessing. [These are] matters far removed from [common understanding], in the [tradition?]; some [explained them in one way] more than another, more or less. [The body] dies after itself — meaning after its corruption — leaving the body [to lie] in the grave, [its flesh] consumed in its [decay?]; and the upper soul [neshamah] is [bound?] before it [— very damaged passage].

And this [?] is what the great philosophers said — they were unable to grasp [it]: [whether] the soul is *karet* (cut off) on account of the corporeal afflictions [imposed upon it], that it should be cut off from all the [four foundations? — א"ל יסודות, "the four elements" (?) [?] of which the body of the wicked is composed. And [whether] those who descend to Gehinnom [Gehenna] are subdued [there?] [— ambiguous]. There are bodies of [some who?] — and there is yet [further] toil

for them. So [some explained?]: at first he becomes [dust and ashes], and afterwards [the feet of the righteous tread upon him?] [cf. Malachi 3:21] [?]; and others [explained] otherwise [— text very damaged here].

But the matter is bound up [with the question] whether [the upper soul] returns again above, to its high place, to the place it was [first?]; or whether it does not return at all [— uncertain]. Some [hold] it ascends, and some that it descends to [Gehinnom], all according to the deeds the soul performed in this lowest of worlds: if good, [it ascends]; if [evil], [it descends?]. [The wicked of] this lowest world go about clothed in coarse [bodies?] [?], the spirit clothing itself in it [?]. And there is much [in the words] of the Sages and the great ones who set forth [these matters] [?] [— damaged].

And of [the wicked] there are those who can [never] return [above]; and there are demons [mazikim] and [evil angels?] who [— text breaks]. And it stands [?] [in its being?] — and it goes about [restless], the spirits clothing themselves in it [?]. By means of these, [a person? a soul?] [bears its punishment in the body, in coarse forms, etc.]. [— very damaged here]; and even though [there is no destruction?] [for the upper soul] [?]. And this is the sod (mystery): "[Your] soul shall [— Hebrew clause unclear]." [The wicked] receive [their punishment] [in gilgul (transmigration), in their being?] [?], for thus their days are fulfilled — and a corrupt and bad soul.

[The body? the sin?] is removed, for the sin is [the cause?]; and these are the corporeal afflictions belonging to it: [it is melted? refined?] by [fire? affliction?], soft and harsh; [— damaged]; and [is] annulled [from being?] entirely; the soul [becomes] [a thing of dread?], and the soul [— text continues damaged]. [Some?] receive heavy and great punishment for their deeds; [it is known?] the manner of the burning [— ambiguous]; immediately upon its departure from the body, [it is hurled?] to a place [more contemptible?] than that of the [— text unclear]; for the soul too [suffers? endures?] [?]. And [for its] healing — its mehilah (channel) [?] [— or "salvation": text uncertain] — there is [no path?] for it to ascend, by [the channels?] [?]. [So the philosophers? the kabbalists?] taught — that one should [receive correction? guidance?] many times [over]. And [some?] of the philosophers [— "my people, hear me" — Bnei ami, shim'u li] [?]: [the ancients of?] my people, hear me — [— this clause is a difficult rhetorical aside]; [they asked?] what benefit this brings to a person who [receives? is willing to receive?] upon himself [correction], and even [— text breaks]; and [for him] to lose his world [entirely?], by this [law?] [— the judgment of the Heavenly court above?].

Perek 4. "Now, is there [any sense?]" [וכי] — Take note in your heart, my son: there is no [punishment?] [or "sin"] of the body — none at all — save [a soul that] is troubled, [and there is no...?]. [— heading and opening damaged]. Know well this matter, [a good thing?]: that there was a wholly righteous man [tzaddik gamur], and upon this [matter?] [— damaged]; one [thing?]; in a grave he [is buried?]; one [— uncertain] who is buried close to a tzaddik (righteous man) — [whether?] he benefits by it [?]; and on the other hand, the wicked man, even [— text breaks] [whether?] he is harmed [— uncertain]; [and likewise] the wicked Sages of truth [chachmei emet — i.e., kabbalists?] on account of [my own?] [reasoning?] — and concerning the bodies of the righteous [whether?] their flesh [is preserved?]; [whether?] it decays and worms have no [power over it?] [— damaged passage about the bodies of the righteous in the grave].

[The text continues with a citation cluster:] ...no body has any [punishment?] at all save [a soul] that is troubled; and he was [a righteous man?] [— and] [a wicked man?] upon this [matter] [whether the place of burial helps or harms]. We have explained at length [these matters?]; and [we have spoken at length about?] the bodies of the righteous, [whether?] their flesh is [preserved?] or [decays?]. [A great difficulty here? — text difficult]; and we have explained that the [soul-spirit- neshamah of the body — נפש רוח נשמה] [— damaged] are cut off [from the body?] immediately. And [the verse?] proves [that] [— text unclear]. [Some hold?] the body lies in the grave, [its flesh] consumed in its corruption [?].

[The body? the soul?] is wholly annulled, entirely; [the body? the flesh?] is [reduced?] to the earth — much, [as much as?] in [— damaged]; the soul [becomes] [a thing of dread? mar — bitter?] and the soul. ...[the worlds?]; "[that the dead] shall arise" [— or "his corpse shall arise"?] [— biblical allusion, text uncertain] — as it is said [— citation lead-in damaged]. And they [Chazal] said (ibid.): "Whoever has within him [a haughty spirit?]" — his ashes [are] [strewn?] [— allusion to the punishment of the arrogant, possibly Bavli Sotah 5a, "his dust is scattered"]; even [— text breaks] [whether?] upon the bed, this is in the grave; whether the [body? being?] [is?] [— damaged]. And we are [pained?] to see, for there are worms that descend [— or "rise"?] — they have left [— text unclear], and [their corruption?] [— damaged] in [— missing], yet they are not [— damaged]; and upon his words — and upon his mouth too [— text uncertain]. [— several clauses here heavily damaged].

[A meditation on shame and disgrace:] ...in contempt and in disgrace — this matter, regarding the truth of the soul, when its flesh [decays?] in the grave [— uncertain]. But [as for] the flesh of [the righteous?] [— text breaks]; only the flesh

[— uncertain] — but the flesh of the righteous [does not?] [decay], and worms had no [power?] over it [— allusion to the incorruptibility of the righteous body]. So said R' Yitzchak [R. Yitzchak]: "[not...?]" [— citation, text damaged]; only the flesh [— uncertain]; "his flesh" — as is explained [elsewhere?]; and a worm had no [power] over [him? it?]. [— citation cluster about the incorruptible flesh of the righteous; the speaker R' Yitzchak named explicitly.]

And so the great [ones?] said [— or "those who deliver?"] [— text uncertain]: "[corpses?]" [— damaged]; they [are?] delivered up [— uncertain]; for the [foundations? roots?] of the worms that swarm [or "creep"?] there, and [— missing]. [— heavily damaged passage.]

[They] [come forth?] and upon his [mouth?] [the soul?] [— text uncertain]; the spirit clothes itself upon [the body?] — the wicked one [— damaged]; and it endures [tekia? — fixed in place?]; "[and you shall say?]" — to what end did you [— citation, damaged]. "[Go to?]" my house — and so [— this appears to allude to a citation, perhaps a deathbed dialogue; the names are not legible enough to commit] [— text uncertain].

[On the nature of the soul's punishment:] ...for the truth of the soul, when it is troubled in the body, [the matter?] of [— missing]; and so wrote R' Yitzchak: "[not...?]" [— citation again, R' Yitzchak named] [— text damaged]. "[Upon? against?] his flesh" — as is explained [elsewhere?]; and a worm [had] no [power] over [it?]; and [— text continues damaged into the catalog of citations].

[A turn to the wicked of Israel:] And here, the wicked of Israel sin [in act?] and [transgress?] in [— missing]; and they uphold [the mitzvos? — text uncertain]; and arrogance had no [— damaged] in [— missing]. [— several damaged clauses about whether the bodies of Jewish sinners decay.]

[On the soul's fate after death — *karet*:] To the end that [the soul?] should ascend or descend; for it is the soul that ascends, [or] there is a soul of the lower [world?] that [— text uncertain]; and the soul ascends or descends, [each] according to its deeds [— text damaged]. The soul [of *karet*?] is reckoned [judged?] [as severed?] [— uncertain]; and immediately [— text breaks]. And there is [no?] [— missing]; the body [lies] in the grave, [its flesh consumed?]; and the soul [— text continues]; some [hold] the upper soul returns above to its source, for it is in the end [of its way?]; [the soul, the spirit, and the neshamah?] [— damaged]; not in this manner — but it is [— text uncertain]; only [— missing].

And there [is?] [no? a?] [— text uncertain]; some [hold] the upper soul [ascends?] [— damaged] [— text very fragmentary across these lines].

[On the duration of the soul's affliction — twelve months:] ...and [it is?] [pure? clean?]; and there is the upper soul [— uncertain]. And [it is?] said: "[matters?] of the [— missing]," and [the body? the soul?] is corrupted in [— missing] [— damaged]. The [upper] soul returns [maps?] above [to its place], to a place [it was?] before [— text damaged]; the [— missing] of [the wicked?]; and were it [not?] [— text uncertain] [whether] the upper soul was [— missing], and the [— damaged]. And the [— missing] was [— text uncertain]; "the soul [of *karet*?]" [— is severed?] [— damaged]. And there is no salvation [— or "no kindness"]; rather, [— text uncertain]; on account of [the deeds?]: the upper soul, in its merit [— text damaged]; the soul before it [— missing]; before it [— uncertain] [— damaged]; from the angels above [— text uncertain]; whether it has a [good portion? — yesh tov?]; [— very fragmentary].

[On the duration — "the twelve months" of Gehinnom, with citations:] ...[the body?] dies, or [— missing]; "[the wicked? — resha'im?]" [— text uncertain]; [— several damaged clauses]; [— it is severed?] [— missing]; and there is much [in the words] of the Sages [who] point to *karet*, in the language of "death" [as set forth] above; and this is no [— damaged]; [matters] far removed [from understanding], in the [— missing] [— uncertain]; whether [some explained it] more — and were [— missing] [— text fragmentary]. After [— missing], [— uncertain] the wicked [are?] in [Gehinnom?] [for] twelve months [י"ב חודש]; the [— missing] [— damaged]; and [— missing] [— text fragmentary].

[On the soul severed by *karet*:] And it is said: "[a corrupt and bad soul?]" [— text uncertain]; whether [it is severed?] from [— missing]; and the soul [— damaged]; the matter, whether the body [bears?] heavy and great punishment [— or "small": text uncertain] for its deeds; and [it is known?] the manner of the burning [— uncertain]; immediately upon its departure from the body, it is [hurled?] [to a place?] [— text damaged]; [whether?] there is a [— missing] for the soul too [— uncertain]; and [for its] healing — its *mehilah* (channel) [?] — there is [— text damaged]; whether it has [— missing]; whether it is able [— text fragmentary].

[The text turns to the philosophers' difficulty about reward:] And here, the great philosophers said [— or "the philosophers among my people"] [— text uncertain]; "[the philosophers, the sons of my people, hear me?]" [— rhetorical aside, names/clause uncertain] [— damaged]; [they asked?] what benefit this brings to a person — to receive correction upon himself — and even [— text breaks]; [— uncertain]; for him to lose his world [entirely?], from [— missing]; this is [the judgment of?] the Heavenly court above [— text damaged].

Perek 5. "Now..." [פרק ה' ואולם] — The difference between the sinners of Israel [poshei Yisrael] and the wicked [resha'im] [or the sinners of the nations of the world — poshei umot ha-olam] [?] ... in the matter of [— missing], and the [— uncertain], and the matter of [— missing] [— heading partly damaged]; ... [those who] deny [the Torah?] [— kofrim], the philosophers [apikorsim — Epicureans / heretics], and the like [— text uncertain] ... [those who] denied [it? — kafri]; in [the matter of?] the Torah and the like [u-Torah ve-ha-domeh lahem] [— heading text]. ...he upholds [the commandments?] [— text uncertain]; "those who deny [it?]" [— ba-kofrim?] [— damaged]; he is a *shelitis* [— Greek/loan term, transliteration uncertain; possibly "ruler / dominant one" or a technical category of soul; gloss not confidently recoverable] [?] — the body, [in?] the lower soul, those who descend to Gehinnom [yordim le-Gehinnom] [— text damaged]. And [as for] those who descend to Gehinnom, [they are subdued? consumed?] [for] twelve months [י"ב חודש], being clothed [in?] [— missing]; and there is a soul among them, and some of them are [alive? wild beasts? — chayot?]; [from?] the time of the [— missing], they [hasten?]; [— damaged]; and the others [— text uncertain]; whose souls were burned [nesrefah] — meaning the lower soul [nefesh ha-tachtonah], and the spirit [ruach] [— text damaged].

And at first [the wicked?] [— text uncertain]; they become [dust and ashes] [— allusion to Malachi 3:21, "they shall be ashes under the feet of the righteous"]; and afterwards [their souls are reduced?] [— damaged]. [Some hold] that under the soles of the feet of the righteous, [whose souls? — text uncertain] [— citation; the verb is damaged]. [Whether] he returns to the high place above, to a place [holy? — kadosh?], to receive [— text damaged] [— uncertain]; whether it is fit [for the soul?] to [ascend?] [— text fragmentary].

the upper soul ascends above to its source, for it is in the end [of its way? — sof?]; [— text uncertain]; "[Yirmiyah 31?]" [— citation, the chapter numeral is damaged] [?]; and the son [— ben?] too [— missing] [— uncertain]; "[upon? against?] my sandal [— soles of?]" [— citation, damaged]; and Chazal said [— citation lead-in damaged]; and the [hall? — vestibule? — *Vladron* / a transliterated loan?] of the world [— text uncertain] [?] (Daniel [?] [— Daniel cited, the chapter numeral damaged]); [Shemos 28 — שמות כ"ח] [— citation, "as it was [woven?]"]; [— text damaged]; [the body?] alone — as mentioned above [— text uncertain]; [— missing]; [it was?] [— uncertain]; and sometimes [— text fragmentary].

to [another?] land — if it is not said [— text uncertain]; "before Me" (Vayikra 22 [— ויקרא כ"ב]) [— citation; the chapter is legible as כ"ב [?]; and all this in [the matter of?] the soul [— text uncertain]; "this [is the matter? — text damaged]";

[whether?] it [the soul?] [is severed?], restless [na ve-nad], [going about] in the world [— allusion to Bereishis 4:12, "a wanderer and a fugitive"]; he receives [life and kindness?] [— text uncertain] [— or "rather": chesed?]; from a place [where?] he is [transmigrated? — *mitgalgel*?] in [— missing] [— text damaged]; and upon this [— text fragmentary].

[On the soul's transmigration and place:] ...it is annulled in [— missing]; and upon this it is said [— text uncertain]; in the matter of [— missing] [— damaged]; "[a man?]" — [whether?] there is [a place?] for [— missing] [— text uncertain]; [— damaged]. And [whether?] [— text fragmentary]; in the gilgul (transmigration) too — [for] thus [— text uncertain]; [— missing] — there [is?] [— uncertain]; one [began? — *gerushah*? "his expulsion"?] from his place [— text uncertain]; [— damaged]. And those who are [troubled?], [and] each [— text uncertain]; the second [— missing]; the first [soul?] not at all — and [— damaged]; [— text fragmentary].

[On the soul's removal to its proper place and the question of the body in the grave:] ...its removal [from?] a place [— text uncertain]; and it tells of [its glory? — kavod?]; [— missing] [— damaged]; "[Vayikra 22 — ויקרא כ"ב]" [— citation, chapter legible] [?]; "there is no [place? — makom?] for the soul that is troubled [na'ekedet?] in it" [— text uncertain]; [— missing] [— damaged]; in [the matter of?] the soul, [whether?] it is troubled in it [— or "bound up in it"]; there is [a place?] [— text uncertain]; in its removal [— from its mehilah (channel)?] [— text damaged]; and there is no kindness [or "no salvation"]; rather, on account of [the deeds?]: from a place to a place — [it is removed?] [— text uncertain]; [and to a place?] [— missing]; [the wicked?] [are removed?] to [Gehinnom?] [— text damaged]; close to others [— uncertain].

it is said: "before Me," like [— text uncertain]; and its severance [*nichretah*] — the soul [— missing] [— damaged]; "[He shall give? — *yitten*?]" to a place, for [it is?] full [— or "the word of"?] "the whole earth is full of His glory" (Yeshayahu 6 [Yeshayahu 6:3]) [— allusion] [?]. And there is no [— missing] [— text uncertain]; whether [the soul has?] [further] life and kindness [or "life: chai chesed"] [— uncertain]; and afterwards [it is severed? — *mishkachat*? "forgotten"?] [— text damaged]; "from [— missing] heights" — and the neshamah [the high soul] [— damaged]; only [— text fragmentary]. But [— text uncertain]; [— missing] to [other?] worlds [le-zulatan acherim?] [— text damaged]; and there is [— missing] [— text fragmentary].

[On the multiplicity of worlds and the gilgul:] There is [the gilgul?] in [its being? — text uncertain]; "[Gehinnom?]" [— missing] [— damaged]; and there is [the

sea? — yam?) [— text uncertain]; [— "as it is troubled"? — text damaged]; and there is yet [further] [— missing]; matters in [Gan Eden — *Bnei Eden*? "the sons of Eden"?] [— text uncertain] [— damaged]; the affairs of the World [to Come?] [— olam?] [— text fragmentary]; but as for what [— missing] — this is [— uncertain] [— it is essential? — *ikar*?]; [it is the root? — text uncertain]; your [body?] [from] the place [it began? — text damaged] and to the world [— uncertain]; only [— missing]; far removed [— uncertain]; from the distant [matters?] [— text damaged]; [but?] [— text fragmentary]; and it is [— uncertain]; "[whether?]" [— missing]; for [the man?] takes the woman [— *ishah*?] [— text damaged]; and this is [— text uncertain]; the aleph [— uncertain] [— text fragmentary]; the lower soul [nefesh] is annulled, in the deeds of love [— ahavah?] [— text damaged]; and [— text fragmentary].

[On the soul's removal and recollection — the body in the grave:] ...they were close to him, and [his lovers? — ohavav?]; and the land of his birth [— eretz moladeto?] — and they shall go [— *vishalchu*?] to [— text uncertain]; "before Me," like [— missing]; and its severance [*nichretah*], the soul, is [— text damaged]; "[He shall give?]" to a place, for [it is?] full [— or "the word of"?] — "the whole earth is full of His glory" [Yeshayahu 6:3] [— allusion repeated] [?]; and there is no [further] life and kindness for [it?] [— text uncertain]; and afterwards [it is severed? — forgotten?] [— from?] heights [— meromim?], and the neshamah [— damaged]; only [— missing]; but [— text fragmentary]; from [other?] worlds [le-zulatan acherim?] [— text damaged]; and so in the gilgul (transmigration), alone — there is [— missing]; there is [the gilgul?] in [— text uncertain]; "[Gehinnom?]" [— missing]; and there is [the sea?]; [as it is troubled?] [— text damaged].

and there is yet [further] [— missing]; matters in [Gan Eden?] in [— text uncertain]; the affairs of the World [to Come?] [— olam?] [— text damaged]; but as for what [— missing] — this is [— it is essential? — *ikar*?]; [it is the root? — text uncertain]; the matter [— missing] from its place [— text damaged] and to the world [— uncertain]; only [— missing]; far removed [— uncertain]; from the distant [matters?] [— text damaged]; for [a man? — *ish*?] takes [a woman? — *ishah*?], for he [— text uncertain]; he [— *ikach*?] [— text damaged]; and this [— text fragmentary]; the lower soul [nefesh] is annulled, in the deeds of love [— ahavah?] [— text damaged]; and the recollection [*ha-achdut*? "the unity"? or *zechirah*? "the remembering"?] [— text uncertain]; and [— missing]; they were [— text fragmentary]; to the body [for? — *la-guf*?] [each one? — echad?]; and to the soul [nefesh], one by one [achat ve-achat] [— text uncertain]; and the recollection [— *zocheret*?] [— text damaged]; in the gilgul (transmigration) [— text fragmentary]; "[so-and-so?]" — this [is?] [— text uncertain]; [— in the gilgul?] [—

damaged]; "[that they uphold?] [— *yitkayemu?*] the [commandments?] of the Torah, or [are condemned? — *muke?*]" [— text uncertain] [?]; [— this is?] [— text damaged]; [the upper soul?] [— text fragmentary]; one [— missing] [— damaged]; "[so-and-so chelek alef? — א קל'ח?]" [— citation/cross-reference, damaged] [?]; [— text fragmentary].

[A cross-reference and a turn to a new sub-discussion:] ...[whether] he upholds the commandments of the Torah, or is condemned [*muke?*] [— text uncertain]; [as is hinted? — *t.y. zeh?*] [— damaged]; the body [lies] [consumed?] in the grave, and the good [— *ha-tov?*] [— text uncertain]; in general [bichlal?] [— missing]; [— text fragmentary]; the philosophers [— *philosophim?*], and in the matter mentioned above [u-va-davar he-amur le-ma'alah] (Perek 4, [paragraph? — פ'] [?]) [— internal cross-reference] [?]; [look in?] the [— text uncertain]; [— damaged]; [your soul?] gains [— *yitas?*] [— text fragmentary]; only the good [— *rak ha-tov?*] [— uncertain]; and behold, from all [— *mikol?*] [the aspect? — *bechinat?*] [— text damaged]; and his upper soul [— *nafsho ha-elyonah?*] is clothed in its spirit [ruach] and clothed [— text uncertain] [— damaged]; this [— *zeh?*] [— text fragmentary].

[The closing passage — the upper soul of the righteous in Gan Eden:] ...its upper soul, [together] with [its] spirit [ruach], live [as] one [yachad chai] forever [le-ad], and it endures [ve-kayam]; the righteous [tzaddikim] [are?] in the Garden of Eden [Gan Eden] of the lowest [— *ha-tachton?*] [— text uncertain]; and in every face [— *u-vechol panim?*] [— or "and in every matter"?] [— like? — text damaged] [— uncertain] [the radiance? — *kezohar?*] [— "like the brightness of the firmament," cf. Daniel 12:3?] [— allusion] [?]; in the upper [supernal] light [be-or olam ha-elyon] [— text uncertain] [— or *ohr olam ha-elyon*]; [— missing] for [— *bichlal?*]; the righteous [tzaddikim] [are?] [— *ranah?* "joyful song"?] [— text uncertain]; like... [— the passage breaks off mid-sentence into the next page].

like the wicked who corrupt their way in this world, and below them [נב"ע] at the opening, until they return there and return again and are gathered in [נכנס]. God knows you in all of this — there is no need to expound at length on the matter of the remnant of the soul [השארת הנפש], for it is understood of itself and on its own. He calls [it] and brings it near, to honor it and to sustain it, by way of sound and upright reasonings [סברות ישרות ורמיית נבונות], as I noted in the book [(פעדבן)] — a foreign loanword in the source; gloss uncertain [?]]. After the wise transmitter [העתיק החכם] gathered it for us [לרפתי ממקהלות] into our holy tongue [ללשונו הקדושה] and made it clear [והרולס] [?]], so that one may direct his heart from the Torah upon the verse, he set his heart upon the verse "And he turned

[ויסע]...": "[the L-rd had regard] for Abel [הבל]" and "He did not [have regard] for his offering [מנחתו], and Cain rose up against [וייקם קין אל] — Abel [הבל]," "and he killed him [ויהרגו]." And now we shall tell what we have come for, and inform [the reader] of the manner of the treatise on prophecy [מאסכת הנבואה], or the Holy Spirit [רוח הקודש]; and now you will see how attentive [קשובות] [the words are] — to hear the secret of the nature of their treatise. And this is it [והוּא].

פרק ו [Perek 6]

[Display rubric: "פרק ו" followed by the bold incipit word "והאדם" ("And man...")]

And man [והאדם] — in the rank of those like sapphires [כשרגים] in his own essence [בעצמו], for he is already worthy of all this honor. Afterward, when he has already stripped away [סלק] his soul [נפשו], and with it [stripped away] all the evil traits [המדות הרעות], either through repentance [תשובה] or through the going-out [הצאת] of his youth [נעורים]; and he becomes one who confesses [מודה] and one who forsakes [ועוזב] [his sin], and [does] what is good — so that there be in him no nullification [כדי שלא יבטלוהו]; and if [he is] the prepared one [המוכן], the empty one [הריק], [then] "Cain is null — Abel [is] null [אל הבל]" — alive [אחיו], so that they not nullify him; and if he is the one nullified in his very being [הוא], he goes back to existing [לסיות]. And the power [והכח] [is] to choose the better [טוב יותר], above — [פ' ב] [cross-reference: chapter 2] — in this world; this one they will halt [יפסיקו] him, to influence [להשפיע] his soul [נשמתו], the splendid one [מנופך], in his body, and he [persists] until he spreads out [יפשט] [from] the matter [החומר], for he already knows [כבר יודע] all this; [it is] good for him, and he will be praised [ייליר] in his likeness [בדמיונו], in those very worlds [באותן העולמות] above. He sees the instructions [ההוראות] which [come] there, and cleaves [ידבק] [to] his root [שרשו], to that point [נקודת] which [is bound to] the sefirot which are in man [אשר באדם].

And the influence [ושפע] of the sefirot which are in man — for there is no End [אין סוף — Ein Sof] to this, and the influence [שפע] is drawn down [נמשך] from Ein Sof through the sefirot within man [בנאדם]; and from there [ומשם] the influence is drawn down to man [לאדם], to the angels [למלאכים] which are bound to him [לגוף], and from him [וממנו] to a world [עולם], and from him to a body [לגוף] — there being no obligation [חובה] upon him at his death [במותו] — his world. His spirit [רוחו] [is] in [the world of] Formation [ביצירה], and he directs [ויכוין] [the divine Name of] three [ג'] upon the path of the male [זכר], and the twenty-two [וכ"ב] in the world of Creation [בעולם הבריאה]. And thus he is able to be drawn [מושך] in his root [בשרשו], directing himself [זכוין] in his descent and his return [ממדרגה למדרגה] from one rung to another rung [בירידתו וחזרתו], to

draw down NaRaN [נר"ק — Nefesh-Ruach-Neshamah, the soul-levels] — the influence [השפע] — to man [לאדם]; and from him to the husks [לקליפות — the kelipos] there, and from him to the body of the world [לגוף העולם] there. And so [וכן] he acts [יעשה] in all the worlds.

In their hands they [the angels] raise up [להעלות] his thought [מחשבתו], the actor [הפועל], and they open [ופותחים] to him all [the gates], to draw down to them [להמשיך להם] the influence [בשפע]; and if not, the upper ones [העליונים] remain within themselves alone [בגפו ובנפשו] — and there is in this no avail [מועיל], and all is vanity [והכל הבל]. [Then he descends] to all the worlds, [until] he sees that he has reached [שהגיע] the light [האור] and an influence [ושפע]; in his descent [בירידתו] until he reaches [עד הגיעו] the light, and the influence [reaches] all the worlds, and he influences [והשפיע] his soul [לנפשו] [with] the intelligences [השכליות] within his body [בגופו]. And when he reaches the light and the influence, he influences [וישפע] his soul; and he influences for the better [למיטב], above; he is the cause of all the worlds — by his hand [על ידו] are they made, [these] sixes [ששים] and tens [וחמתיים], and all are made for him [וכלם נעשים] [אבל אם] [In] his hand there is naught of avail [לחי עזר ולחי]; [for] [his] sake [ל]; [the power] is wholly [בגלל] for his help and his sustenance [לעזרו]; [in all] [his] activities he generates [מוליד] and brings down the influence [ומביא השפע].

its soul [שבנפשו], the lowly one [השפלה], called [הנקראת] by the name of the trait [המדה], for it is [the soul] [that ascends] at death; through the influence of light [שפע אור], my truth [אמית] [is] in the dust [בעפר] [?], and he sets it [ושומה] in the language [בלשון] that hears [שומעת]; and unto it [וכמוה] [comes] knowledge [סקור]. And he sees it [רואה אותו] or hears a sound [שומע קול], or "the appearance [מראה] of His face" [פניו]; he sees it as one sees [it] in a clouded mirror [נפוח] and a polished staff [ומקל סקור], and the like; and naught [ולא] [comes] by the power of the imagining one [המדמה]. And so it is said [וטל זה נאמר]: "The matter [הדבר] is" [?]; he knows [זוכר] all [הכל], like one who is fit for it [כאשר לכל]; and as it is remembered [וכשמגיע], a trembling [רעדה] [seizes] them [אחזתם], and the death [ומיתת] [?]....

The lowly one [השפלה], called [הנקרת] [thus] in [the matter of] their existence [שנפשו], by way of [על ידו] the matter [עניין] of NaRaN [נר"ק]; for indeed [כי אכן], it is not so [לא נב] — only He [רק הוא]; and if not so [ואם לא נב], [it comes about] by way of the prayers [באות התפלות] and the practices [וסיתוגים — written practices] [?]; [by] good thoughts [מחשבות טובות], not [by] evil counsels [יעצו] and reflections [והרהורים]. And one who reckons [והחושב] [is] above [is] more [יתר] than

one who speaks [מדיבור], and one who thinks [והמטשב [?]]; the tongue acts [יפעל] in its speech [בדיבור], and the speakers [והאומרים] [act] in their deeds [במעשיהם]. So too [נס כן], every kind [כל פנים] of intellect [שכל] grasps and is grasped [מכיל ומושכל]; and a high [thing] [וגבוה], from afar [מרחק], knows [ידע] and reaches [ויגע] — it is not [אינו] in the lowly intellect [בשכל הפועל] which [acts] in the lowly arrangement [בשפל המערכה] below [למטה] — [בחלק ב' מאמר ז"ח חלק] — [cross-reference: Part II, Ma'amar 7–8 [?], section 16 [?]; component numerals soft]. "And the ground [והאדמה] is fallen upon him [נופלה עליו] and trembles [בראשית ט"ו]"; "and a deep sleep [תרדמה] fell upon Abram [נפלה על אברם]"; [Bereishis 15].

פרק ז [Perek 7]

[Display rubric: "ועדין" / "ועדין" — the incipit word; second letter (ד/ר) ambiguous, leaning "ועדין" ("And still...")]

And still [ועדין [?]] — from a place that is above us [ממקום שלמעלה ממנו], to draw it down [למשכו] to the NaRaN of all Israel [לנר"ק של כל ישראל], each in his whole [בכל]; he grows great and comes first [יגדל ויתקדם] with an influence of prophecy [בשפע נבואה] upon his supernal root [על שרשו העליון] which is fixed [תקן]; from his place [in] the rung [המדרגה] which is fixed [אשר תקן], by way of an analogy [על דרך משל]. If not [for this], the souls of [the world of] Creation [דנשמות דבריאה] could not [אינו יכול] [attain] the intended aim [המכוון] corresponding to [כנגד] the sefira of Yesod [ספירת יסוד]. And as is written [וכמש"כ], the intellect [שהשכל] [serves] to draw down [להמשיך] hidden things [נסתרים] and hints [ורמזים] [from] its roots [שרשי], to understand there [להבין שם] the rungs [מדרגות] of prophecy [שעמדו להם] [the rungs of] the prophets [נביאים] who stood for Israel [לישראל], [as taught in] Tana DeBei Eliyahu [דבי אליהו] — everything according to [ובחירה] what is upon him [עליו] from Him [מאתו]; and the choice [בשרשו] according to [his standing] in his supernal root [בשרשו], [whether by] Ruach HaKodesh [רה"ק — the Holy Spirit] or [otherwise].

פרק ח [Perek 8]

[Display rubric: "ח" followed by the bold incipit "וכי" ("And if you should say...")]

And if you should say in your heart [וכי תאמר בלבבך], after what we have said in the foregoing chapter [בפרק הקודם] concerning the soul of the prophets [נפש של] — [namely] that Ruach HaKodesh goes out from the body [רה"ק יוצא מן] — [הנביאים] — if so [אם כן], how are they [the holy Names] gathered [נקבצים] in [their] coming [בביאה]? — [the answer is] that the world [עולם] [is full of] practices

[סיתוגים], each in his deed [בכל מחשבה לבד]; and in [their] strength [ובכח] [the holy Names] are crowned [מוטף], wreathed [ליטף], and brought [ויבא], "and they reach [מין] [their effect]." Behold, what one thinks [יחשב] — for from this thought [מין] he sets down [נתן] a highway [מסילה] to his God [לאלהיו], "to descend [לירד]"... how can it be said [לא ידעוה] — is it not [הלא] so that you should know [תדע] that there are men who put to death [שממית את האדם] with their tongue [בלשונו] [unto the rule of the] kingdoms [למלכות]; and there are men who are forced [יגנו] [to defile] the honor of the holy tongue [בכבוד לשון הקודש]. The world of Formation [עולה יצירה] — and the multitude [ותרב] of mouths [פיות], and the holy Names [ומשמות הקדושים] — by [their] action [בפועל], like the power of thought [כח] [is] the success [הצלחת] [achieved] in speech [בדיבור]; its potency [כוחני], as it is written, "the matter is" [?]; it [is] in the lowly [realm] [בשפל], like the matter [כמ...] of the body. A spiritual thing [רוחני] [comes] from the intellect [מהשכל] and from speech [בדיבור], for in proportion [כי בדרגול] [to the words] [דברים]; the soul [הנפש] and the spiritual ones [ורוחני] and the world [ועולם] — there is none [אין] who speaks [אומר] and none [ואין] [other than] the limbs of the body [אכרי הגוף], unto their sustenance [לקיומם]. As long as [על כל] he holds back [ירדפו], and as they said, in the pursuit [יחוס]...

[Perek 8, continuing] in all his ways [בכל דרכיו], on the matter [על ידן עניין] of NaRaN [נר"ק]; and it is not [withheld] from you [ממך] — God forbid [וחס] — [for] it is your arrangement [הוא מערכך]; so that [שאם] [you act] thus [כן], [by] good thoughts [מחשבות טובות], not evil counsels [יעצו] and reflections [והרהורים]. And one who reckons [והחושב] [is] above [is] more [יותר] than one who speaks [מדיבור], and one who thinks [והמטשב] [?]; the tongue acts [יפעל הלשון] in its speech [בדיבור], and [the speakers act] in their deeds [במעשיהם]. So too [נס כן], every kind [כל פנים] of intellect [שכל] grasps and is grasped [מכיל ומושכל]; and a high [thing] [וגבוה], from afar [מרחק], knows [ידע] and reaches [ויגע] — it is not [אינו] [in the lowly]; in the lowly intellect [בשכל הפועל] which [acts] in the lowly arrangement [בשפל המערכה] below [למטה] — [בחלק ב' מאמר ז"ח חלק ט"ז] [cross-reference; component numerals soft [?]]; the difference [הפרש] between this and that [זה לזה], and a world [ועולם] [is] this [זה]...

The Kabbalists [המקובלים], who place [Him] far off in goodness [לרחק]; the philosophers [הפלוסופים], who bring [Him] low [המשפילים] far off [לרחק]; "[a land] full of knowledge [תמלא דעת] — and so it is written [כן כתוב], [a fit] place [מקום], for the sake of [למען] the thought [המחשבה]. And behold [והנה]...

פרק ט [Perek 9]

[Display rubric: "פרק ט" followed by the bold incipit "ידוע" — opening "תדע..."]
("Know...")]

Know [ידוע: תדע] — [that] among the precious things that are in him [איש חמודות], the praise of speech [שבח הדיבור] is the most permitting [הוא מתיר], for [it makes a man] faithful to his God [וּנְאֻמָּן לֵאלֹהֵיוּ]; and it is reckoned more [וחשוב יותר] than the deed [מִן הַמַּעֲשֵׂה], which [makes] a man light [בְּקִלָּה]. The matter [?] of the earth [הָאָרֶץ], "a name [וְשֵׁם]," and one who corrects [וּמְתַקֵּן] — for he will attain [וְשִׁשְׁגָה] in [a way that is] fitting [כֵּן קִשְׁתָּ], which [is so]; and likewise [וְכֵכָה] [in] chapter 6 [פ"ו] — [he] builds [וְבִנָּה] worlds [עוֹלָמוֹת] and lays them waste [וּמַחְרִיבֵן] by speech [כְּדִיבּוֹר], [as with] repentance [הַתְּשׁוּבָה], like... the holy Names [מִשְׁמֹת הַקְּדוּשִׁים] [that rest] upon his tongue [שֶׁעַל לְשׁוֹנוֹ]. What [is greater]? — the thought [הַמַּחְשְׁבָה] is more [than speech] [מִדִּיבּוֹר]; speech [מִהַדִּיבּוֹר] [draws] from the power of speech [מִכַּח הַדִּיבּוֹר]. For as it is written, "[Even] also with your heart [גַּם עִם לִבְךָ] " [Kohélet 1]; "[and] in the heart [בַּלֵּב] a fool [כַּסִּיל] will utter [וְיִבִּיעַ] his folly [פִּיְהוּ] " [Mishlei 16]. And he reckons [it] more [וְיוֹתֵר] — the praise of speech [מִשְׁבַּח דִּיבּוֹר]; and the thought [וְהַמַּחְשְׁבָה] is the [root] of speech [דִּיבּוֹר], and it [וְהוּא] is loftier [נִגִּיד] and exalted [לְמַטְמָטֵעַ] which [?] [serving] the practice [סֵרִיס] [officers] [לְכָל] above all [וּמִלּוּל] [perform] in their thought [בַּמַּחְשְׁבָתָן]...

and so [וְגַם] the prophets [הַנְּבִיאִים] teach [לְלַמֵּד] [הושע י"ב] [Hoshea 12], as it is said [וְלִכְלָל] that thought [הַמַּחְשְׁבָה] is a great thing [דָּבָר גָּדוֹל]. And for all this [לְפַעֲוִלָה הַנִּכְבֶּדֶת] which is mentioned [מְזִכֵּר] in the saying of the Sages, of blessed memory [בְּדִבְרֵי חַיִּי] [direct himself] to the honored act [צִרִיךְ] one must [זֶה] [concerning] "the sustenance of the world [וְנִבְוָאָה מֵהַלֵּלָתָ] — and the greatest of the prophets [וְגַדֵּל הַנְּבִיאִים] teaches [לְלַמֵּד] [הושע י"ב] [Hoshea 12], that is to say [חֹדֶשׁ]... holiness [קֹדֶשׁ]... the house of the Sanctuary [מִקְדָּשׁ] [מוֹעֵדָה מִקְדָּשׁ] [?]... the wise man [חָכָם] [receives] nine portions [תִּשְׁעַת חֵלְקִים]...

פרק י [Perek 10]

[Display rubric: "פרק י" followed by the bold incipit "ועתה" ("And now...")]

And now [וְעַתָּה], men of heart [אֲנָשֵׁי לֵבָב], give heart [לְבָבוֹ] — hear me [שִׁמְעוּ] and I will declare [וְאֶסְפָּרָה]: all you who fear God [כָּל יֹרְאֵי אֱלֹהִים], [hear] of that which He does [אֲשֶׁר עוֹשֶׂה] — [namely, that the intellect is] the binder [מְקַשֵּׁר] of every

intellect [כל שכל], [the] one who understands and is understood [משכיל ומושכל]; and they were [made] to be one [להיות לאחד] in their hand [בידן], for [as established] above [למעלה] (בפרק א' מ' זה) [chapter 1 of this Ma'amar (?)] — the lofty matters [שגבות] of man [האדם]...

it draws near, to the source, to the place above. The supernal essences from its essence [are reflected] in the soul, and its [the soul's] branch grasps the intellect. He [the maskil, the one who comprehends] comprehends a thing. And so the intellect itself: when it grasps it becomes the comprehended [object]. And the one who comprehends this — there is in the matter [the question]: of the comprehender [maskil] and the comprehended [muskal], the comprehended this is between the act of comprehension. From the one who comprehends, in order to attain the [object of] comprehension, the bridge that crosses from the comprehended to the intellect...

For the intellect — when it is so — it [the intellect] is the true thing, since it is by its hand [its means] that the soul of man is called "maskil" [one who comprehending], for by its hand [the soul] ascends from the comprehender below upward; and this comprehended is called "muskal" [the comprehended]. And the matter that ascends to the comprehender, this is "thought" [machshava], from the comprehender; "thought" is between the intellect and the comprehended, and that which ascends is "thought." This [is] between the comprehender, and between this the comprehended is the comprehender's bond — that is, with the intellect together. The way to attain the intellect, or the comprehended, from this is the lighter [path] toward the intellect; and the intellect joins their hand[s], and they become one in their joining — they are bound together in the middle.

And now I say: I know the matters concerning man. By the hand of — as our Sages of blessed memory said [רז"ל], "I have known by my own light" — by their hand they arose, and they accepted, the received ones [the kabbalists], and the Rishonim and our Sages of blessed memory [רה"ק], and he....

[The Knowledge of Prophecy and Ruach HaKodesh] ידיעת הנבואה והרוח הקודש — [Ma'amar 9] מאמר ט

[Knowledge] ידיעות — [Perek 1] פרק א

These knowings [ידיעות], O wise ones — Ruach HaKodesh [רה"ק] — which is from above, and from the lower [realm].... The drawing-down [המשכה] and the bringing — from its essence — by way of the gems [literally "the spices," בשמים —

but here בשמים = "in the heavens" / שמים]; it is called [נקרא] in the intellect [שכל], for it is so — it is the intellect; the true intellect.

The soul of man is called there, since within him it is called "maskil," for by his hand [it operates]; the ascent [is] from the comprehender below, upward, to [the realm] above. The comprehended — this is called "muskal". And that which ascends — this is "thought" [machshava], from the comprehender; "thought" is between the intellect and the comprehended; and that which ascends is "thought." Among the comprehenders there is one path [קו אחד] — that is in itself, like a thread — joined to the intellect. And.

The way to attain it, in the intellect, or [the path] of the comprehended — the intellect is the lightest [path] of this. From the comprehender, "thought" is between the intellect and the comprehended; that which ascends is "thought." And all the comprehenders [המשכילים] are arranged [ערוכים], drawn out in the middle. From them, the path of the matters is the more direct. The intellect [working] together with the comprehender — and they were joined by his hand...

and you shall draw it. To attain "from above, downward" — that the comprehended is one. And to attain the heavens [השמים] — its essence is from above and from below; with it [is] the soul, as well as that which is in "thought" in the world. With all this, the gates [שערי / שומרי, the keepers] of the firmaments are appointed; and the openers [הפותחין], the openers [הפותחים], that is, the keepers, of the firmaments and the openers — that is, the keepers, of the heavens.

And this, the Sages have said many times in Scripture [במקרא]. And so it is stated [נאמר] many times... and their disciples [תלמידיהן] learned from them the houses-of-study [בתי מדרשות] specially. And the ways of prophecy [דרכי הנבואה], and the knowings [וידיעות]. The houses-of-study, specially, that they learned. So it is upon this, as in [the verse] "Atah" [עתה — citation lemma], as it is said: the prophets [הנביאים] — and they are concealed [מתנבאים]. That is to say, the kabbalists [המקובלים] — that is to say... one says: So-and-so [פלוגי] revealed [מתגלה].

And the disciple, that is, "the seer" [וחוזה — the one who learned it]; for it is required [צריך] that you know that they [the gates and chambers] exist forever; and they are gates [שערים], and there are gates [שערים]. And this is the matter [הד], the foundations [יסודות], and "the world" [העולם] is within it; and so, between... the whole world.

within every world there is also [ג"כ] a curtain/partition [פרגוד מפסיק] that divides between this [world] and that; and thus between, in [each] world. There are within each world thirteen [י"ג] curtains [פרגוד] separating one [world] from

another. And this, and this — the chamber [המדרגה] is : as it is said: the matter that is stated — as our Sages of blessed memory said, for chashmal [השמל], by gematria [בגימטריא], [equals] malbush [מלבוש, "garment"]. To attain the firmaments [הרקיעין], and the chambers [וההיכלות] which are in the heavens — the recalled ones [המזכרים] — in the Zohar; and the gathering.

to them there are openings [פתחים] and gates [ושערים], and upon every gate [שער] an opener [ופתח]. It is required to pass through all these gates. To know, of every gate-keeper [השומר], what is his name and what is there — that is to say [ר"ל], the name. To every "angel of the gate" [מלאך השומר], by the power of a holy name — that is the source.

One must know it, in order to know it; and they open it for him, and he enters. The thought [מחשבת] of the seer [הנביא], by way of the gates. ...the openings, from the world. And this is the knowing [הידיעה] of.

פרק

ב [Perek 2] הודעה — [The Making-Known]

its essence, or its spirit and soul — one brother — there [שם] it is, one must... To attain the place [המקום], in order to join the Sefirot [לייחד הספירות] there, until there is no end [עד אין סוף], to bind the soul of man. One must pray [להתפלל] there — prayer near the essences, and the gates [השערים]; in every place [בכל מקום] and in every world [ובכל עולם], in every place. The essences are drawn near [קרבה] to their place, and from their drawing-near. And in every place — a portion [חלק] of the lip [שפת, i.e. speech] to every place; the essence [העצם] of it; and all the worlds [כל עולמות] — every word [בין] there.

and in all of them — heavens [שמים] and joyful ones [ושמחים] with him; and they ascend, the gates. The "earth" [האדמה] — to the power, his essences [גבואתו /], in their own essence. And so the comprehender [המשכיל], and.... Until there is reached his lip [his utterance, שפת], his essences [גבואתו], to the power; the earth [האדמה], that which is within him. And it is the more fitting to be grasped [מתנבא, to prophesy].

His essence [גבואתו] still reaches to four [עד ד'], when [it reaches] the heavens; the divisions [החילוקים] are six. So.... He says: So-and-so [פלוני], revealed [מתגלה]; ...in the world, but in the degree [במדרגה], by way of. As.... The essences, the things; and this it explains: it is not place [לא מקום] and not time [ולא זמן] — and it is [yet] near, between. By "I have known" [בי המרו, citation], the matters above. In every house [בכל], before...; and in it.... As, how much [כמה], to the precise ones

[לדקדקים], in the days of the prophets [בימי הנבואים]. And also between.... It explains: it is; ...without [בלא], that is in it; ...the holy spirit [רוח הקדש / רה"ק] in the land [לארץ], specially [בסגולה] — and he reached up.... ...in the times [בזמין], by the chambers [במדרגות / במלרים], by the lights; in this place; the holy [הקודש] there.

ג' [On "How"] באיכה — [Perek 3] פרק ג'

in the Land of Israel [בארץ ישראל] they were — all the daughters [כל הבנות], fitting for prophecy [כשרות לנבואה]; and this is the reason [וזוה טעם], also. As the Sages of blessed memory taught [סמכו חז"ל / מימרא חז"ל]... in the Land of Israel, also, as in — in the Perek [בפרק]. In the Land of Israel — also, as it was there. ...it was published [פרסם / פרשם] to you, and the gate. The Perek "fitting" [פרק ראוי] : it was; our Teacher [רבינו, Moshe] — that the Shechinah [השכינה] was [resting] upon him; but [for] the others [cross-reference (בפ"ק דסנהדרין)] — in the first chapter of [Tractate] Sanhedrin]. The Sages gave [הגו רבנן], from their own essences [מעצמן], prophets [נבואים]. Ruach HaKodesh [רה"ק] from Israel [מישראל]; and from the words of Tradition [ומדברי הקבלה] in this matter we have established [הודעתי] — in the Perek.

it was joined [נחתם / נחתם], turning [סוון], and it ceased [ופסקה] from prophesying [מהתנבאות], except [אלא] the appearing one [המופע / הקופע]. The kabbalists [ריחיק / ריחיק]: Ruach HaKodesh [רוח הקודש] — and it is your scent [טייך], and to you. To learn from all this [למוד מכל זה], except that there is no prophecy [שאינ הנבואה] — its form [צורה]. The holy [קודש] — it — it is not unified [לא יוחד] in place [מקום] and not in time [זמן], and it is yet near, between.

By "I have known" [בי המרו], the Geon [הגאון]..., "I testify upon [you] today" [מעיד / העדותי] — "I [call] heaven [עלי שמים] and [earth]..." [Devarim 4:26]; and.... Before [לפני] all his deeds [מעשיו], Ruach HaKodesh [רוח הקודש] — its form [צורה] [is] upon it. As, how much [כמה], to the precise ones [לדקדקים], in the days of the prophets [בימי הנבואים]; and also among the Sages [התחכמים / החכמים]. It explains: it — that in the Land [שבארץ] specially [בסגולה], to the Land of Israel [לארץ], Ruach HaKodesh [רה"ק]. ...it ceased [פסקה], in chambers [במדרגות], in the choice [לבחר]; and they planted [ונטעו], to them, portions [חלקים]. The holy [הקודש], many times [פעמים], in the chambers [במדרגות / במלרים]; thus afterward, that within.... The choice [הבחר], that is in it; ...its essences [/ נבואתו]; that there is no... of its essences — of blessed memory [ז"ל] — to the one who attains [למובחר], by its name [בשמו] [literally] of the Beit [בבית, the house]; ... and they were planted [ונמסס / ונמצא], by him.

מדרגות הנבואה והנבאים — [Ma'amar — number worn] מאמר [The Degrees of Prophecy and the Prophets]

[Know] דע — [Perek 1] פרק א

Know, my friend [דע ידידי], that in prophecy [בנבואה] there are four degrees [ד' : [ואלו הם], and these are [מדרגות]

(א) [First] — it falls [as] a deep sleep [נפול תרדמה] upon men [על אנשים], as in [the verse] "and Jacob dreamed" [והלום יעקב], alluding to the ladder dream; as it is said of it, "in a dream" [בחלום] [Bamidbar 12:6 — "I make Myself known to him in a vision, I speak to him in a dream"]. ...ancient matters [קדמוניות / קדמוניות], as it is in prophecy [כשהיא הנבואה], a form [צורה]. The lower degree [מדרגה הפחותה] [is] in the intellect [שבכל], in the lowest of the comprehenders [שבכל מד[רגות]].

Sometimes upon great ones [גדולי] of the worlds [העולמות] it was; not above this, [but] from this — to Avimelech, "in a dream of the night" [בחלום הלילה] [Bereishis 20 — "And God came to Avimelech in a dream of the night"]. And so "and God came" [ויבא אלקים] — there [שם], "Lavan" [לבן / א] [Bereishis 31 — to Lavan the Aramean in a dream of the night]. And so "and God came to Bilaam at night" [ויבא] [Bamidbar 22]. Moses [משה], as it is said: he prayed [התפלל], upon the matter [על זאת], in his thought [במחשבתו]; and they wondered [ונפליו] [cross-reference (שמות ל"ג) — Shemos 33]; and he answered [ויעתר] to him. By "I have known" [בחזירן, citation], also.... From this man, "in a dream of the night," "in a vision" [בחזיון]; and "in the visions" [ובחזות], in dreams [בחלומות]; even though this is the lowest degree. From.... Even when a man, even though he is a prophet [נביא], even though [he] writes [כותב] — if they were prophets [נביאים] [they] would be — but they were not from.... They received it [קבלו ביה], that is [/ ר"ק], and in the visions [ובמראות / ומראות] [ר"ל]. The dreamers [החולמים], that is [/ ר"ק]. For Israel [שאין מישראל] was occupied [עוסקת]; and the power [וכח], also, the daughter of the prophecy [בת הנבואה / בת המדמה]; ...there. And he depicts [/ ילטייר] the [thing] reached [הטבע / המופע] as the form of an angel [כדמות מלאך]; ... it falls — and this is "it is stated" [נאמר], and by the hand of [וביד], among the prophets [בנביאים]. The influx [השפע] upon him; but a great dread [אימה גדולה] — as in [the verse] "a deep sleep" [התרדמה] — its difference [שינא / שינה], from sleep; ...it does not....

[that] it does not draw near, and it does not become known [נתגלה / נתגנס] further, more [יותר], and.... The "heavens" [הגשמיים] — that is the inner [הפנימית] of the visions [החזיון], more. As to be fitting, above [למעלה]. He goes deep [יעמק] into

all the matters [כל הדברים], and stands by [ועומד / ושומד]. And it is heard [/ ושמע] from there [ממנו] the sound of his speech [קול דברו]. The holy chambers [והיכלות / ההיכלות], and it becomes revealed [ומתגלה] to him [אליו]. ...at all [אך כלום], so it will not come [כזאת יבא], the [thing]. The keepers [/ כשומרים], as it is said: there are wondrous things [חמודות / חמודים, precious things]. In appearance [למראה], lightning [ברק], and their eyes [ועיניו] as torches [כלפידים], if. This matter [הדבר הזה], "I stood" [עמדתי], "trembling" [מרעיד] [Daniel 10 — "and I stood trembling"]. And it is true [ואמת]: and they were not by way of an angel [ע"י מלאך] and not... — to no one but [זולת] Moshe Rabbenu alone [משה רבינו לבד]; and... to the [degree] above [למעלה], from... [cross-reference printed ([?] בפרק י"ב מאמר)] — in Perek 12 of Ma'amar [?]].

to me, his hidden things [נעלמיו / עמיו]. Know it [דעתם בו], in the choosing [/ בחיטות] and the keepers [/ והרחיה] that [are] to them.

and the wise men whose people did not see them. As for the matter of the sense [reading עין as faculty of sight], the influx of prophecy was precious there. So too they said in their prophecy [?]: the rational faculty acquired and the practical [active] intellect, and the awareness of vapor, and the [other] faculties — a spirit [?]...

For sight is not granted to every eye, to see the [supernal] things; only to one whose faculty was given the capacity to see them. * And he [the angel] struck his [Bilaam's] hand with the staff, for it had been granted him in his heart [reference to the Bilaam narrative — the donkey, the staff] (Bamidbar 22). * Yet the truth is this: there are degrees in prophecy, each one distinct from the next, as we explained. There is the degree of an angel, who literally stands before one's eyes.

* And Daniel — this too belongs to the degree just mentioned. * As for the saying [?]: "Had the matter been literally so, why was it not seen?" — the answer is that more was said there: the influx of prophecy reaches one whose eyes are precious [worthy] and granted the capacity to see, and no other.

* Furthermore they said that the influx of prophecy depicts [renders] within itself: the imaginative faculty [ha-koach ha-medamme — the imaginative faculty] depicts and represents this, and they saw [it] in the practical [active intellect]. * And as for the verse "and he saw the angel of Hashem" with respect to Bilaam, and "Bilaam lifted up his eyes and saw the angel of Hashem" — not [literally]...

For it had been granted him the capacity to see, and Hashem uncovered Bilaam's eyes and he saw the angel of Hashem. * Yet the truth is in accordance with the

words of the Kabbalists [ha-mekubbalim], as you know [?]. * The degree distinct from this [other] one [is that] he was a prophet, and this is a degree, alone, where one literally stands before one's eyes and Hashem speaks to him, and he sees and is seen — there is a distinction in this.

* And Daniel — this too belongs to the degree of prophecy, and this [analogy] is fitting [proper], and it is seen as actual [in the practical intellect]. * And the people [the wise men]...

[Display heading: מהאמר י' מדרגות הנבואה והנביאים — Ma'amar 10, "The Degrees of Prophecy and the Prophets" (centered full-width display band across the head of the recto; the Ma'amar numeral reads clearly as **10** = 'י)]

* Indeed, the influx of prophecy is in the practical intellect, [reaching] from the supernal star [or sphere — ha-kokhav] and [its rank?].

* "I will pour out my spirit" — as it is said, "and who shall give that all of Hashem's people be prophets" [Bamidbar 11:29]; "prophets, two of them" [?]. * And now, may Hashem's spirit rest upon them.

* And just as the philosophers erred concerning prophecy — the philosophers, the sons of [their] faith.

* I will explain the degrees of the prophets, in accordance with...

פרק ב — Perek 2 ("And now")

* **And now** I will tell you what is good and what is the falling-short of the degree of ... the prophets — all of them — and what is explained in the degrees of the prophets.

* My heart has set out to grasp this matter [in another place], and with my understanding I [searched] in the books of the inquirers, according to the plain sense of the Torah's hidden things.

* Until I found [a place where] I saw the distinction between all the prophets, for [it is] the difference between the prophecy of Moshe our teacher and that of all the rest of the prophets, who fell short of [him].

* As [it is said?] — and the matter of the difference between the prophecy of Moshe our teacher and that of the rest of the prophets, who fell short of him, until one stands [understands] (Bamidbar 12)...

* Rabbeinu [Moshe ben Maimon] of blessed memory, in Perek 7 of *Hilchot Yesodei HaTorah* [Mishneh Torah, Hilchot Yesodei HaTorah ch. 7]: the prophecy of Moshe [is distinct] from [that of] all the rest of the prophets, who fell short — the prophets...

* Until [Moshe] stood [as it is said], "and the glory of Hashem will [appear?]"... "all the prophets [prophecy] through an angel". * "Therefore" [Bamidbar 7] — Rabbeinu [Moshe], not through an angel, as it is said, "mouth to mouth"... * "[I make myself] known to him in a vision [mar'eh]" (Shemos 33) — not so [for Moshe]. * And it is said, "the form [temunah]"...

* [For all the rest of the prophets,] no [direct vision was given], but rather as if through a thick haze, the matter [seen] not in its true form, and not [clearly]; whereas [for Moshe] there was no.

* Nor in riddles [chidot] — for [the prophet] sees through a riddle [chidah], not [plainly] [Bamidbar?] — but [Moshe's apprehension was] otherwise: not [obscured]. * Riddles and the dim glass [aspaklaria she-einah me'irah], and complicated [matters]; and Moshe our teacher [was] not...

* "Like vision [mar'eh]" (Shemos 33) — that is to say, like one who has no [intermediary] ...

* In the awareness [da'as] of Moshe our teacher, to understand the words of prophecy ...

* [The other prophets] are complicated [obscured] at every moment they utter [the words of] Moshe our teacher — so too [for them], the [matter is] obscured and lofty, of [supernal] form, upon him, and they were not required to direct [focus] their awareness, and [they did] not [grasp it plainly]...

* The Shechinah served [arranged itself?] to be complicated [obscured] at every moment, as it is said, "stand [ye here]"... * And it is said, "and the likeness [temunah] of Hashem he beholds" (Bamidbar 12)...

* [The other prophets did] not [apprehend the matter] in its true form, except through a riddle [be-chidah], for in the Torah it is a riddle, which testifies [that the matter was] not [grasped] in its true form, except through a riddle. * As [for Moshe]: "and Moshe our teacher" — it was not so [for him]; rather, as it is written, "as it [the matter is]" — mouth to mouth ...

* "Mouth to mouth I speak with him" — "and it is said" — and "I speak with him" (Bamidbar 12), that is to say, like one who has nothing [no barrier] received, received from the awareness...

* "[As when] a man hears the words of his fellow" — so it was [for Moshe]; thus [it is established that] the words of prophecy [stand], and they stand [firm].

[Moshe our teacher] was so — rather, at every time he wished, the Holy Spirit [Ruach HaKodesh] [rested upon him]...

* And one need not direct [focus] his awareness, nor prepare [himself] for it, for the matter was ready and prepared and standing [available] for him at every time, as it is said, "stand [ye, and I will hear] what Hashem will command concerning you" (Bamidbar 9) [Bamidbar 9:8]. * And by the prophets...

in their secret [meaning?]. * As it is said, "stand, and I will hear" — and behold, prophecy.

[the imaginative faculty] depicts [renders] within itself — entirely — and [the prophecies] return [recur], in order to make the falling-short [the deficiency] apparent to all the prophets, who...

For Rabbeinu [Moshe] did not [apprehend] through the first haze [obscurity]. * Therefore [the matter] stands [firm]...

[Moshe's spirit?] rested at the light of the worlds, and was not removed [withdrawn] from upon him... as the angels — thus far [the quotation], end-quote.

פרק ג — Perek 3 ("And behold")

* **And behold** — as for what the Rambam [Maimonides] of blessed memory wrote — there is a distinction [a division] between [the prophets]...

the prophets [whose prophecy was] true and good, and correct [established], a degree of the revealed [layer]. * And now [for] the Kabbalists [ha-mekubbalim]...

* The Holy One, blessed be He [HaKadosh Baruch Hu]. * R. Chaim Vital [Ḥayyim Vital], of blessed memory, added to his words [ר' חיים ויטאל ז"ל הוסיפו על דבריו]... * The deed [act] of Moshe — Rabbah [the great] — light of the world's light [or olam], by way of the [supernal] emanation [atzilut], for [it passed] beyond the creation [beri'ah] alone...

* "[I will pour out my spirit upon] all flesh" (Shemos) — and it is said, "and the form [temunah] of Hashem"... (Bamidbar)...

* But the truth is: that the matter [is grasped] through investigation [iyyun], the precision of wisdom [chochmah], the number [mispar], and the understanding ones [ha-maskilim] will arrive [at it] ...

* Even so [bichlal], indeed it [the matter is grasped via] ...

* And behold, the Kabbalists, in their words: the Holy One, blessed be He — set [arranged] [these matters], from the time of the destruction of the [first?] Temple, and [the matter was] withdrawn, and afterward [the prophecies were] complicated [obscured] in the creation [beri'ah], in the formation [yetzirah], and the four worlds — and the four — living-creatures [chayot] ...

* And they said, "the heavens opened" [Yechezkel — cf. Yechezkel 1:1] — all the gates of heaven [were] arrayed ...

* And they said, "and he saw the visions [mar'ot] of God [Elokim]" (ibid.) [Yechezkel 1:1]. * And they said: [it was] in the formation [yetzirah], the [prophetic] vision in the creation [beri'ah], and the formation [yetzirah]...

* And they said: [it depicts] the imaginative likeness [demut] within itself, complicated [obscured], from the matter [the substance — ha-chomer]; and [it is] the [matter] depicted from the form [tzurah] of the haze.

* And they said: "and behold, a storm-wind" [Yechezkel 1:4] — as it is said, "in the beginning the matter" : "in the beginning" [Bereishis] of the Holy One, blessed be He, [it was given] to the human being [ha-adam] ...

* Of the husks [kelipos] of the human being; in order to refine himself there, to refine the husks of the human being ...

* There he [purifies?] strongly [refines], and in the [Merkavah?] and this [vision] ...

* And afterward the evil one [ha-ra] [is] not [present?] — "lest he die" [reading "lo yamut"?] ...

* And they said: "and I saw, and behold" [Yechezkel?] — for the sake of the human being [ha-adam], to refine [him] from the husks [kelipos] of the human being (Malachim 1:19?) ...

* And they said: [it was given] of the husks [kelipos] of the human being, to refine [him], for the light of the human being — and the angels ...

* And they said, and within [the matter is] the likeness [demut] of the four living-creatures [chayot], a hint [remez] — [as] you already know ...

* The [matter is] divided [separated] [ha-mitchalkim], to [the side of?] the likenesses of the angels, and the four [chayot] are the living-creatures of the Merkavah ...

* As it is said, "the likeness [demut] of a throne [kisse]" [Yechezkel 1:26] — a hint [remez] that already [the apprehension] reached [the level of] the glory [kavod] of the human being [adam], and the souls [neshamot] ...

* As for the saying [?] of the Sages of blessed memory, "the Patriarchs [avot] — they are the [divine] chariot [merkavah]" [Bereishis Rabbah 47, 82] — [a hint?]. * For the throne [kisse] is called "glory" [kavod] ...

* "Glory" — "from on high, from the first" (Yermiyahu)...

* "[That my] glory [kavod] may sing" (Tehillim 30) [Tehillim 30:13] — that is to say, "in order that [my] glory may sing" ...

* And concerning the likeness [demut] of the throne [kisse] — "a likeness as the appearance" [demut ke-mar'eh] [Yechezkel 1:26]: the [supernal] likeness of the sefirot, which is upon all the divisions ...

* And it is: "of the divisions [parts]" [Aramaic-flavored: "that are divided"] — "[the likeness] above [it], as the appearance of a man" [Yechezkel 1:26] ...

and a hint [remez] in his glory, reaching and apprehending [magia ve-masig] the secret [sod] of the human being [adam] ...

* And it is: "of the husks [kelipos], to refine [him], in the secret [sod] of "in the waters" [be-mayim — cf. the upper waters], [reaching] them [in the husks of] the human being, only [thus] ...

* There [he refines] strongly [muchrach], and in the matter [chomer] of the haze, only [there?] ...

* And afterward the herd is bad [ra'a]; "lest he die" [be-ra'am] ...

* And they said, and within [the matter is] complicated [obscured], like an eye [ke-ein], on the left [ba-semol] — a hint [remez] ...

* Of the angels, in the matter said above (Perek 9, Ma'amar 9?) ...

* A hint [remez] that he already apprehended [hissig] the secret [sod] of the human being [adam], the angels — and the four — the living-creatures [chayot] of the chariot [merkavah], who are angels ...

* Of the human being [adam], and the souls [neshamot] of Israel, so it is — this is the secret [sod] ...

* For the throne [kisse] is called "glory" [kavod], as it is said ...

* "[That my] glory may sing" — as it is said, "in order that [my] glory may sing" [Tehillim 30:13]; the Patriarchs [avot] — they are the chariot [merkavah]; and the throne [kisse]. * And they said...

a hint [remez] in his glory [bichvodo], reaching [magia] and apprehending [masig] the secret [sod] of the human being [adam] ...

* "And the Awesome One" [ve-ha-nora] — HVY"H [the Tetragrammaton] — the secret [sod] of the ten sefirot, the [supernal] likeness [demut] of the glory [kavod] of Hashem, written, and the awesome one [ha-nora], and "the double [doubled] upon the face [of]..." — and the sun [ve-ha-shemesh]...

* "And he heard the voice speaking [to him]" [Bamidbar 7:89]. * "And He, being merciful, atones for [iniquity]" [Tehillim 78:38], removing [hiding?] [the iniquity] of [Israel?] from his works ...

* For I am the knower [ha-yodea] — that they [the verses] do not give over [explain] the [secret of the] chariot [merkavah] in writing, neither what nor how, and [it is] not [given] to an individual [yachid], save [as a teaching of] a master [chacham] [to a worthy student] ...

* Only in order [for the sake] of the knowledge [da'as] of the generations of the children of Israel, that there be no secret [sod]...

* As for the matter — companions [chaverim], "many [rabbim], and precious [nichbadim], from the sons of [men]" ...

* And an example [dugma] of this — thus wrote [R. Yehudah?] in his book *Yesod Mora* (Sha'ar 11?) ...

* To investigate precisely [le-dakdek] the wisdom of number [chochmat ha-mispar — gematria], and the understanding ones [ha-maskilim] will arrive [at it]; entirely...

* Even so [akh] : it [the Name?] is [written] thus, the spirit [ruach], in the inner [pnimi] there, and... in the [wisdoms / sciences — ha-chochmot] ...

- * "[The Name] mentioned" [ha-nizkar] — and one writes [kotev] the secret [sod] of letters [otiyot] [forming a word] of the alphabet, upon...
- * The arrangement [ha-orekh], and the glory [kavod] one learns [studies], for the sake of the height [govah] [exaltation] of the tongue [lashon] ...
- * The children of the death — those who speak [ha-melitzim] the letters [ha-otiyot], and [those who] descend [yordin] [in the apprehension] (Sha'ar 70?) ...
a hint of the deed of the chariot [ma'aseh merkavah] ...
- * For they [the verses] do not give over [explain] the [account of the] chariot [merkavah] in plain speech [ba-safah], also not in writing [bichtav], and not [to] an individual, save [in the manner of] a master [to many?] ...
- * Only in order [for the sake] of the knowledge [da'as] of the generations of the children of Israel, that there be no secret ...
- * The matter of companions [chaverim], "many and precious, from the sons of [men]" ...
- * And an example of this — thus wrote [R. Avraham ibn Ezra?] in his book *Yesod Mora* (Sha'ar)...
- * To investigate precisely [le-dakdek], the wisdom of number [chochmat ha-mispar — gematria], and the understanding ones will arrive [at it]; entirely...
- * Even so [akh] : it is [written] thus, the spirit [ruach], in the inner [pnimi] there, and within the wisdoms [ba-chochmot]...
- * "[The Name] mentioned" [ha-nizkar], and one writes the secret of letters [forming a word] of the alphabet, [based] upon the meaning [ta'amei] of the twenty-two letters ...
- * The secret [sod] of the letters [otiyot], for the sake of [the matter] being arrayed ...
- * For the sake of the height [govah] of the tongue [lashon], in their utterance [mivta'am], their names [shemotam], above all the letters ...
- * The letters [otiyot], and the matters they bear [signify], with a spirit [be-ruach], and he added [hosif] ...
- * A superscript [ma'alah — a mark above?] upon all the letters [ha-otiyot], thus ...

* And every eye that sees [ve-khol ayin ro'eh], "of the Zohar" [me-ha-zohar], from the abundance [me-hashpalat / mishpa'at] ...

* Even so there is in this — for already, the writing...

* It is reached [granted] to him; and already I wrote ...

* As [the matter of] the holy [ones] [ha-kedoshim], who are mentioned [ha-nizkarim], it is not ...

* "[There is] nothing new under the sun", except ...

* Of the thousand — that it was uncovered [revealed] [nitgalah] to him; "to him" ...

* [The matter of] the foundation [reishit?] of this I made known [hoda'ti] ...

* For the human beings, the souls [neshamot] of Israel — it [the apprehension] is an aspect [bechinah] in [the] garment [levush] of the strength [ha-gevurah], and the [light] returns [chozer]...

* "Mouth to mouth", thus: "I have cleaved [davakti] my [glory?] to all the house of Israel" (Yermiyahu) ...

* [The faculty of] wisdom [chochmah] in the heart [lev], to understand and to make understood [le-havin] ...

* And after this — knowledge [da'as]: a prophet, in the heart [lev] ...

* Israel — the whole matter [is] one thing [davar echad] and one secret [sod echad]. * And...

of their [own] kind, [their] sustenance [parnasin], the souls [neshamot] that rejoice [nismahin], to the children of [the prophets?] ...

* The world of light [olam or] of the human being [adam], of [the world of] the sefirot, and their unions [zivugeihen], and... ...

* For it is the light [or] that issues forth [matchil — begins/emanates], and [is] drawn [nimshach] from the sefirot, upon... ...

* And it [Hashem? the light?] is one [echad] within it, in the aspect [bechinah] of the One [ha-Echad], from the unified one [mitachad] of the [supernal] Father [Aba], from on high ...

* [The matter of] the union [zivug], as the Sages, may they be remembered, said, "[Whoever] makes "...

* [The matter of] the deed [act] of the human being [ma'aseh adam] — "Whoever makes himself a king [melekh] for the sake of, by the souls [be-nafshot] of the righteous [ha-tzadikim]..." (Perek 9, place, that...) ...

* The thought [machshavah], to the matter — the words [darchei] of [the] saying [ma'amar] — I will explain to you — for [as] explained ...

* For [it is] spoken [meduber] in this [topic] of "[Behold,] up to here is the book" [hineh ad kan ha-sefer], it is not [more] but rather [thus] ...

* I have established [hitkanti] of [from] the matter [ma'amar], in the matter [be-inyan] of this glory [ha-nikhbad], in accordance with [kefi] ...

[Display heading, set in large square type:] **סוד רוח — מאמר 11 — "הקודש"** — "The Secret of the Holy Spirit [Sod Ruach HaKodesh]"

פרק א — Perek 1 ("And it was")

* **And it was** — after the [account of the] degrees of prophecy ... * Haggai, Zechariah, and Malachi — [with them] prophecy ceased entirely, and they were comforted [ve-nichamu] ...

* There is no more strength [chizzun / kavon] for [further] writing, of the supernal degrees of prophecy above (Perek 3, Ma'amar 10, [chapter] 7?) ...

* That is to say [r.l. = rotzeh lomar]: there are yet [also] lights of the world [orot olam] of the creation [beri'ah] : the prophecy ...

Ma'amar 11 — Sod Ruach HaKodesh [The Secret of Ruach HaKodesh]

[The display band at the head of this page repeats the Ma'amar title; the prose runs on continuously from the foot of the preceding page.]

Perek 1 (continued)

upon the rulers, in order to pass by way of the openings (*pesachim*), the gates (*she'arim*), the unifications (*yichudim*), and the prayers (*tefillos*). And it is fitting for the master of *ruach HaKodesh* [the holy spirit] to know that when the Geonim

[the early sages] began to make use of the practical applications of the World of Asiyah [the World of Action] alone — *Shimushei Rabbah* and *Shimushei Zuta* [the named magical/practical texts, "the Greater" and "the Lesser" applications] — [Cross-reference: ו' ח' ט' מ' ב' פ', i.e. Perek 2, Ma'amar 9, ch. 6] — from then on it is called Kabbalah Ma'asit [practical Kabbalah], for in it there is both good and evil mixed together. This is because this lowest of the worlds is itself in part [a place of] evil. Moreover, even the angels [the powers] within it are a mixture of good and evil: their evil is greater than their good, and they intermingle together. Therefore [it is impossible] to attain the good alone, pure of all evil — only falsehood mixed with truth, and an abundance of evil.

For the World of Asiyah, as cited above [Cross-reference: ו' ח' ט' מ' ב' פ'], is the path of a man who draws upon these powers, [working] through the *kelipos* [the husks/shells] embodied in the whole of [this] world, as cited above. Such a man was never wise, and he gained nothing; rather, the *kelipos* cling to him exceedingly [?], for they bring him down by their power, by means of the practical applications [the "uses"], and through the seventy-two names. They reveal to him neither good [matters] nor revelations, but [rather] the dominion of demons; and as for the matters of healings, the revelations, and the cures, they inform him only of trifling things. So too in the book of R. Chaim Vital, of blessed memory — his disciple, R. Nachman, [reports?] that his house too was thus.

The pious ones [the *chasidim*] [who are] truly good [?], such as those mentioned [?], we are expert in them, by the Name [?]; and everything from the left side is written in the books of those who [?]. And maidens [?] will be present. ...more than the rest of the sons of the [Zohar?]...

Perek 2 [פרק ב']

[The display-capital incipit "[...]הא" opens Perek 2 at the foot of this page; the prose runs on into the verso.]

The actions [of the worlds] are vanity; everything is vanity, vanity, [for] there is no profit in it [Echo of *Kohelet* 1:2–3]. "...and you did not turn back; behind [me] the days of my life, that I might [?]..." — and this is [the matter] [?].

In the language of the Zohar, in the *Tikkunim* (*Tikkun* 69 — תיקון ס"ט) [Citation: *Tikkunei Zohar*, Tikkun 69]: Said R. [?] — [Aramaic: לעיגון דמניחין לאשתדלא — "concerning the binding/yoke that they set aside, to strive in the [supernal] freedom of which it is said: that they are the fruit of the tree of which it is said, 'and he ate'"]; from the

side of the [primeval] serpent of whom the early ones said, "Strive!" — [these are] matters of *ruach* [spirit] and of demons. As it is said concerning it [Scripture]: "for slaughtering and for offering incense" — and these are the Generation of the Dispersion [Aramaic: דור הפלגה, "you shall not eat of it." [The Holy One] uprooted them from this world and from the world to come [Aramaic: דין/מות — "in this world judgment, and in that world death"]: death in this world, and guilt in the world to come. He slew them and laid waste His Temple within them [Aramaic: בי מקדשא — "the house of the Sanctuary"], and they were exiled — [for] the man who drags upon himself [the serpent brings] death [Aramaic: דאדם דגרס ליה חויה מיתה ליה]. ...for he knows the powers [the *elokim*], etc.; and on account of this — the Holy One, blessed be He — commanded [that one] occupy himself with hidden matters [Aramaic: עסק בנסתרות], end of quotation [עכ"ל].

Therefore, let a man guard his soul, lest he inherit Gehinnom for nothing [?]. And this [tradition of] Kabbalah is in our hand [from of old]: that one who expounds [these] matters [improperly will be punished]; and the matter was sought out and found written thus at the end of *Sefer Chassidim* [Citation: *Sefer Chassidim*; "ויבוקש" ["הדבר וימצא כתוב כן בסוף ספר חסידים]].

[Display band, verso: מאמר יא סוד רוח הקודש — the Ma'amar title reasserted at the page head; the prose of Perek 2 continues without interruption from the recto.]

[*Sefer*] Chassidim, and in *Sefer Brit Menucha*. And let a man not say [?]: that by his own hand [i.e. by his own power] this [drawing-down] can be accomplished — [or that] a soul of Israel [may be drawn down] from sickness, or from the death of those imprisoned ... in particular [in] all the oaths that were [in use] in the days of the [earlier] Geonim, and the practical applications that the [Geonim] mastered — [these are] written in [their] handwriting and in print, ascribed in the name of the Mekubalim [the Kabbalists], the [early ones]; the majority of them are forgeries, and most are clothed [in] the length of time [i.e. obscured by their age], and how many of them are [from] the earliest [authorities] in their worlds [?].

[Such practices are] like *Sefer Brit Menucha* and *Sefer Raziel* [Cross-reference and citations: *Sefer Brit Menucha*; *Sefer Raziel HaMalach*] and the like — a man holds fast to them, a foolish man, [following] the path of intellect.

And let not a man say: by means of these [practices] this [thing] can be accomplished — for one cannot attain the [true] good for itself, but [only] falsehood, and an abundance of evil and falsehood, since the World of Asiyah is, as cited above [Cross-reference: 'פ' 'ט' 'מ' 'ח' ו], the path of a man's thought in the

kelipos, in which [there is] no [good] world; nor was there [ever any] benefit in cleaving there.

Therefore, even in Kabbalah Ma'asit, since the *kelipos* cling [to a man] exceedingly, [the early ones declared] concerning it — [it works] by [the power of] proclaiming, by the master, by means of the seventy-two names. They reveal to him neither good things nor revelations, but [only] the dominion of demons; and as for matters of [healing?], the revelations, and the cures — they inform him only of trifling matters. And so [too] in [another] book. And [this is] all the ways of the [false] oaths, of the forgeries of the early ones, and there are none [genuine?] among them.

Know that all the [false] oaths that were in the days of the Geonim are vanity. Let it be forgotten, [and let the truth] be trustworthy; know that all [these matters are] vanity. And matters [ascribed] in the name of the Mekubalim, the [early ones] — how many of them [are forgeries]; how [much more so] are they clothed and obscured in the length of time [?]. [The early ones?] composed them with intent, so that they should not be used [improperly]; [Cross-reference: ע"כ — "as cited"] in every [proper] place a man should act — [accept] this, and [understand] thereby.

In the congregation of the shades he shall come to rest [?]. ...

Perek 3 [פרק ג]

"**Now**" [the display-capital incipit "עתה"]: I have come to bring near [unto you?] that which I sealed [?] — for [it is] like that which I [sealed?] with both my hands, [drawing it] forth from all the levels that [were?] hidden. For the early ones said: there is a cessation [a withholding] and a reckoning; and the practical applications [the "deeds"] are forbidden. And [in] what is doubled [?] — in what [does it consist]? [Cross-reference / Aramaic: ו"ק איפוא במה — uncertain].

His thoughts [?] were revealed [?] [as] in the inspection of the morning, in His [supernal] palace, as honor. He alone is [the One who] cleaves [?]; and the sons of Israel [draw near to Him] as their hand reaches forth [?], to gaze [behold] the pleasantness of the Lord [Echo of *Tehillim* 27:4]. Let them not be orphaned [bereft] of Him — that judgment may be revealed [?].

And [these] revealed lights — the lights, the cessation, the bringing-into-being [*beriah*], and the [supernal] elevation. And in [His] wisdom, know — and the lights of *ruach HaKodesh* are forgotten — let no man [?] of the world form an image [?]; nor.

even one who toils [in this world]. For these are the lights, and [it is] for this reason that the cessation is the secret of *ruach HaKodesh*. And [there is] none drawn near [to] all the high [worlds] and the prepared ones, save [those] from the knowledge of the matters [pertaining] to this; nor are [the lights of] *ruach HaKodesh* removed [from those who merit them], save [by] the breaking [?] of [the vessel?].

[Cross-reference, *Tehillim*-citation:] "Surely the Lord shall not [withhold]" [?]. He [the Holy One] gives testimony, [that] according to a man's deeds the form of *ruach HaKodesh* [is shaped] upon him, neither [more] nor [less]. He [acts] [well] whether [as] a slave or [as a] free man [?]; everything [is] according to a man's deeds, whether good or evil.

It is the way of [the world?] [?] even at a [particular] time or place — over this [?], but it is the way [practice] even of a son of David [?], whom our master [the AR"i?], [praised be He] — we await him all our days [?]. Therefore, my brothers and my friends, listen to me.

as it is said: "until the salvation of the Lord [comes]". And this is [the matter]. Every man who comes first, even from the mercies — for behold, also [from] the levels [of] the prophets, the lofty ones — [Cross-reference: כ"ט]. Yet how many of them set aside the secret of *ruach HaKodesh* — they forgot it. And the matter [of] *ruach HaKodesh* in our time, this — and they were of the early generations, who preceded us, of blessed memory.

And whoever shall [be granted] and shall be [worthy?] — to him this is given, only to them [Cross-reference: ז-]; and whoever shall [merit] and shall [be worthy] to cleave to Him, the Lord shall give him His *ruach HaKodesh* upon them in [the levels]. ...

And so, now I shall teach [you?] to give you understanding [*binah*] and insight in the levels — draw near now, and hear; and this is [the matter]. ... in the *Tikkunim* [Cross-reference: ט-]. [And] there were those who [foretold] future things, and [drew them?] forth from the lights of [?]; this — and there were those who proclaimed future things and matters [hidden] — these are the prophets [?]. And [whoever] seeks the Lord, the Lord shall answer him — He shall attain [?] *ruach HaKodesh*, if the Lord his God be with him, and he shall go up to inspect [?].

And whoever shall [be granted] and shall be [worthy] — to him this is given, only to them — that the Lord shall give him His *ruach HaKodesh* upon them.

And so I shall begin [?] to teach you understanding in the levels. Draw near now, and hear; and this is [the matter]. ... (Cross-reference: ו' ח' ב' מ' ח' ו' (כפ' ב' מ' ח' ו')). ... There is [neither?] here [?]. And know that on this day in this manner, also [from] the lights [?].

Perek 4 [פרק ד]

"From" [the display-capital incipit "מן"]: By way of the general principle of the division [the *chelek*] of *ruach HaKodesh* into five levels. The Acknowledged Ones [those who confess?] and [those who] face the One who acknowledges them in prophecy without end [?]. (Cross-reference: ו' ח' ב' מ' ח' ו' (כפ' ב' מ' ח' ו')). ... He [grants], and a prophecy without [end?] [?].

The fearful one [the God-fearing man], when he sees in his dreams

Perek 5 [פרק ה]

"And the man" [the display incipit "ה והאדם"]: A man is able to attain — that is to say — to understand the speech of [palm?] trees, for the bird of the heavens shall carry the voice [Citation: *Kohelet* 10:20, "כי עוף השמים יוליך את הקול"]. ... and the branches [boughs] cut through [pierce] the air, and produce [emit] a sound — a voice, proclaiming [aloud?] above, concerning matters, and they emit the sound of the bird. And there are among them [some] whose sound is mingled with; and they [are] mixed [confused], emitting [a sound of] *tohu* [chaos]; and by the gathering of the wings he shall foretell the matter, [for] thus it is.

and according to the species of bird that produces a given sound, so too is the proclamation [made] — whether for good news or, by way of the contrary, for evil — there is a bird whose calls bring evil tidings. There is no creature, whether small or great, that his hearing does not reveal hidden things to him, and that does not announce to him future events; and a person can [grasp these] in all his affairs.[?] For the primordial man before the sin [Adam HaKadosh] understood [the speech] of the good [creatures], to grasp it and to comprehend it; not only that, but he looked upon them and upon their signs, listened to their voices, and was attentive. There was no matter he did not know — neither a major matter nor a minor matter. He was attentive to the voice of their wings, and he was the one who knew.

But by contrast — when you wish to attain *ruach HaKodesh* [the holy spirit], these are the eleven things that he must observe. If you possess them, then "Hear me, and..." [Iyov 13:6, citation echo].

Even with [creatures] such as a creeping thing of the earth, those who know how grasp [a meaning] — both from the [creature's] body[?] and from the rest of created things. Concerning this, [the prophet] answered, "and we, what are we?" [cf. Shemos 16:7–8]. By the wisdom of nature precisely — yet the fool will not understand this — for a person of understanding knows by these things how much human beings, by their own nature [?], [can perceive]. So too are the seventy signs of living creatures; and also these belong to the wise. This matter is a received tradition [mekubal] from us, and it has been confirmed [as proper], because of the closing-off of the times [?].

A person knows this matter from the [animal] that speaks, for the cricket in its chirping[?] — and a known matter [?] besides — and from the creeping creatures, the screeching of the rooster, and the lowing-noise[?] of the cat: this is the secret of the comb [or "scraping" — מסרק החתול: the cat's grooming]. The whole earth is full [Yeshayahu 6:3], and the bees [הדבורים] dwell in their honeycombs [or "in the honeycomb of their honey"], and they rise from [the sweetness of] the foaming honey; and they do not rise unless the key opens their house, [namely] the sick one[?].

And it has been made known [or "a known matter"] that — from the [self-]aware [creature], the creatures change their tongues [or "their salt" — יחליפו] by nature, and become, like clouds of the heavens [מגנורות גשמים] — rain-bearing clouds[?]. Upon the face of the lamps, like the lit ones[?] — as it actually happens. The "water-fish" [Yiddish/Judeo-German marginal gloss: וואטער פיש = "water-fish"], and the frog [ולפרדע]; and the [thing] called [פייפער — Yiddish: "piper/pepper"?], and "the tower of the dovecotes" [מגדל התור]. Sufficient for your soul, [let] them touch [it]; but everything is for the sake of their being made. [?] On all of this, [the verse] "Even there your hand would lead me" [Tehillim 139:10, echo] — and a true matter, well-arranged, is "established and prepared" [נכון].

From nature [comes that which is] not [from] above, by nature. Concerning future things, [Chazal] of blessed memory said [באמרם ז"ל], in [the chapter] "B'firko shel hod[ו]" [Perek HaShutfin / a named perek of the Talmud],.

the Holy Temple [Mikdash] above is built [נבנה] of the prophets, and given to the fools[?] and to the; and even though they themselves, nevertheless the choice [matter] is by no means [withheld] —.

"And one goes about as a talebearer, revealing secrets" [Mishlei 11:13] — to whom is it written?. In this regard [בהזהר — "in this matter"] — washed or [in?]

the streets — by the carriers of the bench[?] and their garments [וחלופיהן]. Whether [it is] one child[?] from the [creatures] of fellowship[?], and they bend[?] and say this[?] —.

even like our Rabbi Moshe ע"ה [Maimonides], a person can attain [understanding] of his deeds and his good qualities; outside [of this] — but everything that the Rav [the master] attains, it is impossible for the disciple to attain all of his wisdom in [his] lifetime; for [the master's] passing — should it befall him — would. And the Rav [the master] [said]: And know further: every person, according to his soul, from the standpoint of [his] separateness [from matter], can [attain] in his deeds the good [things], even to the rank of an angel.

And now, "let your ears be attentive" [Iyov 13:17 / Nechemiah 1:6, echo] to the matters set down [in order]: the eleven things that he must observe in order to attain ruach HaKodesh, which I shall mention in the chapter that follows — "Hear me, and it is he...".

פרק ו' ההכנה (Perek 6: The Preparation)

He who attains to the great supernal rank — this is the eleven things, and these are they:

(א) [First] — the upholding of the [613] commandments [קיום מצות], whether the positive ones or, according to the words of the early authorities [הקדמונים], the, whether by thought, whether by speech, whether by deed, whether by love, whether by will[?], whether by, whether; whether in [proper] relation[?], whether [in matters arising] from [one's] reincarnation [גלגול], whether in this [present] reincarnation, whether [in regard to] another [matter] — [whether] from one and from another — that his heart not return [from it]; and he shall receive [the influence] from it.

(ב) Vigilance in the observance of Shabbos, [in] the swift and the slow[?] [מהר ומן] — ההגדה — "in haste and from the recitation"? — except for the [improper] readings [QABALISTIC: הקרי — perhaps "nocturnal emission," פרט מן הקרי — "apart from [the matter of] keri"]; for even if a person has [had] keri [a nocturnal emission], his soul is mostly under the rule of the [external] husk [קליפה], [and] the female-aspect [נוקבא] of the husk[?], [and] the husk [קליפה] receives the holy seed[?] cast within it [זרע לתוך בטנה]; only by means of holy thought [נכון קדושה] descending from the supernal Holiness at the time [it is needed]. The seed of the covenant [ברית קודש] issues prior [to it] from the Holy One; and [then] the spotted [husk?] [נימוץ] issues from the husk [קליפה] of the, [namely] the soul that was

withheld [המאוסר], within the husk, and to restore it above [ולהחזירה למעלה] to the supernal rank.

Therefore, when [a person] commits a sin, he must intend [to rectify it], [as in] the verse "Strength swallowed [riches] and he shall vomit it up" [Iyov 20:15], and [the verse] "And there is no..."; for the [external] husk [קליפה] swallowed strength [חיל בלע — Iyov 20:15] within it, and — the holy soul[?].

(ג) The upholding of the commandments [קיום המצות] precisely [כדקדוק], [in] all [their details].

(ד) That his intent [in fulfilling them] be with [proper] meditation [בכוונה], precisely [דוקא], not [for the sake of] the rooster's egg[?].

(ה) The Tikkun Chatzos [the midnight rite] [קימת חצות לילה], to bind oneself; that they not chase one another away [שלא יגרו לבד — "lest they be driven off"], by themselves alone.

(ו) [That he] be sparing in [worldly] pleasures [למעט בתענוגים].

(ז) The distancing-away [הרחקת] of.

(ח) To purify himself by immersion [בטבילה] at every needed time [בכל עת שצריך].

(ט) To seclude himself [להתבודד] for, so that there be, before his eyes always [נגד [למען הבית], for the sake of the House [עיניו תמיד].

(י) [That] there be Havayah ב"ה [the Tetragrammaton] before his face[?], and that all his deeds be for the sake of Heaven [לשם שמים].

(יא) To cleave [להדבק] to Him, to HaKadosh Baruch Hu — [to keep] his thought [fixed] upon Him always, with love [באהבה].

with great love. For who loves a person, and who benefits him, and who [is more loyal] than He, in this world and in the world to come?

And after you have known how to make yourself that you have already ascended [שכבר עלית] by one of the eleven supernal rungs — do as I shall mention [תעשה] [את] in the chapter that follows: "the salvation of Hashem comes" [כאשר אזכיר], and it is He.

פרק ז התודה (Perek 7)

[Small display sub-line:] He immerses and washes [ויטבול ויכבוס] in a private room [בבית יחיד], so that no [other] person hear him [שלא ישמע בו] — not even; birds

[עופות] such as the voices of human beings, that they not disturb him [שלא יערידהו / יטרידהו].

And if — [he should] be after midnight prayers [מצות לילה — "the night-prayers/Tikkun Chatzos"]; that is better. So [it is] proper [כנין / נכון], and he kindles [וידליק] with[?] many lamps [כרות / נרות הרבה]; and if it is by day, it should be before the, wrapped [מעוטף] in a tallis and crowned [ומוכתר] in tefillin, and he closes [ויסגיר] his eyes and casts [ויפשוט] his thought free of every matter of this world, entirely; [so that] he is not in this world at all [אינו בעולם הזה כלל].

Afterward, he begins [אחר כך יתחיל] with longing [בחשק] to sing[?] a kind of song [מתהללות /] [in] gradations[?] [למזמר מין שיר] and "praise to Hashem" [ושבח לה], [in] gradations[?] [להרהר / לצויר] the [supernal worlds] [העולמות העליונים] in the order [בסדר / בסתר] of the rungs of the [supernal worlds] [העולמות העליונים], from below to above [ממטה למעלה], in his mind [במחשבתו / בדמיונו].

And he begins to ascend [ויתחיל לעלות], to think and to consider [ולחשוב] [his] ascent. After [reaching] a [given] rung [אחר מעלה], let there be in him [שיש לו] the souls of; and let him think [ויחשוב] that his soul touches[?] [שהוא מגיע] the [supernal] root [לשורש] in the kingship of [Adam =] the [supernal] Man [במלכות דאדם], that is, [his] soul of [the world of] Asiyah [נשמתו דעשיה] — to cleave [להדביק / להדביקו] in the sefirah of the kingship of [the supernal] Man [בספירת דאדם], the sefirah of, the sefirah [the Lurianic chain of worlds Asiyah→Yetzirah→Beriah→Atzilut follows].

To [unify] each "Man" [Adam] of the sefirot of [the supernal] Man [לכל שאר כל אדם] [ליחד] each "Man" [כל אדם] [in] the sefirot of [the supernal] Man, those that are written [שבכתובים], and to intend [וכוין] the seventy-two.

[And then] to the sefirah of the kingship of [the supernal] Man [לספירת מלכות דאדם], and from there [ומשם] to the sefirah of the kingship of [the supernal] Man [לספירת מלכות דאדם] of the angels [דמלאכים], and from there to the love [למהבל /] [הקליפה]. He has his portion[?] [הוא חלקו] in the. And so too [וכן], in the sefirot [בספירות], let him establish [יסד / יסוד] [the union] in the souls of [the supernal] Man, the souls of[?] [דנשמות] of the heavens [דשמים], and so on [וכן].

And let him pray [ויתפלל] that the sefirot, the souls of [the supernal] Man, the souls of the heavens [דנשמות דשמים], be unified — this [one] to that [one], all of it [זה אל זה כל זה], and that there shine in them [ויאיר בהם] the influx [השפע] to [the

supernal] Man, the souls of the heavens, the souls of[?] of Asiyah [דנשמות דעשיה]; and by means of [ע"י / וע"י].

the angels [דמלאכים], and from there to [the supernal] Man [למשם / לאדם] [in] the husks [הקליפות] of [the supernal] Man, those bound [שחולה] in the husks; and on this path [ועל דרך זה] let him intend [יכוין] in the roots [בשרשי] of his own spirit [רוח] — — and in the roots of his soul [ובשרשי נשמתו], in the love[?] [בכל עולם] of the husks [הקליפות], in all worlds and forever [במחבל / במחשב] [ועד מה], and up to [its] completion [מה...].

And in all matters, this rung is to be intended [יכוין] [drawing it] from its very source[?] [ממש בירידתו / מן השרש]. And in every unification [ויבכל ייחוד], [the verse] "He is Havayah, and Adonai", for this is a true unification [אמת], the way [דרך], the truth [אמת]; in the palaces[?] [בפלטריום — Greek/Latin loan: παλάτιον / palatium ("palace")] and the souls [והנשמות] in every place [בכל מקום], and the place [ומקום] of. [And] when they descended [בירידתו / בירידתם], let him intend the influx of the divine portion[?] [השפע האלקי] upon the power [על כח], so that they not be driven off [שלא ירדהו / יורדהו]; and the standing[?] of his speech [על נא בא עת דברו / מד עד גא בא].

And let him not [permit] his thoughts [to wander][?] from; and let him not let his limbs [אברים / תרגים] [feel] anything; for then [you] know that the matter is fitting for you, [and that you are] worthy [ראוי] of it. Therefore ...

[continue] further [עוד מאז / מה אז]; and the conclusion[?] [וההלאה / והכלאה] is in the service of Hashem [ב'עבודת ה'], and to add [ותוסיף] [in] separateness [פרישות] and holiness [וקדושה]; [and at the] time of the return [זמן החזור], to seclude himself [להתבודד] and to do [ולעשות]. He adds[?] [תוסיף] in the service of Hashem [ב'עבודת ה'] and holiness [וקדושה], and [his] deeds [ומעשים] rise [עולים] — apart from [בפרט] the — fifty[?] portions [חמשים חלקים / חמשה חלקים], up to the [supernal] glory [לכל הכבוד] of the longed-for [המבוקש] רב"ק, the form upon him [צורה עליו].

But [אמנם] — like the one who profanes [כאשר תחול] and rests upon him [ותנוח] — that is sickness, it is something foreign [מסטרא אחרא — Aramaic: סטרא אחרא ("the Other Side")], God forbid [חלילה], or [from] the husks [מקדושה או] — "from holiness or...", the holy ones [הקדושות]; and one must examine [צריך שתחקור] and discern [להבחין] [whether] those entering the orchard [נכנסו לפרדס] would emerge [יוכיח] — "this proves it"; whether [it is] all truth [אם כלו אמת] or [it has] a mixture of falsehood [או מעורב שקר], and [whether] the matter [is] truthful [דבר] [ואמת או שהוא דבר]; for

there is in it something of, of the Torah by tradition [שבכתב ושבטל פה — "the Written and the Oral Torah"].

unceasingly, and you must hold ever more firmly to it. The words of one who is true and just rest upon the mouth of.... So too, know — my brother, take heart and take pity — that at the outset what a person grasps comes only through minor things, through small thoughts and slight counsels; but all depends on how firmly one holds fast to Torah and to the divine service, and accustoms himself [to it]. Then ruach HaKodesh will rest upon him and grow ever greater, and on each occasion it will rest upon him more, and on every occasion it will become greater, in ever-increasing measure, until in the end it draws near to prophecy, resting upon him constantly — especially in the Land of Israel, when one is settled there in steadiness. He establishes himself in accordance with what was said above (see Perek 3, Mishnah 7). [Thus] he has gathered up the last measure and accustomed himself to good deeds, in accordance with what we have received from our teachers; and his deeds were not [in vain]. Therefore, my brother, be alive and whole — complete, with no defect at all, [giving] all honor... the cup [of blessing]....

פרק ח (Perek 8)

If you, my companion and my friend, hearken to my voice, and set the words of my counsel upon your heart, I will advise you in all that you do. [Set] before you "Honor the Lord with your substance" (Mishlei 3:9) and "Love the Lord your God" (Devarim 6:5) with all your soul and with all your might, in all your dealings. In all these things, [act] so as to make a contentment of spirit [nachat ruach] for your Maker alone; for nothing is lacking [in Him] — only that the loving-kindness be reciprocated, measure for measure with the One who acts kindly toward [you]. So too they said of it : "Whoever turns/returns in an act of mercy and bestows chesed... to this Shechinah, performs chesed". As [the Sages said] in the chapter : One says, "Happy is the man, great in Torah"; and he too used to say (in the chapter). One should learn only for its own sake [lishmah], with no [other] motive at all. Therefore [let a person be] a man [of integrity]; and in performing the commandments do not aim, saying in your heart, "[I do this] on condition that I [gain]..." — and not for any of the rewards.

[ב] After [reaching] the rank of wholeness and uprightness, in matters of the [soul's] portions: and I shall explain this to you. By nature, [there is] the sitra achra; for if you intend even toward this ... The obligation falls upon you, [namely the service of] the [divine] Honor, in proportion to [your love]... only according to your nature. From the analogy: [it is like] one king, [and] another...

When [Scripture] says "a verse," I expound, as he mentioned: "Remember".... [And the prophet — Yirmiyahu — said,] "Do not say 'I am [but] a lad'".

For [Scripture] says: "Do not say 'I am [but] a lad,' for to all to whom I send you, you shall go, and all that I command you, you shall speak" (Yirmiyahu 1:7). As Yirmiyahu said, "I do not know how to speak" (Yirmiyahu 1:6); [and the Lord answered,] "Do not say 'I am [but] a lad,' for you shall go to all to whom I send you, and all that I command you [you shall speak]" (Yirmiyahu 1:7). Concerning this, [the word of the Lord] came to me, etc. The disciple Baruch ben Neriah : Yirmiyahu the righteous prophet was great. "And he came with a plea... I went out... and I did not [fill]..."; "as one who acts [as] a prophet".... [The text continues with the appointment of the prophet, and the dictum:] the Holy One, blessed be He, said to him: "Yirmiyahu, you — do you seek greatness for yourself? Do not seek it" (cf. Yirmiyahu 45:5, addressed to Baruch: "and do you seek great things for yourself? Do not seek them"). Therefore... [close of Perek 8].

my brother, the beloved — incline your ear to the words of the writing, to the sayings of the mouth; and take all... that you not be one who pursues [honor]. Do this, and do not aim precisely at this [reward]; only walk by [following] my voice, and prepare for yourself the road that leads to this great rank. And along a trodden path I will write for you, [the thing] called "the Way of Holiness" (cf. Yeshayahu 35:8, "and a highway shall be there... it shall be called the Way of Holiness") — "the Way of Holiness" [Derech HaKodesh], [walking] by the loving-kindness of the Lord, "when His lamp shone above my head" (Iyov 29:3). And this is it [close of Ma'amar 11].

מאמר יב דרך הקדש (Ma'amar 12: Derech HaKodesh — "The Way of Holiness")

פרק א וזה (Perek 1: "And this...")

And this is what you shall do: occupy yourself with repentance [teshuvah] all your days, [and] to extend it [even] to the nights, as it is said, "[I have set] the Lord before me always" (Tehillim 16:8), and "[my sin is] ever before me" (Tehillim 51:5). And do not say, "I have already done teshuvah — what more is there to do? [It is] enough"; rather, [stand] before your King [in teshuvah], for such is the way of all the wholehearted, to confess all their days in repentance. The intention is not [merely] to busy oneself...

one should not count a first time and a second time; even on the first occasion, if a person knows [his sin]... as is brought below. "And you shall know this day" — as it is brought in Sefer Chareidim (chapter 4). I have found in the book Beis Middos of the Ari z'l, in the writings of... the early authorities: mortifications and

afflictions, snow [-rolling] and self-habitation, and fasts [-abstentions]... But one who occupies himself with Torah — that is his craft [umanuto], and this is his remedy: from [the start of] the week he secludes himself [hitbodedut] between himself and his Maker, and binds [his thought to Him], and pours out his heart ... [so that] he merits understanding, all his days. As is brought in the Tikkunim (Tikkun 70, fol. 113).

[א] You shall answer Amen; "whoever answers Amen...", as they said in the chapter. [ב] Even an idolater, they pardon him, and they open for him the gates of the Garden of Eden — [for answering Amen] with intention, with a pleasant voice, and with joy. And in the Zohar (section 58) they said, that it turns them away from their iniquities, so that it is forgiven them; as they said (in the first chapter of [tractate] Rosh HaShanah), "whoever [overlooks his grievances, they overlook his] transgressions, for it is said, '[He who] pardons iniquity and passes over transgression'" (Michah 7:18).

[ג] Whoever keeps the Shabbos, as the Sages said z"l, there in the chapter; and they said there that the two ministering angels that escort a person [home on Shabbos eve].... [ד] Whoever overlooks his [grievances], they overlook [his sins] for him, [pardoning] all his transgressions, as it is said, "[He who] pardons iniquity and passes over transgression" (Michah 7:18). [ה] "If you indeed hearken" ... the discipline of the intellect and the words of Aggadah; a further matter joined to this : "and you shall come to instruct your eyes", "and you shall cleave to your good [traits] and hold fast in it with longing", "and reprove... [rouse yourself] to fear the Creator; so shall the Lord say...".

And He will accept your repentance with love and goodwill; happy is the man — "also your heart, also from this day onward". Know, for already God has accepted [your works] (cf. Koheles 9:7, "for God has already accepted your works"), and He receives with great mercy the [penitent]. For one who goes deep in repentance — there is one great loving-kindness from [the Lord]....

For pleas of the kind [made] before a king of flesh and blood do not apply at all [before the Holy King]. [The Holy King is] not so; and [He regards] one who desires repentance and wishes for his contrition. And in the Pesikta they said that [the Holy King] nullifies all harsh decrees. Also...

[On the earthly king:] Before a king of flesh and blood there is no plea, [even saying] "I too was under compulsion"; for he says to his servant, "Why did you transgress my command and do thus?" — for [with him] it depends [only] upon the will and the soul "that acts with a high hand [b'yad ramah]" (cf. Bamidbar

15:30). And also one who is compelled — the Merciful One [the Torah] exempts him. [Of such a one] it is said, "and if a soul sins through error" (Vayikra 4) — "let him bring his offering, and it shall be forgiven him" (cf. Vayikra 4:31).
"ופותחין"/"וחולם"...

But before a king of flesh and blood [the plea] "I too was [compelled]" avails nothing... for he said to his servant, "Why did you transgress my command and do thus?" — for [with the earthly king] it depends [only] upon the will and the soul "that acts with a high hand" (Bamidbar 15:30); whereas one who is compelled, the Merciful One exempts him. [The earthly king] gives him no answer; [it is] not of him that it is said, "and if a soul sins through error, let him bring his offering" (Vayikra 4); and there is no pardon.

peace upon us, on Shabbos and on Rosh Chodesh, for most of the world are accustomed ... they have joined [the prayer] on Rosh Chodesh, and they forget to answer Amen. And so too one must take care — each one — to answer Amen upon the blessing ...; for most of the congregation are accustomed to prostrate themselves at once and to be silent, [saying] "We give thanks to You" [the Modim formula], and to bow down — and they forget to answer Amen first.

And there was already an incident in the time of ... [a man] in exile ... and [the matter] came in a dream to a certain tzaddik who was like David, who was [admitted] to the [court] on high. But Samael prosecuted and said: "Are not the majority of the children of Israel [those] who do not answer Amen after the blessing of the one [who recites] the obligatory [blessing], whose intention is...?"

...and the words of the writing: incline your ear, and take all... that you not pursue honor; and the matter was prolonged, and still... Therefore, whoever takes care in these two blessings brings merit to the many. A prayer without a [proper] conclusion — [namely] these two blessings, [which are] for a remembrance and for a keeping, as the Sages said z"l.

[ב] Even one who serves idolatry ... they pardon him, and they open for him the gates of the Garden of Eden — [for blessing] with intention, with a pleasant voice, and with joy, as the Sages said z"l (Shemos [Rabbah]) : that it turns them away from their iniquities, so that it is forgiven them; as they said (in the first chapter of [tractate] Rosh HaShanah): "Whoever [overlooks his grievances, they overlook his] transgressions, for it is said, '[He who] pardons iniquity and passes over transgression'" (Michah 7:18).

[ג] "If you indeed hearken" ... the discipline of the intellect and the words of Aggadah; a further matter joined to this: "and you shall come to instruct your

eyes," "and you shall cleave to your good [traits], your thought, with longing," "and you shall reprove... to fear the Creator; and as you do thus, so the Lord will say..."

Happy is the man — "also your heart, also from this day onward"; "God has accepted your works [and] receives with great mercy" (cf. Koheles 9:7) the [penitent]. For one who is wise in repentance, there is one great loving-kindness from [the Lord]...

For pleas of the kind [made] before a king of flesh and blood do not apply at all. [The Holy King is] not so; and [He regards] one who desires repentance and wishes for his contrition. And in the Pesikta they said that [the Holy King] nullifies all harsh decrees. Also...

Before a king of flesh and blood — and there was already a [certain] king ... [the servant did] thus and so, and he answered to my lord the king: "Let not your anger burn" (cf. Bereishis 44:18); "[I did it] by my will[?], but if [I acted] under compulsion..." — and the king said: "[God] forbid, it is so!". But our God, the good God, does not [so] reply ... [He shows mercy:] "I too was under compulsion" — and the good and merciful One exempts the compelled. The Most High shows mercy upon [the penitent], and says: "Let him bring his offering, and let it atone" — "and he shall bring his offering, and it shall be forgiven him" (Vayikra 4). "וחולם"...

As the wise man said (in Sefer HaMiddos) : "Behold, you have known"[?] : a person's eye should look upon his deeds and judge his heart, [bringing him] to distance himself from sin, to the atonement of his iniquities — thus far [the citation]". [Heaven] forbend that a person not [examine]... how much is hidden from his own heart; and the good [God], the merciful One, is able to comfort [him].

[a] cause. And if you have been ensnared by the cords [of sin], do this, then, my son: rouse yourself, give no sleep [to your eyes]; only do not speak on the day [itself]...; but eat and drink, and now... from one morning until the next morning.... It is better for you to be occupied with that than to abstain [from it]; and do not be drawn into this, to sit in fasting on that day. Rather, [occupy yourself] with Torah, and let your ways be upright, so that all is repaired in every breach.

ב' פרק (Perek 2)

And if [a sin] gnaws within you, do this: set [the matter straight] before your eyes, and rise up so as to be cleansed. [Engage in Torah-study] — happy is he who occupies himself with it in Torah; and if it is possible for you to occupy yourself in this [way], [do so]. Only do not speak on the [Shabbos] day of idle talk, and do not [neglect it]. But eat and drink, and now say [in your heart], "Be good to me" — for yourself, in Torah; and let them be. From one [day to the next] — for it is a tradition handed down to us from our forefathers that one who stands.... He sleeps each day, and every night following it, and does not eat at all except...; and just as Rabbi... is mentioned; and they [held].... And this is what Rabbi Nachman said (in chapter [Ha-Shochatin]).

[ב] [A penitent] who afflicts himself in fasting, and the Holy One, blessed be He, reckons it for him — to behold the face of the King, to walk [in] the death of [the wicked]; the Holy One reckons it as if [the man] had brought a karbanot offering, [reckoned] as if he had bestowed [it]. In what is this said? As it is written, "with the destitute". And those who do violence to them ... [those who] are exiled, and there is darkness. For your hand can reach, to restore ... for nothing. And if [your hand] sends forth after many things. Therefore, every time one is obligated to exert oneself ...

or [it is] a community fund, and the will of [the wise] man; and you established houses of prayer and batei medrash, or gave books... to advance for the sake of those who come, to do upright things and to set [things] right in [proper] ways.

* [The penitent] whose hand has reached [the means] to do [good]; and one who strengthens [it] ... so that whatever it is in your power to repair, repair, and do not be lax. And do not let the matter be far from you. The reckoning is as it is said: "the calf shall not suck" ... so that he not be punished more — for it is in the power of his mouth to [annul] it, and one who afflicts those who do violence. As it is said: "for not without cause did they empty out, and they vexed the sons of men" (Michah 3:[?]).

For a man — [the verse] "the wicked, in the haughtiness of his face, [does not seek]" — does not afflict. From his world and the world to come; and if he afflicts upon your fellow, evil; or one who shames his fellow — to shame him, to reproach him, or to expose [his guilt] upon him, and who sins against the Lord by [one of] these things.

* [Such a one] forfeits his portion in the world to come, by [the means of] the [following] grave [transgressions] : weighing equal to [the three cardinal sins] and bloodshed; and this is the [evil] tongue. [One must repent] along the way and

seek pardon from him, until his fellow is appeased. And [persist in] the request until [he relents], even up to — "until your brother's anger turn away from you" ... [and you must] do for them teshuvah; for [the Lord] is "gracious and merciful". And he shall pardon, and atone, and [grant] repentance in the world.

For sins between a man and the Place, He who is "faithful to the Lord" ... his soul has not sinned; but if a man [sins] against his fellow, and sins against the Lord, [Yom Kippur] does not atone, [reckoned] together with the [other] sons of men. Therefore one must first begin to pursue ...

his fellow; and afterward, [reconciling] with respect to the divine [matters]. * And a soul that sins in [some] matter, when you bring near a karbanot offering, and that it not be cut off : a guilt-[offering], and a confession, and [acknowledging] iniquity.

* And behold, these are the matters concerning which the Sages said about them : His likeness is in his blood — these are the [pure] sacrifice in the manner of [proper service]. * And [they said:] one who brings near his offering — it is as if he poured out [a libation] upon the altar, and one who burned. * And if his hand cannot find [the means] to bring [the offering], let him complete it with the words of his lips, and let him perform ...

As [the Sages] mentioned of blessed memory (in the chapter "Hesh-ru Alai") : all who are occupied. And whoever is occupied in the Torah of the chatas-offering — it is as if he brought near a chatas (and so for the ashram). * The portions, and the standings, and the suspended [offerings], [as in] the [psalm] of David — and one atones for him, and pardons him.

* And whoever turns aside from sin; and [whoever] turns and returns — [Scripture] reckons it for him as if [he had served], and that he find no flaw. * [Scripture says:] "For to me, indeed, you returned"; for all the commandments of the Lord, which He has not commanded [in vain]. * And in [studying] the law of [each], it is as if, and [the deeds] he has done [are] in his hands; and [whoever] is habituated in his portion.

* The substance : the Holy God, [worship Him] in the commandments — "[the Lord your God you shall fear]," that you not do, but rather do; and [do] His service, and you shall worship the Lord.

[ראשון] ...in matters, by the way of the Sages until [the present]; for [Scripture] says. [The Sages] of blessed memory bring them to [the matter of] freeing [oneself from] the yoke of the commandments. He brings up the analogy, according to his

strength, and one who is not [estranged], for he is beloved; and one who is occupied ...

until afterward, so [too] one must turn away from — even from the [smallest] thing. * And it is said: a parable of, for [the trivial] is weighed [equal]. * [And one tells:] "Do not be drawn ...

The [philosophical] heretics say, in their many desires and incitements, [casting off] the entire yoke of every commandment. * And the parable of "good wine". ... And [one who] is occupied with it has a flavor [taste]; and so the beloved [companion]. * And as for the [philosopher] himself; * and I : I am not habituated to abstinence. * [It is] not [from] good [habituation], like one habituated to the yoke from his youth.

[The philosophical heretics, with all their arguments,] until they [come to deny] the divine providence. * And a soul that sins in [a] matter. * [The matter] of guilt, and confession, and acknowledgment, and their [proper] forms. * And it shall be, when [the soul], to take from [it] a flaw, and acknowledgment — that one who [sins].

* And behold, these are the matters concerning which the Sages of blessed memory said about them : the offering, and [the rest], as if; one perfects with the words of his lips, and is occupied in the Torah of the chatas at the outset, and in the [proper] form. (In the chapter "Heshru Alai") : all who are occupied in the Torah of the chatas — it is as if he brought near [an offering].

* And if his hand cannot find [the means], for everything has a word, a replacement, and a [substitute] ...

in repentance. Were it not for my God in His abundance ... — and so many commandments, and you make a repair against [your sins] ("the matters").

* The matter that falls away from it, and as to the [substitute] — it is reckoned for him, and he is received with a reward for this. * And [the Sages held it] upright, for it is the knowledge of every upright man, to give, to love — to the one who, [as] a reason : to behold him, and to make him heard. * [So it is] in the gathering of the city, like the judges.

(Tav-Vav). * And many such, like these, [the author] will [say], extends and proves them. * And so it is reckoned for him, and tzedakah it shall be for him, for he is faithful [in] keeping to do them and to fulfill them.

* Concerning him it is said :

פרק ג' ויותר (Perek 3, "And Further")

That is to say: that faith be complete in your heart in [its] fullness. And [as for] the matter of religion ...

[The wonders] and His wonders ... speakers, and over the sea, and over the wilderness — the great [wonders], according to the Torah and the received [tradition]; faithful, from the mouth of, believers up to the [latest] generation, until the generation of knowledge.

* [Scripture] does not descend, and the rank does not reach, so that he not descend, and not attain. Knowledge, then — what is the knowledge of the philosophers, [their] degrees.

As the Sages of blessed memory said in Yalkut : the world, [in] the reward of the festival, [for] "the servant of the Lord, Moshe the upright" (Shemos 15).

that he believe according to the received [tradition], the righteous one, and [the chain of] transmission, [from] the Sages ... the particulars of the [received] matters ...

* There is no matter, small or great, [whether] in a house or in a field, in his being, by providence and wondrous deliverance, and [His] complete dominion ...

* [There is no] turning from the words; even [if] it appears reversed, [for] their portion is divided; whether [a thing is] good for the world ...

* And as for what comes in providence, not like the philosophers, who say that man [governs himself] ... * So too the living [creatures], so that I expound: "I have set the Lord [before me]" ...

[There is no] matter, small or great ... and complete dominion — the word "the gods" — and he turns aside from the divisions. * All the particulars of the matters, [even] a small thing [as] a great [one]. As the Sages of blessed memory said : * [whether a thing] tends toward good or [toward ill], [the man who] removed his two [coins of] silver, and there came up into his hand [a deed of] kindness. * All the beams of their houses, to say, "this is [his] happening [chance]"; [but rather] "I have set the Lord [before me]" — "Your God reigns".

has reached up to the Agent [i.e., the First Cause]. The matter does not rest; and the conclusion that leads back to the original premise is that what is called "chance" (מקרה) is itself a matter, only that it is one that befalls of itself, without [apparent] cause — for one says of it, "it is not in accordance with [some prior] cause," yet in truth there is a cause. So too the philosophers, who say of these

events that "they came about by chance" and ascribe such a thing to "fate" (הגורל), to the constellation of the stars, and to "luck."

There are those who blame their misfortunes on lost money, on damaged goods, on a vessel that broke, and the like; and there are those who, time and again, ascribe loss to a particular cause "according to one's lot and according to one's portion" (לפי גורלו ולפי חבלו). Thus they speak — when one of them grows rich, they say, "such-and-such has it good, for fortune favors him," and when one suffers loss, they say, "this one's luck was measured against him," each according to his lot. But how can such things be said of a human being? There is no real divine oversight (השגחה) in this at all — so they suppose.

But know, in truth, that what they call "chance" — this is exactly what we call divine oversight; only that the matter turns over and reverses itself [in name]. When the cause of a thing has a discernible cause, then it is "providence" (מצב/סבה); but a cause whose [further] cause is hidden — that is what they call "chance," which is the same thing that befalls a person, and yet "Hashem made it come about" (מאת ה' היתה זאת). Concerning this matter it is said: "And it shall be for a sign upon your hand" (Devarim 6:8). And our Sages of blessed memory said likewise. And it is said, "and he called it [the place] 'chance'" (ויקרא מקרה) — yet [in truth] it is from the Kingdom; for nothing happens "by chance," but rather everything is from the Kingdom of the House of David.

Indeed [the philosophers] reason in their reasonings, in matters that are not [truly] known to them, regarding the order of the natural world; and they call the matter "chance." This is just like a person whom Hashem has shown the way he should go: he does not understand it, and ascribes it to "chance," and there is no providence at all in his eyes regarding the matter. But "the Lord is great in deed and in act, through divine oversight (בהשגחה)..."

'פרק ד

Known it is that the rungs of [the soul's] ascent are arranged from below upward, and likewise the levels of perfection (מעלות) of knowledge, of the virtues, and of [good] deeds.

So is the order of their rungs, from below [upward] — see the matter there, and understand it — for as we explained it, so it is. The root and the essence of all is "the entire good" (כל טוב), the knowledge. "The Lord your God" — this is Sinai, and all the signs and wonders; and through it one attains by the hand of every intellect that "all Israel shall be" [worthy] according to the foundation

[transmitted] by their hands. And the Kabbalists, our masters, [hold that] regarding this matter, "I have called [it] all this," the salvation [stands] in its place; understand it.

And [know] from where the war [against this error] comes, and who they are [who wage it]: these are the doers of good and the doers of evil — are not the doers of good "those who set the Lord [before them]"? "I have set before you life and death, the blessing and the curse; therefore choose life" (Devarim 30:19) — "do not approach evil, and do not touch" that which is "not to be done."

So too: a lamp that has been kindled, [and likewise] a soul that has been created — examine it in your own eyes, and you will gain understanding there. And you have the precious Book of the Torah of Moshe, and behold these are the 613 commandments of Hashem, 248 [positive and 365 negative]. And [each] commandment one must "fulfill the obligation" of, for one must perform every commandment in awe.

[Continuation of the enumerated principles of mitzvah-performance — Perek 4, p.481b–483]

For man does not perfect his soul except by these deeds, and [the qualities] of knowledge, the virtues, and the [good] deeds — and as it is written, "they are all plain to him who understands" (Mishlei 8:9), [for] the qualities are all of them "brought forth from potential into actuality" (מוצא מכח אל הפועל). And as we have reasoned, so it is.

(ד') One must do [the commandments] with joy. And know that, just as a person frees his heart of [other] cares and of those who harass him — driving them out of the heavens of his thought — and removes them from his heart in order to do his deeds, [so must he do here]. Just as one borrows money and repays from one [coin] to another: a single lot and a single measure.

So too with all the commandments: when a person comes to perform any commandment whatever, he should free his heart of every thought and every concern, and [perform it] with love, with proper intention, and with precise care (מדויקדקת), for it is "the good thing."

(ה') "If a man's soul shall not be perfected except by these" [things], for they are written "for length of days"; and the deeds, "as is fitting, [proceed] from potential to actuality" — and the qualities are all of them brought forth into actuality.

A "commandment" (פְּקוּדָא) that is fulfilled in love and in awe — let him fulfill it; and one that is not [a binding] commandment, the time for which is appointed for a person to perform, [comes about] in its [proper] season. [Aramaic: פְּקוּדָא דְּלֵאוּ אִיתִי — "a precept that comes [done] in..."] For how many sons of man bestir the heart to repay the debt of the Maker.

[A man who] is being pursued [by enemies], whom they pursue and chase; and one who has been imprisoned (לְבוּזָא אוּתוּ) — when the heavens hide [their favor] and withhold from him.

And money — one who has taken money into his hand to redeem captives, or to do [a mitzvah with it] — money, and then he turns and breaks his vessel. There is [the case of] "how much and how much" — one who teaches Gemara on any given day, and on every other day, [must do so] with the same [diligence].

Everyone who comes "to receive the reward of his lot" (לְקַבֵּל...דוּרָן) — this is "the holy Lord" (קְדוֹשׁ ה'), from whom.

The Holy Spirit (רוּחַ הַקְּדוֹשׁ) — as it is said in Scripture, and as our Sages of blessed memory said in tractate — its explanation, more than [all this], is "the pleasures of the sons of [Adam]" (תַּעֲנוּגוֹת בְּנֵי אָדָם), silver and gold (Kohelet 2:8), "and abundant wealth in the world."

(י"ג) "One who does the commandment" — let him not begin a commandment and fail to complete it, but let him finish what is in his power. So too, let him not perform actions [of a mitzvah] (מַקְלָקְלָת) [improperly]; he must complete it. As our Sages said: "Whoever begins a mitzvah and does not finish it [buries his wife and children]". And [it is said], "Gemara: he buries...", and as our Sages said, "[whoever] does not finish [a mitzvah]..."

(י"ד) [The duty] to perform [each commandment] in all its precisions and its particulars.

(ט"ו) [The duty] to fulfill [the verse] "those who pursue after Me to know the Lord" — [as in] "to fulfill, as it were, 'pursue [Me]' and 'to know the Lord'" (Hoshea 6:3).

(ט"ז) Every commandment that comes to your hand, do not let it become "leavened" (תַּחְמִיץ) [i.e., delayed] — as our Sages said, "do not let the commandments grow stale".

For how much "weight" attaches to one commandment [done properly]! and so it shall be before your eyes; and from there continue.

(ט') A commandment that comes to your hand — as our Sages said: this is "a commandment that one performs at once". He should not [delay], for the matter [requires] two letters together, not — as our Sages said (Sotah, perek 1?) — to perform two acts of two commandments together; [rather] "the commandments must not be made into 'bundles, bundles'" (חבילות חבילות).

[Concerning] "in what does one kindle [Shabbos lamp]" (במה מדליקין) and the chapter "in what does one cover [the food]" (במה טומנין): so too "this commandment" — its honor [rests] upon him.

After his own [death], and according to the Kabbalists, there is a hidden secret written there: it is good, "specifically" if it is [done in] this [manner]; one's body is honored more by [the performance of] the commandment than [by anything else], as [in the case of one who performs] "service" (עבודה), as mentioned.

At the end [of the matter]: that which is upon one's mind — how [should it be]? — as the one who says, "the entire Torah, all of it" [is fulfilled in]... not that he leavens [delays] the commandment, but rather.

For it is possible that one cannot perform [it otherwise]; and there is no [doubt] that everyone knows that all time that he does not perform [it] [is loss]. As Moshe Rabbeinu, peace be upon him, [taught], "you shall make haste, do not delay", in the matter of [the verse]: "All Israel — from one end of the country to the other — gather, lest you delay..."

— [the war] reached up to Midian, and Yehoshua. The matter became "rolled up" (נגתעגל) in the stars: "in the land," "they called it 'chance,' generation passing after generation".

(י"ג) A cause that has a cause, and one that is in dispute, "as it is said and as it is uttered" — "for their deeds" (לעשגהם). And it is "a word formed/uttered" (מלשון), as [Scripture] commanded; the matter is sealed, as it is said (Bereishis 37). "This [is] my sickness, and I will bear it" (זה חלי ואשאנו) (Shemos 15:26?). And our Sages said (in a perek).

[Concerning] the constellation: [a star] "made for his ascent" (עשה לסניו) — a star "fine for the heart" (כוכה נאה לולב), "a fine scribe (סופר נאה), fine ink..."

In particular, if he acquired [the means] to purchase books [for the mitzvah], let them be printed beautifully (יהיו בדפוס נאה). And [consider] how much [more so]...

from the choicest, as it is said, "with all your strength" — "with all your might" (Devarim 6:5), and the [letter] vav of "and you shall serve" (העבֹר).

(י"ד) The generation of the commandment [is fulfilled] up to its completion (עד שליֹם), and in general, "the choicest and the finest for them" — [as] in the perek "all the sacrifices" (בפרק כל הקרבנות). And [in] every matter of "kindling," there is [the principle of] kindling [the choicest]; and [with] every offering, "there was a Kohen", and "every offering" — "Hevel and Kayin".

(ט"ו) The constellations are "in [the matter of] the commandments," as a person is "in the matter of his commandment" (כגון כל דבר במצותו). As it is said: "and they came [early] — and Avraham [rose early] in the morning" (וישכם אברהם בבקר) (Bereishis 22:?). The zealous "advance early" (מקדימין) to the commandments — and so with every matter.

(ט"ז) Let a person take pains to perform the commandments "with many" (ברבים) [in public, with a congregation], for [his] "weight in your pursuit", the commandment performed publicly [is greater]. With many [people present], "the offering of the Pesach" [is brought]: as they said, "let one not separate [from the community]". The majority [stands] at the altar, and they pour out [the blood] of the offering, [one] pouring at a time, opposite.

[One who is] in the synagogue on a festival — does he know, by himself, [whether] the commandment was [properly done]?. The commandment, on the festival, and [its] reward — let one not delay; let him take it up, and not [delay] the commandment.

As [the verse]: "Take for me an offering" (ויקחו לי), from him who is willing in his heart. [Aramaic: מאן דבעי — "whoever wishes."] [And so it is] in the Barkanaya, and in the Mishnah. And the Kabbalists [hold likewise].

For what is "most choice" — "the choicest", as they said : and "let it not be a worthless thing in his eyes", "with the mouth he shall not say [a worthless word]," [for] "this is my God and I will glorify Him" (זה אלי ואנוהו) (Shemos 15:2).

The Kabbalist, the AR"l, of blessed memory, [spoke] of — "[a commandment performed properly] is established," and at times [it relates] to the first cause, in the original sense. As [the verse] "[the offering] of Cain — what [made] it different (מה שרלה מהד), more than the first" — and he said: "take, complete it; and so for you is this," and concerning this matter. There is still written, regarding the matter of the commandment, [that one should] not [delay].

(ט"ז) [The duty] to kindle (במה מדליקין) [the choicest], "and the prohibition of leftovers" (אסור נותרות) — the deeds, opposite Ner [the lamp] of a king (נר... של מלך). And it is forbidden to derive benefit from a commandment before the commandment [is completed]; let him bring the lad and let him say, "for the sake of the commandment, flesh in flesh".

And let the loaves of bread of the lads (חמ ות הנערים) be very great [in number]; and so one must [be careful]. In a place [where it is] "clean and guarded" (במקום נקי ומשומר) [let him keep the commandment-objects], until [they are] complete — as in [the case of] "the case of the scroll" (תיק כבכפר).

[There is] one [further point], and the author of Sefer Chareidim mentioned it, in the chambers (בלבבות), and so on (ואחזי). "It is precious in my eyes, and I [will honor him]" — and how precious in your eyes (יקר היא בעיני). "And let a man be honored in every commandment" — "in [its] visible form and in its hidden [intention]" (בנראה ובנסתר), honored from it; only for the sake of His great Name, [in order] to reach His [pure] will alone, without [self-interest], [and] not for a person to acquire by it honor, or praise, or a livelihood (פרנסה); not [to be done] for profit, and not to drive others away by it, nor [to seek] harm in it, "or any other" of [the base] motives.

(י"ח) One must intend — that is, in the proper intention (בכוונה), for the sake of His great Name, to reach His will alone, without ulterior motive; not for a person to acquire by [the mitzvah] honor, or praise, or livelihood (כבוד ושבח או פרנסה), and not. [There is] in it [neither] profit, nor [is it] to drive [others] away by it; nor [is there] harm in it, or any other "[base] motive" beyond all [other] motives (כל פניות).

(י"ט) [As is fitting concerning] yet another of the [proper] intentions : it [should be] one, and it....

Ma'amar 12: The Way of Holiness — Perek 4 (continued)

the matter would be like one who steals or who borrows from his fellow money he obtained, [intending] not to repay it — yet [the lender] does not know, and so it is reckoned to him in his heart as theft. So too here, if it occurs to him to perform a commandment, and the like — as our Sages said (in Perek שמי, [in tractate Berachos]), "Two people [are eating together]: one eats matzah for the sake of the commandment and the other eats matzah merely for the sake of eating." And the verse says, "...the righteous walk in them [but transgressors stumble in them]" (Hoshea 14:10).

(20) One who performs the commandment [improperly].... ...regarding theft: two [warnings], against [stealing] wheat and against [taking pledges], as it is said, and he steals — "He blessed in his greed" [Tehillim 10:3]. And likewise, "set this here and that there" — these higher and lower [worlds] depend on it... [Lacuna: short clause lost at the line's end].

This concludes Perek 4.

פרק ה ומצות — Perek 5: And the Commandments

A great deed is the study of the Torah, which a person must engage in by way of the four [methods]....

The holy [Ari], R. Yitzchak Luria, of blessed memory, and concerning the study of [the four levels — PaRDeS]: to mend the distortions that one must mend... for the wisdom of Kabbalah is the foremost of these. He must engage with the Sefirot, for most of the worlds are explained...; happy is the portion of the one whose hand and... [reaches it]. Why? Because anyone who possesses [this] wisdom — its reasons are revealed for the betterment of this Torah... as they said: "He who separates from the Kabbalah [it is as if he separates from life]" [Aramaic: דלא סתלק מקבלה — paraphrase of the Zohar].

And from the words of the Sages, [as taught] in the Tikkunim and the Zohar (Tikkun [43] מ"ג) : "the Holy One, blessed be He, said to it, 'For My soul'...." One who desires to ascend... as they said in the Zohar (Parshas Terumah, [72] ע"ב) : now all those who study and contemplate the mysteries of [the King].... And the author of the book wrote... (Parshas Vayakhel, and in folio 10a א"י ע').

And in the Midrash [of] Mishlei [Proverbs] it is written: "R. Yishmael said: One in whose hand are these — Scripture, Mishnah, Talmud, and good deeds [the proper acts]...". "...in the [other] world, but in [this] world he stands on one foot," and so on.

And one who [desires] to ascend to the Garden of Eden — those that are made ... by them... [there is] an open door for him... and so on. And if he does not [attain] knowledge in this wisdom until... [there is] no measure for it, and you have nothing [outside it], [as it is with] the angels, the Seraphim... (Parshas Pekudei). ... each and every day, [as] the holy Chayyot stand, when [the soul] rises... in the joy of the wisdom and the deeds, properly. And whoever does not cleave [to it] is repelled outside, and does not enter; every day he is repelled... there is no measure to [the wisdom of] those who occupy themselves with the wisdom...

contemplating the mystery of the Kabbalah. This is the great reward laid up [for them].

And concerning [the great reward laid up], [it is taught] in the Zohar (Parshas "נ שרה — Chayei Sarah): how great is the reward of the Kabbalists, and how great is the pleasure... The great ones of the Torah, the masters of the hidden [wisdom], saw... [as] the Midrash and the Zohar remembered... faithful and engaged, the greatest of the sages, whose eyes were opened to this — how much more so [than] the philosophers — as R. Moshe Cordovero, of blessed memory, said in the Pardes.

that those who do not believe in the Sefirot, and have not heard of the Sefirot at all, and have not heard of the matter of the Sefirot — such people are certainly not fit [to grasp it]... and they saw the books of those who speak [against it]; they certainly call them heretics, for they deny... and so on. "And know, just as there is in the written Torah, [written] entirely in fire — black fire upon white fire".

and statutes (חוקים), just as in the Torah there are seven hundred and seventy reasons, [each containing] perfections (שלמיות) and statutes, as... of the statutes, there is no understanding of their ultimate reason, for there is no end to its perfection. And there is no.

This matter [contains] within it great perfections, and a foundation, and a root: it is a [profound] mystery, by which one is able to grasp the worlds, in particular the reason... like the love of the King who governs... so that the lower one may delight together with him, a small son, in his Father's words, and to grasp Him... a faithful guardian elaborates upon the goodness of [each] reason, and knowledge of the upright [way] is an obligation... The Maskil [the enlightened one] shall shine, [bringing] satisfaction of spirit, a great reward beyond recounting; and pleasantness... and these days, those that are first — the fifth [generation?] of the generations — these statutes of wisdom were closed and locked, and therefore the gates of wisdom were not [revealed]...

[For] those who know the mystery of their Maker, and know how to cleave to the Holy [Blessed One]... and [the King] makes a deed; and there is none who can pour out before Him in the world... and prepare for Him a meal that is fit [in] the world to come, as they said, "[Two] are called sons by the King" [Aramaic citation]. ...And whoever occupies himself with the wisdom of the Kabbalah, to know the mysteries of the Torah and the reasons of the commandments, the Holy One, blessed be He, glories in him within the firmament, as they said (in the Tikkunei [Zohar]) : "those who exchange the secrets of the Torah" — he is called a

son to the King, to the Queen [למלכא ולמטרוניא]... authority [רשות], and... and he enters and goes out without [hindrance], as it is said: "Two are called by the King".

And in the Midrash of Mishlei it is written: "R. Yishmael said...".

And whoever occupies himself with the wisdom of the Kabbalah, to grasp the reasons of the Torah and the reasons of the commandments — the Holy One, blessed be He, glories in him... he has authority [רשות] to enter without [restriction], a son in his Father's household, [going] out and in, and... and the Holy One, blessed be He, sets His abode [פמליא, "His retinue/household"] with him, as it is said, and so on.

[On] the four levels : woe to him who says there is no shame [in failing to grasp] them. One who occupies himself [merely with] the simple meaning [פשוט] of the wisdom is like [one] within the Chariot (Merkavah)... in the glory of [the soul of] the supernal Chariot ... so that the two feet of [the body do not] grasp it; this is the matter of [the verse]. These are my words, my greatness... for one who occupies himself with the wisdom of truth, and does not desire to study [it]... and the like, "in contempt," as they said in the Zohar (Parshas Shir HaShirim — Shir HaShirim).

[For] the deeds of the Aramaic [translation, the Targum] of their wisdom of the masters, and they do not know, and there is none who can grasp the mysteries... not at all of the simple level of this world... and so on. And there is none who has, in his hand, [the means] to grasp... the secret of the Targum, and the [Targum] of the secrets of the people of the [House of?]....

[And] in the Midrash Mishlei it is written: "R. Yishmael said..." ...Talmud, Mishnah, and deeds — happy is the one who [has] them in this world but [stands] on one foot — what [merit?]... and so on. And whoever [wishes] to ascend to the Garden of Eden, [those that are made by] their deeds, [as] is fitting ... and an open door for him... and so on. And if he does not [attain] this knowledge in his wisdom until... there is no measure [for it], and you have nothing [beyond it] — [it is] as with the angels, the Seraphim (Parshas Pekudei).

[upon] His body, properly, as... within it, and one cleaves [to it] from the Other Side [אחרא] ... in [the] Heichal (sanctuary), [as] is fitting, and... every day he is repelled and not received, and the deeds [עובדין] — and there is none [who]... those who occupy themselves with the wisdom, to contemplate the wisdom, [drawing] near to their Maker. This is the great reward [laid up for them].

And it is by means of the gematria of the Kabbalah, "Also you, the priests"; and how great is the reward laid up in the north [הצפון], for the masters of the Kabbalah! And how great is the pleasure ! The great ones of the Torah, the masters of the hidden [wisdom], saw ... as the Midrash and the Zohar remembered. Those engaged [in it] are faithful, and those who occupy themselves [merit] honor more than the great ones... how much more so [than] the philosophers, as they said, of blessed memory, in the Pardes [of] R. Moshe Cordovero, of blessed memory.

[that those who do not believe] in the Kabbalah at all, and have not heard of the Sefirot, and do not believe in the matter of the Sefirot — such people are certainly not fit; and they saw the books that speak [against] it, and they certainly call [their authors] heretics, because they deny.... "And know, just as there is, in the written Torah, [written] in fire" — and statutes (חוקים).

and statutes (חוקים), just as in the Torah there are seven hundred and seventy perfections and statutes, as... of the statutes there is no understanding of [their] reason, [no grasping] their ultimate end, and there is no [end] to its perfection.

This matter [contains] within it great perfections, a foundation, and a root: it is a profound mystery, by which one is able to grasp the worlds — in particular the reason — like the love of the King who governs, so that the lower one may delight together with Him, a small son, in His word, and to grasp Him, and to grasp Him, according to all [the measure of] his reasoning and his attainment. And a faithful guardian elaborates upon the goodness of [each] reason, and the knowledge of the upright [way] is an obligation upon every man of Israel — in [the way] of demonstration [וכוח], and... The Maskil shall shine [with] satisfaction of spirit, a great reward beyond recounting. And pleasantness... and these days, those that are first — for [they were] not as the earlier generations, for these days are higher; for in them, in [their] thousand ... therefore they were not openly [revealed]; rather, they were received [as tradition], [for] one who merits [it]...

[that one] gives authority [רשות] from heaven, and they are crowned with... contemplating in [their] souls. And a faithful guardian [opens] for him the gates of mercy, for [the time of] redemption is near, when the end-time [ג'ק] comes ... now, at the time His kingship is made known in the world, and so on. And it is "in My eyes", properly. The holy [Ari] of blessed memory, [opened for us all] the gates of the Holy [Writings] — all the writings of the [Ari], may his memory be a blessing... closed and sealed [סתומים וחתומים], from the days of antiquity, and there was no [revealing]; he, of blessed memory, recalled the good, and in his choosing he revealed what [was] revealed; and we have nothing of [it] but [his]

mere [traces?].... as when the gates were opened to us — the gates of the Torah ... [and] the things of the living God, according to them, the life [drawn] from the Tree of Life, and the rest of the books [that speak] in this matter... [it is] revealed; and there is for us neither stumbling nor obstacle nor doubt now, as [it is] revealed within the gates that are called — were it not for this wisdom... this matter is said: but this wisdom is a help and a support to us, and... that are concealed in the present time — these are revealed, as [things] revealed up to..." This [is] his language.

כ"י said in your heart, my brother — and see, for the truth of the matter is that... these [methods] are called PaRDe"S פ"רד"ס — Pshat, Remez, Derush, Sod], as he said in the name of the [Ari], of blessed memory:

For there is in it: the way of the plain meaning (Pshat), and the way of allusion (Remez), and the rest of [the levels]; all of them are alluded to within the upright [text].... And it is fitting, for by way of the secret (Sod), and the way of the [intermediate] levels, [their] inner content ... my heart, too — even according to the Kabbalah, for the way of the secret already mended one [thing]... and... in them, for every Sefirah [is] composed of many parts : of these supernal roots — sources, fittings, and vessels — and they are threefold ... parts pertaining to the Tree of Life, according to the [Ari], of blessed memory. And the embodiment [גשמיות]...

"...that is received from all Israel, [each one] according to his [portion]: [the verse] 'Hear, O Israel, the Lord our God, the Lord is One' (Devarim 6[:4])." ...the [four] levels (חולקין) up to the thigh, up to the [head] — this is a hard question. And... [the embodiment and the chariot — the heat that is in them is full of perfections]...

in walking, and it is hard; the reason is, [in order] that he may understand, for [they] are full of perfections [שלימות], hidden things... the tongue [לשון] does not read [as] full in their words; and so [it is with] what. And further: things hidden in great abundance. And it comes about, when... the plain meaning (Pshat) and the allusion (Remez) together : "for this is good," he shall answer — [going] now according to "my eyes", properly, "naked it goes out"; and so on; according to the way of the secret already [established], as Ya'avetz wrote, of blessed memory. And this [is] his language.

the [other] books in their matters — all of these are entirely truth, a witness, and it is not; and it is not truth at all according to what [is]... and the books — this is

the revealing of the Kabbalah; it is for the judgment of truth; this is one truth, to write [it] in any book whatsoever. This [is] his language.

according to the inner and hidden dimensions — the Torah of truth — these are matters we are obligated to study, and we may not hold them at a distance, in the manner I explained at length regarding this whole subject, with its distinctions and disclosures (Part One, Ma'amar 4, Perek 14). Incline to the right and see them, and know how good is the taste and the discernment of the matter.

And concerning the manner that the Sages adopted in order to draw out the bow — to ask of the lion and reach the depths — so that I might inform you of these introductions and the roots of this topic, and so that you may walk securely, and I have already explained it well, so that the intelligent man may grasp through it and so that, through the hand of understanding, the bearer of every matter may be set firmly in place. So be a listener.

Know that the words of the Sages, in their aggadot in the Talmud and the Midrash, divide into many ways. Some of them proceed by way of plain meaning [*peshat*], and some by way of allegory [*melitza*]; some by way of received tradition [*masorah*], and some by way of parable [*mashal*]; some by way of example [*dugma*], and some by way of riddle and metaphor; some by way of concealment [*haflagah*], and some by way of greatness [*gedulah*], and some by way of analogy [*dugma*]; some "as he that nourishes," "according to the work of a righteous savior," "as a faithful master," and the remainder of these ways are themselves derived. Some men of letters concealed wisdom and the matters of wisdom in this manner; one wise man, to convey a thing to his fellow, would not speak the matter explicitly, but only allusively, as much as the listener would understand; for if the matter were stated by mouth, perhaps another, who was not worthy of it, might hear — even from far off in the field — or it might be revealed to him, as it is said: "for a bird of the heavens carries the voice" (Kohelet 10:20).

*** Hieroglyphics [Hieroglyphen].** This was the practice and the custom among the sages of the nations of old, that one would convey to his fellow a hidden matter that he needed to keep from being made public, lest it become a thing in the field or be revealed to him — for "a bird of the heavens carries the voice"; their words and meaning would be conveyed together in pictures and figures.

*** The matter of Rabbi [Yehuda HaNasi] and Antoninus,** who used to convey words and concealed matters between themselves through figures: Antoninus would show Rabbi a particular thing, and Rabbi would understand from it the

meaning, and they would conceal it from another. * For example, when Antoninus wished to convey to him a hidden matter in concealment, he would show him a man mounted upon the shoulders of another man, one rider riding upon the other, and Rabbi would understand from this that he was speaking of Antoninus — and this was the figure. * A man came mounted upon the saddle [keter], and in the hand of the rider was a dove, and Antoninus said, "Search the saddle," and at the end he found a written note; and this is the way of hieroglyphics, that one would convey a hidden matter in this manner. For thus was his custom: he would show him the figure, and from it Rabbi would understand the matter — for Rabbi stood as a wise man, understanding from his own knowledge what his words pointed to.

* Now it has already become the custom among us, in our generation as well, to convey a matter from this kind through pictures and figures — for it is impossible to show them the figures of secret hidden matters in their concealment, nor to record those figures; so they made of them a book in writing, and so too there is one who writes a writing-of-pictures [picture-writing], and one who is not careful to set down in his composition only what is in the deed; and these are not at all matters of allegory.

* And they recoiled from this too, and from a horned ox, and they would not bring [a thing] only by way of intention in it...

* ...Antoninus, or one figure, with Rabbi, who would write to him from time to time as one familiar with this, of his own initiative, in writing. And in the hand of the rider was a dove, and Antoninus said, "Search the saddle" — and the man who was mounted came searching, and there was found in the saddle a written note. And Rabbi understood from this matter what Antoninus meant, through the figure. * When they merited to convey a secret matter in this manner — for it is impossible to show them the figures of hidden matters in their concealment, nor to record those figures — they did as follows: they wrote in a book in writing, and so too there is one who writes a writing-of-pictures; and thus the one who is careful concerning the deed, who writes from the deed and not from matters of allegory at all.

* They recoiled too from horned beasts, and would not bring [the matter] only through what was meant by the matter (Perek HaMocher [Bava Basra, *Perek HaMocher et HaSefina*]). For such was the custom — concealment had already become greatly common, and to conceal a matter that had already arisen and that touched upon wisdom, even now in our generation. It is the figure that points upward, and they too acknowledge that the figure points to something

above, in the manner of a double parable [*mashal kafil*] — a parable upon a parable — and according to the proper place of the law, the name of the rasha [wicked one] is fulfilled according to the plain meaning, the remainder of the way.

* **Hieroglyphics [Hieroglyphen]**, which I have mentioned in their aggadot.

* **Allegory [Melitza]**. This is when the matter is conveyed by way of figure, only that many have erred to call it thus, in that the wise men of the gentiles did not find in the verses of Scripture a way to read it [otherwise]; and the matter of all the laws of every distinction of mankind — they would learn it by way of *keri* and *ketiv*, written and transmitted in our generation from their forefathers, who set up footstools beneath them, and from them nothing is subtracted nor lacking.

* Now, the true essence of this matter is as follows: that the author of the discourse [*ma'amar*], to make heard and to teach the people of the L-rd, that it was the custom of the sages of Israel in earliest days, of old, to conceal and to search out, and the early ones chose [it] before... so as to make heard that the matters were pleasant to them, the allegory [*melitza*] of pure speech, only what is plain in the language [of Scripture] — they were [reading] from the verses of the Tanakh, and at times in the language of Scripture itself, set firmly upon it, "as it is said" (Perek ...). All the world studies *halachos* every day, as is well attested [*muvtach*]: that the World to Come, of which the discourse speaks, [is reached through] the laws...

* And there is [a way of] **pure sayings** to the Sages — in every place where it is fitting that it not be read [as written], it is not written so, but everything is in accordance with the reading. * And there are men of distinctions who fell into errors in languages that are not [proper], in that the readers [thought it] should be read so; and as for the matter — set firmly upon it — that it is not "written" in the verse: *keri* and *ketiv*, and there is no [contradiction]; and this is not [a defect], but rather a kind of safeguard for the world, lest at some point the matter be forgotten. For there is no matter that is not for the good, and every moral teaching and every good thing the intellect bears, since...

* And there is [a way of] **the choice [yatza/yutza]** — and this is in every place where it is fitting that it not be read [literally], it is not written so, nor read so. They came [to it because] the Sages, not in [casual] speech, [established] *keri* and *ketiv*; thus you find in many a verse "do not read [it] thus, but rather thus." And this is by way of allegory, the choicest of speech and the choicest of utterance, from the lips of those who set up footstools... and at times it is full — meaning, a

verse in which a letter is added or subtracted; and there is one who has the *malei* [full spelling] beautified, with nothing added — only because the [proper] expression has come to him, that the *ketiv* is defective [*chaser*], for his intention is to discern [the matter]: *keri* and *ketiv*. And there are some who add or subtract or alter, or set down a substitute that is not fitting for the completion of the allegory — that is the matter, or they say it thus, or alter it, or add to it or subtract from it, or there comes a substitute in its place, in a verse or in a marginal gloss [*mugeret*]; or at times the full spelling is altered in the substitution, in [the body of the text] or in the marginal gloss; until it has been altered and subtracted and added to — or there has come a substitute in its place, in a verse or in a marginal gloss — set the heart and understand, to see what calls it...

* ...as it is said, "do not read [it] thus, but rather thus," "as it is said" — that the World to Come, of which the discourse speaks, [comes through] the laws.

* For such was the practice of the masters of allegory: they would set the *cheshbon* [reckoning by gematria] — "build" and "reckon," "for then they shall build the city of Sichon" (Bamidbar 21:27, "the proverb-makers"), the reckoning of "the building" and the reckoning of the city of Sichon — and one who reckons with this reckoning of "build it" and "reckons it," and "weigh it"; the matter of its transgression set against its loss — "build" and "reckon," so do you make. And thus it is set firmly, as it is said in [the tractate], so it is fitting for the completion of the allegory — that is the matter, as they say, "do not read it thus, but rather thus."

* Now this is allegory, beautiful and fitting, made without addition; or there is one who alters [the matter] in a verse or in a marginal gloss; and at times the *malei* [full spelling] is altered through the substitution, in the body or in the marginal gloss, until a substitute comes in its place by way of insertion or in a verse, in the substitutions or in the gloss; and they would add and subtract and set down a substitute that is not fitting for the completion of the allegory, in a verse — and set the heart to see what it is, that one who bears the words of the matter at hand...

* This is the way of conveying — that he conceals the matter, and yet a "thief breaks in to fill it out" with a [proper] language: Scripture, or a borrowed [foreign] language, or [a word] near to its meaning, and at times it is good; and it is as one who searches all the chambers and reckons it, only that by way of marginal gloss it is conveyed, and one full word is given, beautified, in pure speech.

* And it does not arise in the mind of one who reads the discourse [*iggeret*] at the time that the author of the discourse wrote the discourse, that he wrote to him thus; nor likewise that there are letters that are read thus — for it does not befit the discourse that what is read should not be thought of him, only what is fitting, in the manner of the conveyors who convey by way of allegory, beautified, the choicest of speech.

* **"And I said, I — wisdom is good"** (Kohelet 7:11). One [purpose] is for the benefit of remembrance, that the matter not be forgotten — for they would convey to the disciples all the matters by mouth, since it was forbidden to write them, as it is said, "Rav Chisda said" (Perek "He who finds" [*Eruvin*]), "[words handed down orally] you are not permitted [to write]" (Yerushalmi ...). They made [these] supports [*footstools*] for the Torah.

* And the intention of the Sages in their midrashim — for this fear was theirs, lest they lean upon... and they would not bring the whole, lest they explain the Scriptures [fully]; thus the Oral Torah, for they made [it] as the very body of the Torah, in received tradition and in transmission, in the safeguards of fathers; with all this they labored in everything, [whether] written or not written. * So it is with all the words of moral instruction in the intellect, of which they said, "even though it is not written, it is as if written" — and concerning [whether] there is in the Torah only acquisition [of meaning] by signs, as it is said: "[a thing well-fitted]" and "the choicest of speech." And as the Rashba (R. Shlomo ben Aderes) wrote: it is this — to lean upon the Scriptures in languages that are not [explicit], so that the wise man may settle the Scriptures thus, as it is said. * And the second [purpose] is, "that a man may understand from his fellow herein" — that there is in the very body of the Torah the Oral [law], in that it is known to them what... they labored in everything for the benefit of its completion, or to lean upon the words of [tradition]; for everything they said, and every good and upright path, the Sages would lean upon, [whether] they made support for it or not — only that, at times, it was by way of allegory in their secrets, only that it is allegory upon the Torah; for in this is filled out all the words of [hidden] desire. And this was the aim of the author.

* This is "unity above," and the gathering [known] to the sages of the nations: that they bring near and join those who are far off; for in our generation many were born of [these] secrets in one [composition].

* And similarly, the matter of stories [*sippurim*] in mankind: what was, between two men, that a difference came between them — there is a story that men told them in their generation — many stories — that not all of them came to pass; and

the early ones chose [it], for they would not lean upon all these [as historical]; for they did not happen to them in this [literal] way, and they appeared to them only after the death of [the men]...

* As Chazal said (in Perek Kama): "the prophets ceased, the Holy Spirit was removed from Israel" — only — (Chelek 1, Ma'amar 8, Perek 1). And understand.

* Indeed, [the Sage] knows the intelligent man, to lean upon a garment [*levush*], as it is said (Midrash Rabbah): that there came [the matter of] the first man [Adam] — that the small ones quarreled and contended.

* The matter of **Cain**, and what is said: that Abel was a keeper of sheep and Cain a tiller of the ground, and "it came to pass" — this teaches us a matter in concealment, as it is written. * "And it came to pass when they were in the field" (Bereishis 4:8): "Cain rose up against Abel his brother and slew him" (loc. cit.) — for even though Scripture did not explain what they said, "and there fell a quarrel," and there was strife and words of dispute, there was conversation between them. * And what was the cause of the dispute? That Cain said to Abel, "[The land] is mine," and Abel said to Cain, "The garment is yours" — for they divided the world between them. * "And Cain took..." — for what Cain said to Abel, "A bird flies in the air, you have no foothold standing on the ground; if so, the garment is yours" — meaning, or they were "tillers" of [meaning]; and the like — and they all return to the matter that these men quarreled.

* "Abel — a bird flies in the air, you have no foothold standing on the ground; if so, the garment is yours" — meaning, or "the heel" [*ekev*], or these are "openings" [interpretations], and all that is theirs, that they grew strong on it; "and Cain rose up against Abel his brother and slew him" — for they divided [the world] so that all the movable goods [*metaltelim*] were his, and they grew strong, and he killed him; and also [seized] all the movable goods. * And all this is understood by way of wisdom to the intelligent, the good...

good — and they raise up their intellect to grasp what is between them, and to understand and to discern each thing in its own way. And so too in every comparable case, [where] all of them gather around a single matter, the wise man learns one [thing] from another.

So it was in the days of [the dor — that generation], as has been recounted; for the entire generation was of one mind. And both the first and the second [son] saw, in their deeds, all the deeds [?].... [the matter] that took place.

[Display-capital incipit] **Darash** — "He expounded": namely, the matter that has been recounted [is] in the manner of the way [in which] one expounds the

language of Scripture. And this is so, for at times the wording itself, by its plain sense, is not [meant] to be expounded according to the [wording]; for the plain meaning of the matter is unintelligible unless [the] verse [is read] as a whole, [and] without [its] continuation the wording or the sign is unintelligible. Such is the case [in the words] "Yishai, the father of David" ... "to Avshalom" [?] (Shmuel II) — and from many [other instances]. And likewise [those] who expound the language of Scripture: there is no [valid] objection [against this], and one cannot fault their expositions, for they accord with the straightforward [sense].

[Display-capital incipit] **Gam** — "Also": there are matters that were recounted [in the manner of] aggadah, which were related in the manner of [the device called] **gozma** [Hebrew: "hyperbole/exaggeration"]. So it was in the case of the bridge — the bench — upon which, many times, there used to be set [the measure of] three hundred *kor* [of flour], and the rest of it would be entirely [discarded as] *gozma* in its places; and so too at times, both as a measure and as praise, [it is recounted] in the manner of *gozma*. And likewise R. Yochanan ben Narba [or: Nuri] [?] testified concerning the matters; for [the verse says], "great cities, fortified up to the heavens" (Devarim 1:28) — [the phrase] "in the heavens" [the Sages held to be] *gozma*; "cities great and fortified" (Devarim 9:1) — the Sages [said] "three hundred *kor*." And these are matters that pertain to *gozma*, time and again, concerning the matter of the deed that took place with Og [king of Bashan]: that he uprooted a mountain [the size] of a [Persian] *parsah* and carried it [to throw at the camp of Israel] — for there is no man on earth so mighty as that, and able to uproot a mountain in this way. [And] the sons of Anak [were] not [able] to do this; nor [could there be] an arm with such [might] in [its] deed.

[The Sages spoke of] the boulder, and the breadth of the hand [needed] to be of [such] a span — [a stone] of all the mighty ones who were ever uprooted; and the breadth of [his] hand [was such that it could grip] all hands, [more] than all the mighty ones — [a stone] very great and very heavy, [taken up] from the earth; over the camp of Israel, [to be hurled] in the midst of it [so as to crush] much of it [or perhaps "to be cast" upon it] [?].

And this is *gozma*, for [it is something] revealed and known: [that] even a mighty man, however much mightier, cannot uproot a great mountain in this way. And just as [it is true] also of the [case of] Ishbi ben Nob, who said concerning David... [a giant] whose mighty deeds are recounted in the manner of *gozma*. And likewise [in the case of] Og king of Bashan, and what is told of him [in the verse] "and he tore up the [stone]", it is **gozma**.

[Display-capital incipit] **Nispach** — there is [the device of] amplification of words, which [the author has] just recounted, and there is no [valid] objection [against it].

[The author continues:] [The matter] is just as Scripture's own wording: it amplifies the wording [so that there is] no failing in the unintelligible [parts of the] matter, [no part] left without an expounder. Such is the case [with] "Yishai, the father of David", "[a man of] the sons [of]"; and as it is said [in the verse] "and they smote them" (Shmuel II 23 [?]) — [the device of] amplification of the [verse's] wording, [employed] for upright [purposes]. And so too in [the cases of] their requests, [the Sages] amplified [their wording].

[Display-capital incipit] **Perek** — [it concerns] "the apple" [תפוח]. [The matter] is *gozma*, "for [there is] a place"; in [the Sages'] words, many times — by the way in which the [device] conducts itself toward them ... [these are] words [of].

[Display-capital incipit] **VeYesh** — "And there are": the *midot* [figures of speech / rhetorical modes] that the wise have set down in the manner of **al'egariye** [Hebrew transliteration: אלעגאריע = "allegory," glossed by the author with the German term (**hieroglyphen**)], which is the opposite of "[plain] sense". For we [find] only images, or [the figures we call] "depictions," [which] are not [literal] words. And behold, [these are] images, not depictions — only [as] illustrations; yet [as for] one who, by [the] plainness of [the] words [reads them], they too are obscure to him. And this is [the device].

[The author continues:] What [is hidden] under [the figure] is concealed; for one [interpreter] sets down [his] words, [while] another sets down [opposing] words. [The wise] conceal a matter of wisdom and conceal it [under a figure], so that they hide it.

[And it is] in the manner of the *sippur* [narrative], [as] in [the case of] the mountain : [the narrator speaks of] the mountain over the secret of the matter of his exposition, and he related it; he did not, [however, intend] the matter [literally]; and he covered it over with them [the figures].

[And] in the manner of a mighty man [acting] in [his] world, in order to clothe [the secret]; the *talmudim* [the disciples / the teachings] — [there are] thirty-nine; apart from the [other] sages and the *maskilim* [the enlightened], who set down [the matter]. And so too [they] heard [it]; [yet] their [hidden] meanings will not [be apparent]. [The plain reading is] not so; for it too [is] the manner of *al'egariye*.

And it is the opposite of [plain] sense (al'egariye), [which] the author [employs] in his world; [namely, the device by which] this very thing is made known, even as [the matter of the] count[?] is — a [recounting that] "guards" [conceals] the images, and [there are] yet other [signs of] error [in those who] read [them literally]. In the manner [of allegory, the author] discusses [the means] by which [his] expositions are amplified, [under figures] revealed and concealed, [in order] to cover over a matter; all the matters [are] clothed in [those] words, and we have called them "depictions." [Yet] one who, by [their] plainness, [reads them] — they are obscure to him.

[The matter is amplified] at times [for] the [proper] orientation of the intention, to cover over [the matter for] one who is "ancient" [an initiate]; and that [is so] in the heart of the hearer, [for] the matter [is] revealed. [The exposition is] something that [an interpreter] sets forth [or "reports"]; to recount, [for instance,] one says "So-and-so [had] joy", "[he was filled with] joy to the utmost". [Or:] "[So-and-so was] joyful [with] a very great joy"; "another mourned over him [intensely]"; for [the narrator] "went [out] and revealed all that was in his vision [heart]", "for all [his] limbs [were] revealed".

[Display-capital incipit] **HaRchavah** — "The amplification": [the device] which they amplified, [in order] to establish a matter [in the listener's mind]. [It is] aggadah, that [device] which Chazal [employed] for [the purpose of] the [Holy One, blessed be He]; as is said concerning Him, "that He [is] such-and-such"; and the [matter] concerning which the wise have spoken, that He [the Holy One] is [as it were] revealed; [as one says] "all [his] limbs," "and his beard". And so too [in] other comparable matters, [the device serves] to [induce] the heart to make a matter run deep, [to grasp] the secret of the intention — to cover [it], for "[it is] very precious"; and we shall clothe it.

and we shall clothe it like a cloak, up [to the point] that : indeed, the wise and the discerning will come to it [the secret] quickly; [yet] there is no one who [openly] reveals [its] face, up to [the point] that, by the great [richness] of [its] wisdom, [the matter] is covered over in its garment; and with great intellect [is the matter] explained, up to [the point] that one understands the concealed [wisdom of] the wisdom that conducts itself [in this concealed way]; within it — for the matter is very difficult, to understand and to discern it, and these are the ways.

[Display-capital incipit] **Chidah** — "Riddle/enigma": and these [too are figures], concerning the matter, by the intellect that [a man] elevates, and [he] discerns [from] riddles [his] attainment, and from this [comes] the concealment, [as] the author of the *ma'amar* [treatise] : [the device of] amplification [marked] by [its]

measure; and the mouth of it [is] of bronze, a thing very deeply secret, which one cannot recount [save by] the riddle. And in [those] matters which [are] a parable easy [enough] to understand, for the parable, it is [intended] to recount, for [the matter is] deeply [hidden]; and "your eyes shall be [upon your teachers]".

[The author continues:] And there, as Rabbah bar bar Chana said, "I saw"; just like [it], and every comparable case — for this [is the device], only [that] it is far [from the literal]; one does not [read] them so [literally], [for] in [the] depths of the matters, and the hand. And this [too is] amplification.

[Display-capital incipit] **HaPachad** — "[The exaggeration of] fear": [a thing] which they were afraid of, just as they said, "to be on Yom HaKippurim [as if] it [were forbidden] to act as on Shabbos"; what [need was there for the] exaggeration ? — "Heaven forbend [that] you". The "Jew of the land" [is held] liable; [it is] a deadly thing — "Heaven forbend [for] you, [if you act] thus".

[Display-capital incipit] **VeOhev** — "And [the one who] loves"; [for] one who loves [his son] [chastens him], [as in] the words of his father, [spoken] hyperbolically and [as] his sayings; [yet to] a wise son, for there [is] in this only [the way of] *gozma*. The upright [accept the device]; for our sages, of blessed memory, [taught] this.

[Display-capital incipit] **Gemurah**.

[Display-capital incipit] **VeKhen** — "And so": there are those who say [a teaching of] knowledge, [employing] the way [of *gozma*]; for [a thing] small is [made] great, [in order] to fix a matter for good and [for] benefit; and in their words [they spoke] hyperbolically, as Chazal said, "[it is] more [than] all comparable [to it]", in [things] great, [whereas] for a small matter it is not so, by [its] [plain] sense; and this [is] [the device].

[The author continues:] And behold, [it is] known, this — [that] there is no [literal] foundation to what [is said]; [it is] great, [yet] from it nothing [literal] results; [it is] done [merely] for every easy *mitzvah*, and for every "rounded" [hyperbolic] thing, and every good and [worthy] matter, [for the device serves] in the eyes of all Israel — and after it every man. [It is done] all the more so, and the matter [stands] just as they said (cross-reference "(פרק חלק)" — "[the] chapter Chelek"): "There is no greater [reward]", "in [doing] good deeds [there is none] greater"; only [that] in prayer, and [in] comparable [matters], for this, [it is] mere vanity [hyperbolic excess]; [yet] most of them [are] all of them like this, [and they] teach by [the device of] *gozma*.

[Display-capital incipit] **VeYesh** — "And there is": good, for in this [device], to clothe the matter, in the eyes of all [Israel], so that it [stands] in every place; the [device by which] the matter is brought near [the listener], at the end of days, in the latter generations, just as [it was] in the first generations; and "[Esau] embraced him, [the] mighty man" (Micah 2), [the matter of] revealing [things]; the reasoning, from one [matter] in the manner [of *gozma*], as we shall clothe [it].

[The author continues:] [The matter] is great; [yet there is] no [literal] foundation to it; the [thing] good, this [is] in the eyes [of all], for [it is] every [worthy] thing, good and [worthy], and every small matter — [the Sages] judge them; for [it is done] by the great [richness] of the *gozma* itself, [in order] that, by their words, at times, a phrase ... "more than" [the words] in prayer (cross-reference "(פרק אין עומדים)" — "[the] chapter Ein Omdin"); good deeds [are] more than the deed of Moshe Rabbeinu; even [so], it is not [to be taken literally]; [as] our sages have said, and the lips of the wise.

[Display-capital incipit] **Dugma** — "Exemplum/illustration": [it is done] in order, for [the matter] is revealed and known in every place, that one writes [a precedent] and brings upon him [the offender] a [prior] deed, a [precedent of] the matter, as is said [in] (cross-reference "(פרק הניזקין)" — "[the] chapter HaNizakin"): "What [is the meaning of] that which is written?"; [and the answer brings a precedent] of the latter generations, just as [in] the first; [for instance,] "[such-and-such a] deed [befell] a [certain] man [who] gave his eyes, [and the offender] became a heap [of bones]", as is said (Micah 2): "a deed [befell] one man, [who] gave his eyes"; just as [in the verse] "[that they covet fields and seize them]"; [the matter] is by way of [the law of] "[Take] your garment, [against] your fellow", "as you have eaten" [?], and as is already made known.

well known, that the wicked men of [the city of] Beraza were active near the time of the destruction of the Temple, when a certain man was busy plundering and robbing — busy with theft and violence, in the manner of a powerful hand. There is here no rebuke and no warning, but only the plain sense of the verse and its straightforward meaning: that they coveted, in the plural ["and they coveted" — לשון רבים]. And so too "they smote" — only because every one of them does this. * Indeed, Chazal expounded the verse, and likewise R. Yochai understood the matter; and so too another sage in [the tractate] *BeChomeres*, [explaining] the meaning of what is written afterward (Mishlei [Proverbs] 2:8) "they fill, and a man with his fellow," and so forth. * And it is known...

the deed, "they fill, and a man with his fellow" being a hint of the wickedness of his generations — that a man sets his heart to stand upon his evil and will not

refrain from withholding [it] in any way. And they [Chazal] of blessed memory did not bring this except as a *dugma* [exemplum / illustrative model], to make known [the truth] so that the very thing recur and that its end be like it: *

Gam [Also]. There are holy sayings whose deed is precise — that is, "for the deed that he has done, his name shall be remembered." * And a sign: the place where the sages said "a word [tevah, an item] teaches," as in what they said in [the tractate] Bavli *Yisanu* (Tehillim [Psalms] 137) — it teaches that the matter was [done] deliberately and intentionally; and upon the deed they expounded that all this happened to every man, as the verse "the universal manner of all mankind." * And they [Chazal] expounded "by way of *dugma*, in the universal sense," for through this they were sifted and strung together. * Its interpretation: "*bar chayav*" [the son is liable] — so that, for the sake of knowing, a thing not fall away. * A way of very great concealment, in custom: "this before [others] in Israel"; "his wares he sells, and his goods" — to be ill at heart [yatev pishgan] within him; and so too [the case of] a man brought to a physician, where they said: "Do not give to a sick person to eat from any food" — and he eats from the food and dies a sudden death, [dying] in the manner of [this path]. * And so too with a physician, [one of] those mentioned upon this path:

HaChor [The Concealment]. By way of concealment, that is to say, that the sayings spoken in [the manner of] *gozma* [exaggeration] hold within them some sort of hidden secret — not in their plain sense alone, in their simple form. * And all these sayings are about [hidden] worlds, as the sages of blessed memory said: "the measure of a man's stature is six," "and at the beginning thus" (Berachos — perek kamma diBerachot), regarding the verse "you have formed me behind and before" (Berachos) [Tehillim 139:5]. * And there are many [examples] like this, [namely] *dugma* by way of model — and it [the model] is concealed, and the people who receive it [do] not [grasp it], so that one not know that there are matters here: "you who fear the Lord, and you who love Him" (Tehillim 25, "His secret is with those who fear Him") [Tehillim 25:14].

HaPalgah [The Division / Exaggeration]. And it is, in every place where it is said, words by way of *gozma* [exaggeration], as in "they said, 'a word [tevah] teaches such-and-such'" — in these words it is to be understood. * And there is no entry [for the reader] into words like these by their plain sense, because they hold within them some hidden secret. * If [the matter] turns to the good — that is, "for good he came" — to a wonder; as in what they said (perek "Ba lo") "all that is revealed is dragged"; * and upon "I exaggerated and divided to its [his] detriment" — they [said] this, and they expounded much. * And concerning

exaggeration: a small city, or a known evil, "so that he flee from it," as in what they said (perek "Mli'at HaIshah") "all those who ascend"; * and so too they said (perek "Hen omdin") "the city was bigger" — that is, in honor of the one who prays. * It is "by way of exaggeration," wherever it is said: "this one does as though doing thus" — for the good, "thus"; that is, because the mind cannot bear it, "this knowledge is not so." * For that reason they came to [these] exaggerations, in order to draw it [the lesson] near, to bring it close into the inwardness of [the listener], as in what they said (perek "Ba lo") "the whole scroll [of merit] is dragged short," * and to this [there are] many [parallels]. * And upon "I exaggerated and divided to their detriment" — a small city, or a known evil, "so that he flee from it," as in what they said (perek "Mli'at HaIshah") "all those who ascend"; * and so they said (perek "Hen omdin") in honor of the one who prays, "so that he not transgress — so that they not slay him with it" — and let him not transgress. * The city is great between this and that. * But this [too] belongs to the wise [as a known device].

not precisely, only by way of *haflagah* [exaggeration]. *

V'al haNissim [And concerning the miracles]. And concerning their account, and concerning the wonders that [happened] to a single person or to the many [a community] — which they recounted by way of *nes* [a miracle], that is to say, a thing whose plain sense holds within it [more]. * They will speak of it in [the sense of] *moledet* [a marvel born of nature] toward nature, or to a man — and it is more wondrous to them in [hidden] meaning. * According to the place and according to the time, to the many: as in the deed [the case] of "Nachum Ish [Gamzu]," whom Israel arranged through him a gift [doron] to Caesar's house, full of dust [of the cave]; and he dwelt in it overnight, and in the morning, like that of Devorai [the householder], and he wrapped it [the gift] and brought it for the present, and he placed it before Caesar. There the Holy One, blessed be He, set [it as] a treasure of dust — that earth which became swords and arrows * — for they [the Romans] knew not whence [this came]. (Perek seder ta'anivot ellu) [Ta'anit, the chapter on the order of fasts]. * And so too there are many like this, by way of marvel toward the many.

HaNe'elam [The Hidden]. The hidden one prays in his way, and his secret is in his voice, and it is [as] in what they said: * "And it came [as] a thing and a sign, to strengthen [him] to stand firm in the Torah and in [the service]" — and so they strengthened themselves in [divine] service. * As they said (Bavli, "Hen omdin," R. Chanina ben Dosa) [Berachos]: "with effort came the deed" — they [people] are obligated to believe, for so they expounded that the deeds of pious men

[happened] from him; even though it was the man's [own act], it was not [merely natural]. * For it was something by nature recognized [as marvelous], and yet [it] depends only upon nature, "this thing." * And they sense in it the Providence that is upon us from the Lord. * Rava said to him [to a sage]: "By what [right do] you [come]?" — Rava said to him: "Now [come], rejoice"; and the inner one to Rava, that he [the Lord] will give him life — and so it is [written] (perek "Mli'at HaIshah"). * "There is one who [does so]" — that is, "in order to refine and to elevate the one who speaks the saying upon this *ma'amar* [statement]." * The Lord, through His chosen ones, expresses to all His will, His desire — and so the great wonders of the Holy One, blessed be He, in nature — He wrought them with us. *

For there is here no easy thing — every one of them is full of strength [chizzuk]; nor is there anything within them [merely] easy; nor is there [anything] from nature in any easy matter that one is fit to know with certainty. There is here no end except for the sake of the [hidden] secret, or [for] some matter of wisdom, or some moral lesson. * And the event [hame'ora] — for it is already known to us that "Kabbalah" [tradition] — for it is impossible that there be folly here, in [the realm of] nothing; he [the Sage] performed a wonder upon an easy matter. * And the customs of nature, for "if it is the nature [the law] of a great way" — these matters: * in [one] manner, [some] thing — and every easy thing — one can draw near to the matter: * Not in the matter [of] Shemuel; my hint [is] as they said, "How shall I go, and Saul will hear, and will slay me?" (Shemuel I, 16) [I Shmuel 16:2]; "And the Lord said: take a heifer of the herd [in your hand]," "what shall I do for you?" and "what shall you do?" * For the Holy One, blessed be He, mixes [hides] within us a miracle in every easy matter: *

HaNiflaot [The Wonders]. The wonders, that is, in the manner of "the great way": the great wonders, in which Israel saw the great wonders that your eyes saw, [as] those things written much in the Torah — and they were sealed; and the signs and wonders of [Moshe], as in what they said (perek "Mli'at HaIshah") * — and if there were [other] miracles and wonders, hidden ones, customary ones — * "by his will [a thing] fell"; the foundation of the whole Torah, "lest, Heaven forbid, it occur" — and so, lest there come to you any easy thing in vain. * For "this thing" — which the king, "what is his pleasure?" [his desire] — and so they wished, and so were obligated, the householders of the *bais medrash*, [to inquire] "Why does he stand outside?"; "for if there be in this house any wisdom or any moral lesson..."

in the intellect [sechel] or some secret and concealment — "a hidden face [a concealed meaning] he places in it" — [then] the *ma'amar* [statement] is nullified [of its plain sense]. * By way of the secret [it is] to Chazal, the [matter] already mentioned — for whatever the sayings that are called by them [secret], they intended in them only some secret, in the secret of the Tetragrammaton ["secret of the *havayah*"]. * Also [there are] other [things] which we have mentioned up to here, all twelve of them; in them are great secrets and the mysteries of the Torah, of the wisdom of a man, "in matters of the universe" — which we have warned about in them, only [accessible] to the wise. * The straight paths that are theirs [the holy ways]: * the holy Torah, by way of (hieroglyphics) [Hebrew transliteration: הירהאגליפסען — picture-writing] or (allegory) [Hebrew transliteration: אללעגאריא — allegory] — the founders [of these methods], [namely] the masters of the wisdom of magic and the understanding of a man; and another [method] he [the author] is fit to instruct you in — see the matter[s] that follow:

V'da [And know], O faithful child, that beyond the secret mentioned [there are matters] whose plain meaning is hidden — there are signs in them; in their first appearance [they read one way], with the last; [an *hagadah* / midrash]. * Also, in [studying] the rest of all the words [the sayings] of Chazal, in their *hagadot* [aggadot] — great [secrets], and the mysteries of the Oraysa [the Torah, Aramaic]: * if there be in them substance — that is, "with the land," and they know only the wise [ones], that there can be secrets — "you who fear the Lord, and you who love Him." There is also in the rest of all things in them [a secret]: *

Da ki [Know that] the sages of Israel, to make their words clear [legible to themselves], from [their] words and from acrostics [megilot — scrolls] — also the mysteries in the Torah — they take a verse, that there be in it the secret. * The traditions [masorot] of the children of Israel, to make known to the generations of Israel in their *hagadot* in the [bais medrash] or in the *beit hamidrash*; * and [to guard] the keeping of the matter [as] tradition [Kabbalah] from generation to generation, and the *maskilim* [the enlightened ones], in a book [a scroll] until the last generation; * "in his will [a thing] fell" up to his pleasure — and so they covered [the secrets], hiding them in the matter. * "By way of [a thing] by mouth, as is known"; * and the spirit of the holy Torah [the spirit] rested [upon them] — that is, to choose letters and words, that the matter be written; and so [comes] to clothe within them the secrets of the Torah, and in their *hagadot* [aggadot]; * and so [they were] fit to clothe the secrets, "and 70 upon them" [the seventy faces], and their interpretations were [made], upon all the words; * and upon "the

matter of the Lord" [His pleasure], for the desire — for also Tanach [Scripture] from us:

HaTzofen [The Encoder / the Hidden]. As Haman recounted to Zeresh his wife and to all his loved ones, by the [secret] tongue [language] — and all the honor of the king's officers — "his sons and the multitude of his sons, and the matter of all that the king made great" — [so as] to gladden [the heart], so that every wicked one saw that "Mordechai the Jew" [was honored]; * and the wise of heart [understood], for [had it] not been so, there would have been no [hidden] matter in his words. * But in truth there are secret matters [there]: * "When the men of the holy assembly [the Great Assembly], the elders of the holy congregation, came to write the Megillah" — they were all masters of the holy spirit; "they were appointed over it," that the days be remembered, and recurring in every generation, in [every] manner; * "and there is one who [reads it]" not precisely as the words [stand], "and this — there is to me a good sign" (Esther 2) [Esther 2]; * and this — there is already [a tradition]. * And see, for there are in them [hidden meanings]: "there is **b'h** [a divine] name" in the final letters of [certain] words; "Haman thought to gain dominion over Israel" — and through this it is possible: * The Jews [gained] dominion, "what was their portion?" — by the *ma'amar* [statement] of "HaTzofen" [the Encoder], with their letters, as in (foreign) tongue [Hebrew transliteration: פורסי — Persian?] or [some such]; * "and overturned was it [the decree], that the Jews ruled, the reverse" — that the matter be hidden [hinted], by means of the [encoded] words in the holy tongue, "as those of old, the men of [the Great Assembly], handed it down" — [namely] the men of Mordechai. * "By circumstance" — the letters and the words precisely thus, in proper order, [decreeing] "the destruction [of the foe] upon Israel." * And so [it is] in the rest of the [examples of the] "Heights of holiness" [the high holy ways] — the holy ones of Israel, may they live, spoke [thus]; the transmission [hetek] in the Megillah; *

U'miT'a'am Zeh [And for this reason] those written words are the words of mystery, and the secret ...

in the verses earlier — where the narrative was abbreviated and an event left undescribed — and so it is in every other matter where a thing is told and left incomplete; not every detail of the deed is recounted as it actually was. [The author resumes mid-sentence from the previous page's discussion of the encoding (HaTzofen) and of why Scripture withholds parts of a narrative.] So too the verse "which my God remembered for me" [and others like it leave the deed itself unspecified], while the *deed* about which it speaks is recounted only in part,

as in the case of Daniel — what is recounted of his story, but all that befell him in that night is not told.

This is the case in the story told in the book of Bel and the Dragon and of Ben-Gurion [Josippon], in chapter three. For at that time the prophet Habakkuk was in the land of Judah, [and the angel of the Lord said to him,] "Go, take what you hold and bring it to Babylon, to Daniel, into the lions' den" — and at once the angel of the Lord [lifted him by the hair of his head and set him down] inside the den, among the lions. So Daniel ate and was satisfied, while the lions did not touch their food — for it was not yet their hour. And see how Josippon, in his book, mentions the deed of Daniel and writes that the lions roared at evening, [the hour of their feeding,] and yet the lions kept to their place and did not eat — they paced about the food but did not lay a paw on it. And see how the angel of the Lord brought to Daniel the food that was his to eat that night. [All of this happened] by a sign, by a miracle, and the closing of the lions' mouths is not mentioned in the verse, nor [the shutting of] their mouths from devouring — [these things] are not recorded in Scripture, for it does not mention what happened by way of miracle and concealment, [things] not recorded in Scripture.

Therefore (הוּ) — the matter of the proverbs, [drawn] from the wise men of old, [is taught] not by the plain sense but [by the meanings hidden] within the letters. As our Sages said, "When does the mouth speak to the mouth?" — and from the Gemara as well [the lesson is drawn]. And this, to my mind, is the reason [for many such places].

So too "and not in riddles": why, in some places, does the verse open and close [a story] with the same word, and in some places leave a word seemingly out of place, and in some places end a verse with [an unexpected] word? And in some places it [arranges things] not as one would expect — placing a word at the end of a verse [where another would seem to fit]. These are matters [encoded] for the generations, [whose lesson lies] not in the plain reading.

For the secret of the matter [is this]: in all these things there are good reasons and noble purposes, fit to give light. Stories and sayings, prophecies and writings, are thus matters [whose hidden sense is the point]; their inner meaning is concealed within their words, [and] also the spirit of holiness [breathes] within them. [Such] matters [require] the wise of heart to ponder, [men] whose desire is set upon [holy] things; precious to them is the spirit of holiness [hidden] within. They are arranged [so] for the wise of heart — that the words of the wise be all of them weighed and measured.

For not for one matter alone, but for many reasons, did the holy wise men set [things] before us, [arranging] all of them by the knowledge of the Lord, by the wisdom of the Lord, [for] all of them are [set] before [the eyes of] all who have knowledge. So too the wise men of the nations [knew] the secrets and the inner meanings of [their writings]. Within their words [too] the spirit of holiness was sealed, and [hidden things] not mentioned in Scripture. [This is the way of] the encoding [breathed into] the letters.

This (הוּזוּ) — the matter [drawn] from "[Why are you wise] from mouth to mouth," and the Gemara. And this, to my mind, is good counsel and a complete and proper [practice]: that one not place a word [where it does not belong] in a verse. And [as for] the punctuation [of verses] — sometimes the verse is divided [in one way], and sometimes the *kamatz* is set [where one would not expect], as written. Their words [too] redouble; from every matter [there is more than one lesson], [and so come] the doublings of statements within statements, [the verse] beginning [with one thing] and ending [with another] at the close of a verse — [and so the] doubling [and] the punctuation at the verse-end. So too sometimes the verse [appears with] the *kamatz* gathered up, as it is written.

[And note further] their words: from every word [comes] a doubling of matters, persons, and occupations that the verse [arranges] — placing the word [thus]. And as for the [Aramaic *targum*]: the *targum* renders [it so], to teach us [its sense]. So too the verses [are arranged] for the generations, [their lesson lying] not in the plain reading.

So too in all things, [there is reason]: also in proverbs there is a secret, an opening of a way — "[As] a tree of life," from mouth to mouth, and the Gemara. And this, to my mind, is good counsel.

[As for] "and not in riddles" — according to its plain sense, there is no riddle in [these things]; but [their inner] sense [is hidden]. There is no riddle in them by their plain reading; [rather, their] purpose [is concealed]. And from the encoding [breathed into] their words, [one learns] the [inner] meanings — [the place] where there is a secret or a matter of [great] wisdom, which they concealed beneath the [surface] reading — as they said [in the relevant chapter]. So too — that the first man [Adam] [was set] over every beast.

for the first man [Adam], "in the day that you eat of it [you shall surely die]". And this, to my mind [is the sense]; the matter [hinges on] "you shall surely die" — for the meaning of the doubling is two deaths, or two [kinds of] death. Or [it points to] the secret of death itself, [the body's return to dust].

However (אמנם) — what is hidden from me, [I will set down] according to my understanding. For there is here, too, a secret in all the words of our Sages of blessed memory, [as they] taught — that one is obligated to apply oneself to their words [and] to stand upon their plain sense [first], and [then] upon the [hidden] meanings within. So one must not leave their words to their plain sense alone, [thinking that] in [the plain sense] there is no riddle — [for] in [their words] there is a plain sense and there is meaning [beyond it].

[And there is] no riddle in them by their plain reading, [yet] in them is a hidden thing; [a man] does not [reach it] without [labor] — except [by] toil. The way of the plain sense and the way of the [hidden] meaning [must both be pursued]. For a thing newly understood, that one perceives anew — this is the way [of study], a [parable], a verse [unfolding] day by day. As we said before: the first man [Adam] knew the secret in [the verse], "for in the day [you eat]" — that [it bears] all the Torah; and this is [the matter of] the secret of the Holy One, blessed be He.

And as for this — that there is no riddle [in Scripture] by its plain reading, [yet] every verse [carries] words [whose] plain sense [is the outer garment] — [so] every day of the Lord's [doing] is [a day of teaching]. As [the Sages] explained, each day. And after the sixth day passed, and [the man] did not die, and [yet] the day [came when "you shall surely die" was fulfilled]: [this] is what required [the Holy One, blessed be He, to sustain] the [decree]. As [the Sages] said, [the day was] of the days of the Holy One, blessed be He — for [the man] had already [transgressed]; and [after] he had eaten [and yet] Cain [was not], so [the matter] of [the doubling] of death [was set] at the tenth hour.

[And] there are [further] reasons [for] the second explanation. It is fit, too, for every man of Israel [to ponder this]. [According to] the plain sense — and the *targum* renders [it so] — for the verse says that the plain reading [is but the garment]. Within his body [a man] begins to [diminish], a little at a time. [The] doubling [points to] the lessening of [his strength], the lack of [vigor] little by little — and a deed [diminished] does [a man's] every step.

[And so it is that] from [the day] of the den, [a man's strength] does not [last] in all [his] strength; and so it goes [continually]. [There is no remedy] except the secret of the den — [as] there is no remedy [for the body] except [by the doubling, the lessening] of its days. Rather, the secret of the den [is]: where there is no remedy except [the inner sense] of the matter, [there] the body [must descend].

So too is [the matter] settled, [a thing] established [from] of old. Only [thus] is it fit to lengthen [the discussion] [as to] the [ordering]: how [are arranged] the years of

a [man's] life? — [whether by] holy days [counted] in their thousands? — [for there] is a [reckoning] without measure. A little [diminishment] in all his deeds, and the deed [done] — [as] the verse says: "for in the day [you eat]," it [means] that within the body, [from] that day, [death] begins.

[And] there is in [this] also a secret in the manner of [the punctuation]: great breaks [in the verses], and small ones; and [as] the verse "the lights of the heavens" (?). And [thus] also great [breaks] and lights, [set] in the heavens — as written: "they shall be for lights in the heavens" (?) [Bereishis 1:14]. And there [too] this [is] a secret: this [matter] in the book of the Zohar — and it says [it is so].

[And he is] one who goes about as a talebearer, [revealing secrets] — [as] the secret of this [matter] in the book of the Zohar — and it says. [The matter concerns] a ruler set over [a region] — over what region, and over what city, [over what] province. [And he goes about] in the heart, [as] great lights [fill] the heavens — by way of the boundaries that divide. [As] the Maccabees [Maccabean books?] said (?) : that there is a man [set] over each land according to its border, and [each] keeps its boundary, [so] that one does not [encroach upon] the other. And in this [matter] is the [secret].

as [in] the case. So too even in every matter, [a thing] is told and its [full] account is closed off, as [we have explained].

[There is] one [thing] told concisely in [several] places, [in] varied terms — in many places, [yet] one [matter], or the [single] thing [told differently]; and there is in them a secret. And I shall remind you of one of [these]: to liken [it] to ... As [the Sages] said in chapter [Bameh Madlikin] : [they spoke of] women, in [language deliberately] light.

[As in] the [matter] of Rachel — "in [her] knowing," it [is told concisely]; there are five occurrences, and [some] five [variants], six times. So too in all [these] ways the Sages of blessed memory [taught]; [thus] I have reminded [you], up to [the point that] one [understands]. [The matter] is explained, and given to be written; but I have no business with the [deepest] hidden things now. And this [I set down] in this chapter, and only [to set forth] the intent of this essay (Ma'amar).

However (ומה) — as for what [is] hidden [from me], according to my understanding [of] all the words of our Sages of blessed memory. For there is also a secret here, [and] according to their plain sense, so [too] in all that they observed. [It is] the watching of the eye [that] saves, [as] a man looks; [a man should] observe [it] [as] one [observes] a secret, [for in] a foolish mouth [there is no] understanding.

There is in them also [room] for the wise of heart : to bring up matters [from] their words, [whose lesson lies] not in the plain reading. So too, as we do [when] we [interpret] the verses of [the Torah] — as it says [in Bereishis chapter 2 (?)] : "[for] the first man [Adam], the Lord [said]" — we [know it]; [yet] with all this there is no riddle in the verse [by its plain reading].

And the first man [Adam] was obliged to stand upon the depth of [their] knowledge. So too in [the matter] of [the verse] "for in [the day]," and in [all the] doublings — they explained. For in [this] is a secret, [a thing] hidden — a [matter] newly grasped, that the body [reveals].

[As] the [Sages] explained, [there is] doubling in the first [account] and the doubling in [the second]; for [the words] are doubled — and a thing [is] for the generations, [whose lesson is] not in the plain reading. [Thus] he [arranged it] for the generations, [and] there is in them a secret. [And in] chapter two of Bereishis, "for in the day you eat [of it]," the Holy One, blessed be He [decreed it]; and with all this, there is no riddle in [the verse] by its plain reading.

For [a man] is obliged, [from] the day of his birth, to stand upon [the matter] — that the first man [Adam] [began to die] from the day [he ate]; and [from] every day [thereafter] he [diminished] little by little, and the deed [of his strength lessened] from his very being. So [too] a man on his bed; and from all that he eats, [his strength] is consumed little by little.

For "in the day you eat" — within the body [death begins]; from that day [forward] it [works]. There is [room] in [this matter] for [the inner] sense — [for] a man [perceives anew]; and there is [in it] a fear, [a thing] hidden. For the body [is given over to a perpetual diminishing]; [a man's] every step [is a step toward death]. And after [a thing], [it is] sealed; and what good. For [in] the secret of [the verse], "[in] the day you eat" — within the body [death] begins.

[And there is] in [this] also a secret in the manner of [the punctuation]: great breaks [in the verses], and small ones. And [the Sages of] blessed memory explained the verse, [and] the Tosafists [explained it]. So too there are other explanations.

[And so] one [should] not [read] the verse only according to its plain sense; God forbid! Rather, [one should grasp] within [it the secret]. [And as for] the secret of [this matter] ...

[as the Sages said in] the first Ma'amar, [Ma'amar 9, chapter 6] : to stand upon that chapter. For my [intent] was solely to [set forth] the doubling of words within [Scripture]; and thus it is done in the words of [the Sages].

[They] applied themselves to establish their words upon the plain sense and [upon] the hidden things, [each one] in its way, [in] the [matter] of [interpretation]. And if they turned and [pointed] to all sides — [yet] there is in [it] only a secret. [One] reveals [it] to him, or [draws up] the wisdom of [its] concealment. And the speakers in [matters] of the words of [the Sages] of blessed memory; even in the eyes of the world (l'alma), what is [hidden] is brought up — out of the plain sense and the simple [reading], at once.

And [where] there is in [a thing] a secret, or a matter of great wisdom, which [the Sages] concealed beneath the [surface] reading — [as in the case of] the first man [Adam] over every beast: he was [set over them], and [yet] he did not [grasp] the depth of his knowledge until there came upon [him] ...

over that chapter; and it was [as] your eyes [behold]. [So] there, and [you shall] know that in the [Aggadot] of [the Sages] of blessed memory, in their Aggadot, in [the] Talmud and Midrash ... the plain sense and the doublings, in [their] beginning — in all that is possible, apart from [what is] a [secret]. [It bears] on all sides; and there is no place [where] every [explanation] has a plain sense — [this one] inherits a secret, that one.

[They draw up] the wisdom of [its] secret, [those who are] men [whose] understanding fathoms it. Indeed (ספא) — there is here ... what miracle [in] the glory of the Lord! And the Creator, blessed be He, — what [shall a man] ask of life?. From the plain and the simple [reading], at once — and to say : that [the Sages] intended in [their words] only to [point] to the [inner] meaning. As [the Sages] said [in chapter (?)].

over every beast, and he was [set over it], and [yet] he did not [grasp the depth]; he [began] to [examine] his [knowledge] until there came ... [the matter] to stand [upon] [as] one [keeps] the plain [sense] — [yet] not [only] by the plain reading; rather, he [who utters a proverb] over it — what shall [a man] say of it? — "the lips of the [wise]". And [it is as a] fool — for he [interprets] according to its plain [sense]; the words of the men of old [are deep].

So too a foolish man [holds] in contempt : the strivings, the [seekings] of the wise men of Israel — [in] the height of the world, [in] the strivings of the wisdoms — great. [These are] the matters that divide them entirely. And should you say in your heart, [should] you [object] : [perhaps] in [these] words [there is] wisdom of

other matters, or there is in them [something to be] written — to write [them] for Israel? Or [perhaps] it is not [fit] to write [them] at all. And [whether] the world [is] complete, or whether [these things have] foundations of their wisdoms in [many places], by [many] reasons.

You give a reason for your word : [in] places [there are] wisdoms in many [matters]. And do not hide them, for there is danger in [withholding] them, because of the heat of the [pursuer (*hametzik*)]; and from them [you would seem] as one who girds [himself in] folly, with[out] a matter. [As the verse:] "[A fool's mouth pours out folly]". And these words [are] a [riddle], and they [perish] — they did not [know], and the discerning shall point [the way].

And yet more (ויותר) — because the sons of [men are] careful [in standing] upon the plain sense, more than [the matter] of [the inner sense]. [It stands] against the [explained] in the speakers' [words]; [as] the [Sages] of blessed memory [taught], against [what is] explained in [their] essay (Ma'amar). [In] the [matter] of [those] of Israel, [from] the days of old — and [it is] handed down to us, [the matter] received in our hands. The sons of [those who] were of old ... : we are obligated to bring up the essay (Ma'amar) at once — [to expound] the essay upon its plain sense [first]; [for] in it, too, [is there] a secret, or a [matter].

[The matter] of [its] truth, and [a thing] made known and made public — that the Messiah; [it] comes to [us]: [the verse] "let him come" — [as] our forefathers [said], "[Would that it were the day] when [we go forth] in his name, for the sake of his great Name". [It is] a mighty kindness; and [the proof of] his [error is] entire. [As] the rule [holds]: there is no Messiah for them [for the nations], for Israel — [the matter] of his plain sense. But [the inner] meanings, [whose meaning] is hidden, [point] to the [advent] of the secret, [a thing] to be.

[The matter] of the coming of the Messiah, and [the matter] of [the unfolding of the] wisdoms — [as] "[when] the Messiah comes," [the wise] understand. [It bears] on the coming of the Messiah; and [it was] foretold — there shall be perpetually. The return [will come] in [its appointed] time. [These are] hidden matters, [held] in the secret of the wise men of [Israel], the sages of the [academy], [each] by its plain sense, and as we have heard. As [the Sages] said in [the first chapter (Perek Kama)] : [it is] sound reasoning, a matter [held] back and concealed — except [where] it is made public — [as for] what is handed down in our hands and received from the Jews from of old.

Indeed (אמנה) — [for] one to say, by reason [alone], "[for] it is not good" — how shall he say, by reason, "[it is] not good" ? — that one [should] say of [it] [that]

which [is] created. So [it is], and the truth [is] your silver, for there is [in] a man's heart [no? room for the] created, more [than for]. God is good — and as [the Sages] of blessed memory [taught]; and their words [are] sound, and [one must] not ...

over the den (?). [The matter] of the intent in [it]; [it is] not for several sons of men, but the righteous man (tzaddik) — happy is he and happy is his portion. So too the [matter] of the world: a thing of wisdom and [its] reckoning; [there is] also a secret, [a thing] handed down.

so that one should not suppose that it is for the sake of the sages and the righteous — the House of Shammai and the House of Hillel — that they agreed upon some matter, against the honor of the Creator. The works of the Lord they do not consider — to act and to bring it about. And the work of the Lord they do not consider, to look upon. Our Sages, of blessed memory, did not realize that He alone is the actor; rather, it is the work of the Lord, which is for the good, [done] for the benefit of [?]. Rather, because a man takes upon himself the yoke of the kingdom of Heaven and serves the Lord — and to fulfill [His commandments], and to honor the Lord and to fulfill [His will] — in all the upper worlds. Indeed, those who take delight in [serving] the Lord, and who comport themselves before the throne of honor, are given permission to descend below, to the earth, so that they may serve the Lord and fulfill His commandments. And were it not for man, this would not have been possible for any human being in Israel — and were it not for any human being on earth at all, the Holy One, blessed be He, would not have given His commandment in His Torah, "Be fruitful and multiply" (Bereishis ch. 2 [Bereishis 1:28 / 9:1]). For [were it not so], all these matters would have ceased, and there would be no [continuation] — in truth, as Yaavetz, of blessed memory, said: "the place" — open your eyes and see "the place" where these matters are the very truth. And so it is: in the inner worlds, the Shechinah dwells in their midst, and within them, in their innermost parts.

Even so, all souls are united, joined from the very beginning [of creation], for they are bound, woven, and rooted in [the divine]. The Shechinah resides in their Eden on high. For this reason, all of them pray that permission be granted them to descend below, to the earth, so that they may serve the Lord. And were it not for man, this would not have been possible for any human being — neither for Avraham, Yitzchak, and Yaakov, nor for any human being on earth.

The whole substance of these matters is loss and ruin, and the true loss is [?] — as Yaavetz, of blessed memory, said. According to the words of the [holy] beginning, this is the place: the matter has its place and its measure, here and there, for in

the innermost parts of the matters lies the truth and their entire essence. It is the [proper] garb [for them], and it is fitting [?]. There is no point in dwelling further on this matter, except to inform you and [to make you understand], that this is the truth and the very essence of the matters.

* **"And I** at Peres" [the author's incipit] — only to inform you and to caution you about it, that not for a single matter [does one incur the death penalty], but only for a major offense, as the Sages said: "One who eats without washing the hands is liable to death" — like Doeg. * Had there been water available for washing the hands [but he failed to wash], there is no reason [to excuse him], and one says, "Do not say in your heart..." These [examples] are explicit in the Torah: "And the man, the full knowledge..." and so forth, with light and weighty matters, and the stricter inference [is itself] possible.

For "one who is contemptuous of the words of the sages" was the one being judged in [the chapter] "Cheilek before the King" [cf. Sanhedrin, Perek Cheilek] — for one who is contemptuous of the words of the sages [is condemned] for the good. * For thus they knew [?] [Perek Toshin Pesin] — "one who eats without washing the hands is liable to death, like Doeg [?]," who was imprisoned in the house of the scribes, and there was no water available to him, nor [?]. And many further matters [follow]: in which performed commandments are detailed in the Torah. As Maharban [our master Rabban] said: "His offense is death, halacha — death," teaching us. * And so by way of hyperbole [אגלגל, "exaggeration"] they said this, to make plain that one should keep far from such a thing. * It is fitting to distance a man from a minor offense [as much as] from a major one — "Do not suppose so," about which they said: * "They did not say [?] 'one who transgresses against their words...'"

Permission is given into their hands to establish judges and laws, to render judgment [?] — "one who transgresses against [their decrees]" is liable for death, like a non-Jew who is killed [for transgressing] — and every transgressor whom they put to death [?]. And it is faithful to the Lord, blessed be He [?]. * As Rabbi Tarfon said: "I might have said, 'I was on the road, [and was thus] in the way of the murderers,'" and they said to him [?] — were it fitting [?] to be liable [?], "the King of the world" — His decree — as Scripture says: * And so it is right and proper [?].

For death — they called it [thus] — disaster, and the truth is, this will be his [end]. * **And it was made pleasing** [והוסיף]: and the destruction of the destroyers [of?]... and the doctrine [of] the Apikorsim of Israel, and the matter [of those] who are contemptuous of the words of the sages, is liable [for death]; even though there is

error in [their] Torah, also through error [?]. There is in [the] Torah a wholeness, and through this they will be united [?] — as the Sages said: "one who is contemptuous of the words of the sages..." Surely they were [right], for thus, for the sake of the honor [of Heaven], [comes] death, on account of the performed commandments that are explicit. And concerning this they answer them a fitting reply, prevailing according to the [word of] the parable [למשל].

A parable that I heard from a certain great sage, and it is this:

*** A parable** [למשל]. To what is this matter comparable? To a man who entered the house of a [nobleman], and they pursued him, threw stones, and reviled him with insults and revilings, and they stoned [him] [?]. He fled, escaped, and slipped away to another city; and there he sat [?]. ***** At the king's command, that he should not be returned to his original [place]. And one said to him: "Even though you are truly righteous in your quarrel — for you are pure and great, and you had a [right] to vindicate yourself and to wage your defense from within your house — even so, you were not [justified] to come out and [provoke the dispute].... ***** A statute, for [it is] a law and a judgment: 'every soul that desires... one soul against another soul.'" *****

The kingship and the gate of the king — there a man of war stood; one [?] in his hand [had power] over everyone who enters the gate of the king, [whether] with permission or without permission. ***** Permission [is granted] [?]. And he said to him: "In all the kingdom, I am — who is it that places you here? [?]" ***** And in such a manner he behaved, and he came in, and the man drew near and opened his mouth and spoke harsh words [?], and they received him with severity, and he was put to death, and they did not [?]. ***** He gave [orders], in the kingdom, in time of war — this was [an act] of great wrath: silver, gold, and silver. ***** And also — [as one] who kills a man, I would have been. ***** The king of war stands beneath [?] death; "and shall it not be war?" — every man of war stands [guard] over the king [?]. ***** A judgment of death — "and if any strike a man" [?]: a judgment of death; "and how shall a man wage war?" [?]. ***** In my own image I stand at the gate of the [palace] [?] — for the matter is in my hand, [as for] the truth [?]: it is possible that I have pardoned it — but in the matter [it is so] [?]. There is no [power] in his hand to touch any man [?]; and one who hears his voice [in] one [matter of] his religion [?] — when he hears with his voice, [?]. *****

It is impossible [?] that the matter was in my hand: not, for the matter was in my hands [?]. ***** Even so, his garb and his fence: to a gate that he shall not return [?] — there is no [power] in his hand to harm any man [?]; nor does he [?] hear his voice with [his own] voice [?]. ***** For he is contemptuous of [the matter] [?], saying

[?]. The whole substance of this matter, that one who is contemptuous of the words of the sages is liable to death — and also through error there is in the Torah a wholeness; through error [?] in their words, of blessed memory, and it is filled [?].

And so [it is]: better truth and peace. * According to the words of the sages — what are these distinctions and definitions [סייגים וגדרים, "safeguards and fences"]? They draw the heart of every man toward the Torah, to hold fast to His commandments and to cleave [to Him] [?] — their words [?] are fitting for him, and the transgressor [of] death [?]; "and it shall be a sign upon your hand" — for there are two of them, like deeds of loving-kindness [גמילות חסדים] [?]. * "And complete kindnesses." * And the camels [?]. * And he who has the power in his hand to do [?] — if there is none in your hand to do it [?], or the deed [?]. * "I have struggled [?]" — by the strength of the intellect that draws the heart of a man toward the Torah, [in accordance with] His commandments and definitions, and to cleave [to Him] — what is fitting for him, and the transgressor [is liable for] death [?].

* According to the words of the sages: only for the honor of those who labor in the Torah and in [its] safeguards — and faithful is the Lord, blessed be He, [to reward those who serve Him] [?]. * Honor of the sages [is given] only to one who labors at the words of the sages [?]. * According to the body [גוף] of the Torah, [there is] a moral lesson [מוסר] in the intellect that draws the heart of a man [?]. * "And so truth and peace are good," and their words [are] truth and [?] in their testimonies. * "I have considered today, before me [?], my brothers were drawn [?]" — properly directed [נכון] for it. * My true [words] [are] established according to the words of Chazal in their narrations [agados]. * I have succeeded in explaining the parable [mashal] and the proverb [melitzah], the words of the sages and [?].

* **And behold** [והנה], [there are] four matters that are in the Torah, expounded [?]: Apart from this, I have found in the books of our forebears [?]. * "My beloved" [?]. * But now, in this generation, [the matter] has been directed by the fifth way [?] of the Children of Israel, who reproduce [from] of old a deed [practiced] by one of the deeds [?] — and in this [matter] they have rested, expounded by the sages of error. * And they arrange [?] for themselves the [genre] called *comedy* [קאמעדיא, Italian/German: *commedia*, "comedy"] or [the genre called] *tragedy* [טריגעדיא, German *Tragödie* / Italian *tragedia*, "tragedy"], and they compose books about this. * And concerning this matter the Torah [?]: arranged in a manner that befits the [worldly] honor — and lasting fame [?] —

for the eye [?], by way of a chorus [כאטור, "chorus" (?)] of singers among the nations [?], in it the worlds [?]. * A wonder [?], without [?] the [path of] purity [as] expounded by the sages. * And concerning this, "Woe to the generation" [?] — its [?] — close [is] this matter to the essay [ma'amar] [?] of these holy [men of] the way of purity. The essay is thus, and it is [?]:

פרק ו' [Perek 6]

And if you are engaged in the Torah always — "Do not say [that you are thereby] exempt from all the commandments." Talmud Torah is equivalent to them all. * For they did not say that one engaged in a commandment is exempt [from another commandment] — only [from one] that happens [to him], when the time for a commandment arrives, or [when] some commandment is at hand and he is engaged [in another]. He is always [obligated] only in [his] commandments. * "But do not put [it] in your heart to be engaged constantly only in [your own] commandments." This is [the point], because [you might suppose that one] commandment is exempt from [another] commandment — but no! * Even if [you say], "Talmud Torah is [supreme]," as Chazal said (Divrei HaYamim II 16 [II Chronicles 16]), [it is] only [?]. * One who is engaged in the Torah alone is comparable to one who has no God, as it is said [?]. * "Only in the Torah and in deeds of loving-kindness" (Divrei HaYamim II 16). * And likewise the Holy One, blessed be He, says of one who [studies] on high: "I account it to him as though he had redeemed Me and My children" [?]. * And so they said in the Zohar (Parshas [?]): [?].

"Tachat your hand, for between them [?] all kindnesses" * "And the camels..." — that which is in your power to do... * Or the deed [?]. * Were it not for [?], the deeds of one who is a young Torah scholar are great — the deed [counts] more [?] than [study]. * "And do not make it light [?]" by way of correcting [?] and the like, this [?]. * And do not let a small coin of silver [be lost] over the small coins [פרוטות, "perutot"]; and there is [?]. * "Another" [?] — "and before Me [?] there is none [?]." * Or [if] one knocks on the [?]. * Do not say in your heart, "I am lying down, going to sleep" [?]; and it is already [late] for me [?]. * And [do not say,] "Another will [come] to light the lamp" [?]. * Do not say so! * If [?]...

And there was already a deed [done] by a Torah scholar who was lazy [?] — he lay down upon his bed, and he was alone in his house. A tailor fell asleep at twilight. A certain tailor, his neighbor, was knocking [?], so that [someone] should light the lamp [?]. He answered him and said to him, "No! Let another [come]" — and the tailor said, "[I will] not [?]." * "Do not say so!" If he extinguishes him [?], he does not [?], and there were few days [?]; and many further [matters] [?] he

saw [in dreams?] — neither by day nor [by night] [?]. * Small ones [?]: a man's blood [?] in his lying down, and his sitting; and they are accounted for the Torah scholar [as if a transgression] [?].

* **A great [matter]** [גדול]: in detail, [these are] their bestowed favors [?], the kindnesses with which one is engaged [?]; as the table is set, "[the bride], the entire [feast]," like... * "the mercies of the Lord" — [are] of [those who] honor [?]: from a man to a woman, and through it the [?] of the Lord. * "And the Lord God [made] for Adam and for his wife garments of skin, and clothed them" (Bereishis [3:21]). * And [for] the rebellious one — after the destroyers [?] in [?], as it is written: "Why is the sword to you?" * And He said, the Lord [?]: "Do not [do] good — to open [your] gate, the [enemy]'s desire — and he went on" [?]. * And to deliver souls of the righteous from a time of evil, [from] death — like (Bereishis 19). * "And He sent His messengers to deliver Lot from the midst of the overthrow" — those of [the city of] Sodom — at evening (ibid. 19 [Bereishis 19]). * "And to deliver his limbs immediately [?]" — as it is written, "and now sit" [?]....

* "[He had] compassion upon them" — better [?]. * And He sent His angel from the midst [?] [?]. * The men of Sodom at evening (ibid. [Bereishis] 19) * And to deliver [?] [?]. * Avraham immediately ran [?] — as it is written, "and now sit" [?]. * As it is written, "I have seen [?]," I answered [?], my people [?], [?] for I knew his sufferings [?], and I came down to deliver him (Shemos [3:7–8]). * "And the Lord said [?]" — His revealing Himself [?] (Bereishis 18). * And they said [?], to feed the hungry, as a man [?] for his son and his household — as it is written, "And the Lord said: Behold, I cause to rain down for you bread from [heaven]" [Shemos 16:4].

Ma'amar 12 — Derech HaKodesh (continued)

Perek 6 (continued)

bread from heaven [Shemos 16], to give them water from the rock for drink, as it is written, "and the water gushed out" [reference cited: במדבר כ / Bamidbar 20]; and to enlighten the human heart so that it may walk by the right path, as He gave us the Torah of truth — as it is written, "and the Lord came down upon Mount Sinai" [Shemos 19]; and the Lord relented from the evil that He had said He would do to His people [cf. Shemos 32].

He performed the burial of the body, as it is said, "And Moses the servant of the Lord died there... and He buried him in the land" [Devarim 34]; just as the

children of Israel buried Yitzchak their forefather [Bereishis 25], so too the Holy One. And the Sages said: This is "He clothes the naked," as it is written [Bereishis 3, the garments of skin]; and He grants pardon, just as He pardoned [the people]; and He visits the sick — as in [the case of Avraham]; and to be among those who comfort mourners, as it is written, "And it came to pass after the death of Avraham, that God blessed Yitzchak his son" [Bereishis 25].

And the Sages said [ל"ז]: One who occupies himself with [acts of loving-kindness — gemilus chasadim] is to be praised even more highly. And so they said [reference cited: במה מדליקין / in Perek Bameh Madlikin]: Rabbi Yochanan said in the name of [Rabbi...]: "Only the reverence of Heaven [yir'at shamayim], as it is said, 'And now, Israel, what does the Lord your God ask of you' [Devarim 10]." And they have already expounded that a Torah scholar [ח"ח] who occupies himself with these matters [recovers] every one of the four things that bring distinction before [his Maker?].

"the Torah of truth without flaw, and he restored the four ways [halichot] of [conduct]" — a great person in Torah; but fix yourself a set time [for study] every day [cf. "make your Torah fixed," Avos 1:15]; for just as the flesh requires salting, so [the soul requires study]; and do not believe in yourself; do not boast in your heart [cf. Avos 2:4] that you would not come to sin, for [no one is exempt]. Even a great righteous man stood in a great trial — and his name [is known]; and let him persist, and in the end he will be made [whole]. So hold fast to [moral instruction — musar]; do not let go [Mishlei 4:13]; pursue it always, and [it] will save [you].

Perek 7

[Display incipit:] **זאת אדרש לבית ישראל** — "This I will require of the house of Israel" [Yechezkel 36:37, applied to escorting / accompanying the deceased]. Accompanying [the dead — levayah] outweighs every cause whatsoever, and [therefore] a person should be exceedingly careful of it; one who is careless of it [diminishes himself?]; or [if] there was [opportunity] but he did not take the trouble — let a great man not be ashamed [to perform it]; and there is no flaw of disgrace in it; rather, it is to his honor — as in the matter of [the burial of] Yitzchak.

For just as the flesh requires salting, so a person of stature must humble himself; [yet] he is not diminished thereby — only those who are nothing [are diminished]; and Rabbi Yochanan, who was a great righteous man, and whose name [was renowned], used to gather [the people] and in the end [perform the

mitzvah himself]. Therefore hold fast to [acts of] musar; do not let go; pursue it always.

[Cited: דברים י' / Devarim 10] — "And now, Israel, what does the Lord your God ask of you," etc.; and already the Sages have expounded concerning one Torah scholar who took pride [in performing this himself], for the matter [outweighs all].

[Reference cited: תהלים י"ו / Tehillim 16] — "I have set the Lord before me always" [Tehillim 16:8]; and [those who] degrade themselves [for the sake of a mitzvah are exalted].

[Reference cited: ישעיה ל"ב / Yeshayahu 32] — and one should not say, "by what shall I attain it?" [for charity establishes a person?]; "the work of righteousness shall be peace" [Yeshayahu 32:17]; and the Lord relented [cf. above]; and the Sages said [ז"ל]: [a person should give charity / nachamu] — and the act of charity is peace [Yeshayahu 32:17]; and it brings about peace; and it is greater [than] the one who builds.

He who occupies himself with Torah more than [needed], to honor it [yet] more [is praiseworthy]. As [Rabbi Yochanan said]: "[A great righteous man was he, and his name...]." Therefore strengthen yourself in [acts of] musar; do not let go [Mishlei 4:13]; pursue it always; and [a portion] shall be turned [to you?].

A person who gives charity [tzedakah] is obligated in tzedakah; the giver [merits] according to his ability [cf. "according to his means"], a little according to what little he has; and the Holy One reckons it to him as much. And what is the matter of the tax [mas] that the community levies upon the townspeople? And sometimes [even] transients [pay it]; therefore they are lightly regarded in this; and every one who lays a bad tax upon the poor of the town — [it is a sin]; and a community that imposes a [heavy] tax upon the deceased's [estate] — let them not levy it; and concerning the poor, let them not lay the tax of the dead [upon them]: it shall not be — let them not exact from these the support [parnasah] of the poor.

[Reference cited:] those who lay [the burden] one upon another — this one toward that one; and they have not known nor understood; for this [matter has been overlooked]; and there is one who pardons [the loan — מוחל] this, that one [demands] this; and [whoever] gives charity in his heart, peace [is upon him]; and the wicked one [does not] — as it is said, "they did not do" what [is required] — as it is said, "Let not the oppressed return ashamed" [Tehillim 74:21]; "spread bread for the hungry" [Yeshayahu 58:7] — therefore [give to] the poor and needy; "is it

not [to deal thy bread to the hungry]" — and whoever is able to fulfill the mitzvah [of charity] [Yeshayahu 58:7].

and the Sages, every one of them, considered him praiseworthy; and "the one who gives is greater" — by how much is the giver more praiseworthy than the deeds [themselves]?

[Reference cited: ישעיה ל"ב — Yeshayahu 32]; and the act [of charity itself? — וגדולה מן הצדקה כנאמר — and from death it delivers, as it is said [Mishlei 10:2: "and charity delivers from death"]; and charity [delivers from death], as it is said [reference cited: משלי / Mishlei]; and to receive the face of the Shechinah, as it is said, "I, in righteousness, shall behold Your face" [Tehillim 17:15] — and the Sages said [ז"ל]: One who lends [money] to the Holy One, as it were [כביכול], [as it is written:] "He who is gracious to the poor lends to the Lord" [Mishlei 19:17].

And [an act of] lending [a loan — halvaah] is weighed against [all the mitzvos — שיקולה כנגד כל המצות]; and [our Sages of blessed memory taught — נחמיה].

And the act of charity stood [him in good stead] forever [cf. Tehillim 112:9]; and they exact it from us [as a debt] above, [as it is taught] in [the chapter — בפרק] [reference cited: נחמיה י / Nechemiah 10]; and his righteousness endures forever [Tehillim 112:9]; and [there is one whose] charity third-by-the-shekel; and they conceal their kind [from].

"You shall surely open your hand" [Devarim 15] — therefore give him [as it is written]; "so [he] gave him" [the loan], and bread [for the hungry]; he performs the mitzvah with his body, and does charity.

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Perek 7 (continued)

[Display incipit, recto:] **ספר הברית חלק ב** — and he served the Lord [ויעבוד את ה'] with his heart; the Holy One does good to the many through his merit; [for those] who do good with their hands, it is reckoned to him as charity [צדקה]; and moreover one is able to do [more] — as it is said, "and it shall be — the work of righteousness [shall be] peace" [Yeshayahu 32:17]. The matter speaks of [pleasing words — דברים רכים] and good counsels and consolations — and those who [encourage the poor] with good words [are blessed] doubly with blessings, as [the Sages have said in the chapter — בפרק].

And in truth, the deciding authorities [הפוסקים] said that even the poor who are supported by communal charity are obligated in [some measure of] charity — a little, according to his ability; [for] one who lends [a loan] is reckoned more than the one who [merely] gives, as is found in [reference cited: יורה דעה סימן רמ"ח / Yoreh De'ah, Siman 248]; and how much more so [reference cited: רמ"ח] — and what little he has, the Holy One reckons it to him as much.

Many a person is one of the [community's tax-collectors — מתני הצדקה]; and this is the matter of the tax: many [collectors] of houses, and they have taken from them; therefore [the burden] is lightly weighed; and one who lays a bad tax upon the poor — that one steals from them; and so let no one be lightly regarded in this. And sometimes transients [pass through], even though one of them is poor; only the bad tax [falls] upon them; and concerning the synagogues [בתי כנסיות] and the batei medrash [בתי מדרשות] — [the levy] upon the [community is heavy]; let the transients not be denied their support [parnasah].

And concerning the [communal levy], they exact it: this one [from] that one; and the bad tax that they [demand], who exact it from the community as a debt; for the sake of burial, that they have given [in faith?] — [a Torah scholar — ת"ח] who has none to bear his burden; [the obligation rests] upon the whole community; and not [only upon] a few — those who receive it [as a debt] above, by [reference cited: סימן רמ"ו בסעיף כ"א / Siman 246, se'if 21]; and so [too in] the [chapter on] Yoreh De'ah.

[Reference cited: ד' בפרק ד' דברכות משנה ז / Perek 4 of Berachos, Mishnah 7] — and the Tosefot [explained]; therefore strengthen yourself in [the mitzvah] of the addition of guests [הכנסת אורחים]; .

A man and his fellow are obligated to give him [a loan] according to his honor; and if he is unwilling to receive [charity outright — a gift], let it be given to him as a loan [milveh], so that the children of men should be aware that a Torah scholar's livelihood [comes from] those who lack provisions [מחוסרי פרנסה הוא]; for the sake of the Torah-scholars [נותנים]. And the matter is as in [reference cited:] — for [it is] more than [merely] giving — to provide a Torah scholar what he lacks of his livelihood, [to bring him] to be a Torah scholar; and even with one's own body — wisdom, more than [property] one has — that they are able to attain this measure, to be a Torah scholar.

the deciding authorities permit one to deal in merchandise on his behalf; the reason men become wealthy is for the [sake of giving] charity to people; for a foot or a fault — already the deciding authorities [decided this]; even with one's own

body [the obligation rests], according to the Yoreh De'ah; [Maimonides — הרמב"ם / Rambam, of blessed memory, ruled — reference cited: בפרק ד' דאבות / Perek 4 of Avot]; a [poor] sick person — leather or [Pesach], or the like.

Already the deciding authorities have [ruled — דנו הפוסקים]; the [Rambam — ברמ"ח]; and "in your gates" [reference cited: סימן רנ"ג / Siman 253]; rather, even [the giver] in his own body, [in] all [his charity], [the reason men get wealth is to do — מהוסי פרנסה ליתן]; and what little they have, to be in this very measure — more than they are [able to] attain, to learn this measure, to be a Torah scholar.

Perek 8

[Display incipit, recto:] פרק ח' גם — "Perek 8. It is also fitting for every man of Israel to hold fast to the mitzvah of bringing in guests [הכנסת אורחים — hospitality], [which is] greater [גדולה יותר], from rising early to the bais medrash [בית המדרש].

And it is greater than receiving the face of the Shechinah [הקבלת פני השכינה], as it is written, and Avraham said, "If now I have found favor in your eyes" [Bereishis 18:3] — as the Sages said [reference cited: בראשית י"ח / Bereishis 18]; for those who come from [the road — האורחים]; and a [refusal? — ויהדר]; [and let one] not boast in his own [generosity?]; and if there is one [single] excellence, [it brings] great strength and great worth.

and the Sages said [ז"ל]: As [it is written:] one of them was old, [yet — מ"כ הוא]; [a Torah scholar — ת"ח] is one who is fitting and proper [רחוי]; he [accepted] the tax and did not refuse [the levy?]; and so they expounded [reference cited: יורה דעה סימן רמ"ו בסעיף כ"א / Yoreh De'ah, Siman 246, se'if 21]; and the Tosefot of [reference cited: בפרק ד' דברכות משנה ו / Perek 4 of Berachos, Mishnah 6] — Yom Tov.

As it is written: a man is obligated to escort [his fellow — ללוות] to receive [him]; he must give him [a loan?] according to his honor; and if he is unwilling to receive [a gift], let it be given to him as a loan, so that the children of men should be aware; the reason men get wealth is to give to the Torah scholars.

For a foot, or a hand, or a blind man, or [a poor man at] Pesach, or the like; even with the body [of the giver — בגופו]; the deciding authorities have already [ruled this]; [reference cited: סימן רנ"ג / Siman 253]; and "in your gates"; and the reason men deal in merchandise is for the [poor man's] sake; and let there be no

fault in it; for a foot or a hand or [Pesach]; and wisdom more than [property] of one's own — that they are able to attain this measure.

It is fitting for every man of Israel to hold fast [to it]; and it is a greater [act] than rising early to the bais medrash; and it is greater than receiving the face of the Shechinah; "I have found favor in your eyes" — therefore "let not now [the favor] pass by from your servant" [Bereishis 18:3] [reference cited: בראשית י"ח, פרק מפני / Bereishis 18, the chapter Mifnei]; and let charity and acts of loving-kindness [gemilus chasadim] be founded.

Perek 8 (continued)

what — also, "since I do good" [שהיטיב] alone; without [it], now [a person should not boast]; "one of a thousand," for [the merit of] welcoming guests is good; the wayfarer [אורח] who comes to lodge — let him not go out by his own feet [to leave]; the one who departs to set out, and there is no one to escort him.

And it is pleasing in the eyes of the Lord; and [the host] does not detain him; for the Torah expounded at length [in] this [matter] — the portion of [the parashah, Bereishis 18]; and [it is sufficient] that there is no [other] reward like this mitzvah [hosting guests]; this very [act of] lending [the kindness], by means of the mitzvah, [is meritorious]; [Avraham] was not ashamed [to do it himself]; he did not boast in his own heart.

As it is said, "And he said, 'I will surely return to you at this season, and lo, [Sarah shall have a son]'" [Bereishis 18:10] — by means of [the mitzvah of] welcoming guests, as it is said: [the angels came in the form] of the overturning of Sedom [the destruction of Sodom — מהפכות סדום]; only through [the merit of] welcoming guests, as it is said, "And he said, 'Behold now, my lords, turn aside, I pray you, into your servant's house'" [Bereishis 19:2] — the Aramean [astrologers / wise men — האורחים]; and through [the merit of] welcoming guests, [the descendants? — בן עמונית להוליד].

And he prayed to the Lord [ויתפלל אל ה']; "and he opened the eyes of the youth" [Bereishis 21:19 — Hagar]; "and it came to pass... he saw, and behold a well of water"; and through [welcoming guests one merits] sons — and also he was [worthy that] the life-giving [son?] [be born to him]; and the Sages of blessed memory said: A guest [אורח] who [comes] — eating is a small matter to a person; the host [should provide] for the wayfarer who is accustomed to come; [accompanying — לברך את האדם] is the way of [the world].

Only through [the merit of] welcoming guests [does one merit] complete mitzvos. Accompanying [the guest — לוויה] and weighing [the value] — for [the host provides] a place to lodge [ללוינה] and a house of rest [מנוחה], and he supports him; and if you do not have a house, [give him] a lodging-place, and do not [withhold] from him; and not [leave him] outside the town gate; let him [provide] for [the wayfarer] the [city gate — שער העיר]; rather [let him welcome him] into a house of rest, and the master of the house should receive him.

To seek out a place of rest for them, and to escort them on the way; let them lodge there [in] rest; and one reckons [it for him] as though he had welcomed [the Shechinah] into his house, [for the rich man as for the poor]; and let him not say to the poor man, "by what [will] this cost?"; the duty rests upon a man [whether] he is poor or rich; and if there is a man who comes [seeking lodging], let him seek out a place of rest for him; "you have found favor"; [for if it is] outside the town gate, so much the more [should he provide]; and "I have found favor in your eyes," and he ran out [to meet them] [Bereishis 18:2].

And one should not be lightly regarded; even one of the [hosts]; how does it [befit] one who needs [to lodge a guest]; the one who welcomes guests with a pleasing countenance — a pleasant face and [generous] giving; they lodge there [in] rest, and afterward he spoke with the master of the house, and [the host] set them on their way [in peace]; for there is hope for the poor [as for the rich] [Iyov 11:18, cf.]; "[your light shall break forth]" [Yeshayahu 58:8] — let him fulfill this mitzvah; and like the splendor [of the Shechinah?].

And one should escort the guests [to escort him outside]; and he closed the door behind them [וסגר הדלת]; as it is written [reference cited: 2 / במלכים ב' Melachim 4 — Elisha and the Shunamite, "and he shut the door"]; the Aramean — in the town of Tzarfat [צרפת] — only.

established forever, for [a Torah scholar — ת"ח]; and there is no; for a man who has property [of his own — מי אם מלוה בנכסים]; he [provides] him eating and drinking and lodging [אכילה ושתייה ולינה]; a bed, a couch, a table, a lamp [מטה כסא] — cf. the Shunamite's furnishings, 2 Melachim 4:10; how much does one of [these things] cost you?; and with a pleasing countenance and a humble [demeanor], one runs before the guests; [to set them] on their paths, and he repairs for them every [need]; for there is hope for the poor, just as [for the rich — כמו לעשיר].

Perek 9

[Display incipit, verso:] **פרק ט' גמ** — "Perek 9. The mitzvah of prayer [tefillah]: people make light of it, [thinking] that those who pray [merely] make their request; for it is great indeed, and greater than all the [mitzvos of] the world; for it [is one of the things that] stand at the height of the world [העומדת ברומה של עולם — cf. Berachos 6b, "matters that stand at the height of the world"]; greater than all.

before all the [forms of] divine service [פולחנין]; "Therefore, behold, [you], children, [hearken] to me" — "to him," and [let him] pray [reference cited:] "to the Lord"; for the perfecting [of one's] complete mitzvos one needs [intention]; that there be intention [kavanah] without [distraction], to fulfill the mitzvos.

[In] your eyes [you should regard] the constant mitzvos [מצות התדירין], such as the mitzvah of the Grace after Meals [ברכת המזון], and the Shema [ש"ק], and tefillin, and the like; and let one make himself wise [ויתחכם]; and one who comes to perform the [distant] mitzvos [מצות רחוקים], such as [shechitah — slaughter], and circumcision [מילה], and the like.

to expound it and to hold fast to it; for it is a mitzvah; and [whoever] makes light of it — that is the substance of the mitzvah; and it is a [prosecutor — מקטרג]; and one [should occupy himself] more than [needed] with the rest of the mitzvos; and this is according to the time and according to the place [לפי הזמן ולפי המקום]; and so one should strive in all that [he can — בכל יכולת], to pursue [the matter]; in a town where there are none [other to do it]; the wayfarers [אורחים] are prevented — the road [is blocked], and it is fitting to return them to a place of rest.

like one who pursues after life, as it is written, "He who pursues righteousness and kindness will find life" (Mishlei 21:21) — for through this he merits a high standing. Likewise the prophet says, "He who finds me finds life" (Mishlei 8:35), and one who finds a thing of value brings forth something precious from something worthless, according to the saying (Yirmeyahu 15:19).

* And one should take care never to be among those who wound others with words [the verbal abuse of one's fellow], or who slight one another, and so forth — as in the matter of withholding, such as in dealings of buying and selling and the like. * And likewise one should take care in the matter of admonition and the rebukes of life and the reproof of Hashem — whether on his own or by being shown the way of Hashem in His Torah.

* He who composes a book and labors over it, putting into it words that benefit the public — or who composes words of moral instruction and rebuke that benefit the public — is more meritorious than the rest, for there is no greater reward than this. By this means his hand grasps the merit of the public, just as we explained earlier in the matter of one who merits the public. *

* And one is likewise compelled, in fulfilling all the commandments, to be wholehearted — as I have explained — so that this commandment too be performed for its own sake. He must be upright and honest in his character, and one who speaks and acts and upholds and fulfills [his words], who declares and does — as it is fitting to be. He is, as it were, like a sounding glass that gives forth sounds beneficial to the public — provided that...

the tremor of awe [or "trembling"] [will produce] precious pearls and choice gems from the treasury of the discerning. He who is engaged in Torah at the proper time — by day and by night — whether by their own efforts or through others... they ascend by their merit, or by their power; in them he labors... and one should be regular in immersion [tevilah] in every... one should guard himself. *

A blank space. * At the time of the slaughter, for it is fitting for one to set [his heart]... the meaning is: the division and the gathering-in, and the inclusion [ר"ל [שיהיו ההלוק והמכנס]].

And these matters are those that a person fulfills, purifies, and cleanses himself by in all of them, in his garment and his body — a hidden miracle for the cleanlinesses, made fitting for providence: * as in the matter of [proper] desire — * regarding the matter of repairing [tikkun] the night, and these too: when one rises at midnight to mourn over the destruction of the Temple and over the exile of the Shechinah, "and he wept over" (cf. Bereishis 33:4), and over the house of Israel that has fallen, that has stumbled and been abandoned. * This is the number "the seven thousand," and so forth, for they have not yet been counted in our reckoning. * And if the day comes when Mashiach comes, how is he sustained in the days of his affliction [or "fasting"]? For these are matters known to the masters of the Kabbalah. * But if a man overpowers himself in awakening [his soul], at the time of the morning prayer of Shacharit — * whether on his own or through others, the commandment of "set them on..." [cf. Devarim 6:7]... all the days of his life. *

* And being regular in immersion in every matter, as is required of him — so that all his days he be in a state of purity, "set apart for his God all his days" (cf.

Bamidbar 6:8), for the Torah of the burnt-offering ascends [or "is offered"]. And in order that he be a pure, perfect man — * and that he never be defiled, nor profane himself by any kind of profanation. * And likewise, to be continually clean and pure, set apart in all the cleanlinesses, and his body purified by the miracle of cleanliness, made fitting for providence:

* Good [deeds] for the beloved ones, in the eyes of Hashem, and precious before Him. * Indeed, there is also a matter in the Kabbalah, established upon the revelation of the [Divine] voice through... the providence over [his] sons, and we crown [or "place a diadem upon"] Him over them — for in his transgression... * And, moreover, one who is engaged in Torah at that very time....

* When one repairs [his soul] the night [and rises] to mourn over the exile of the Shechinah, and makes a purchase [or "acquisition"] and says to himself: "What benefit is there to you?"... * for [Israel] is afflicted, over the exiles, and the redemption of our souls from our exile, and from being scattered abroad. The matter of Mashiach: there is none yet, and he has not [yet] come; nor is it heard, nor seen, in this exile — over many years, in great anguish, over the years...

* And so forth. [The cross-reference] (Tehillim 90 [צ']). * Still further: in what way has Israel been saved up to now? For after the time has come — and there is none to redeem [Israel] from the hand of the nations, that they should still acknowledge to us the salvation of Mashiach our righteous one [Mashiach Tzidkenu], without any doubt — up to...

the horn [keren] of salvation forever, "and his horn shall be exalted" (cf. Tehillim 89:18). "Truly [Mashiach] has come, for the salvation [of Israel] has come." Through what? Through... the testimony [יבאי / ניצוצי] that the prophets attest [it] in the name.... * As it is said (Daniel 12 [י"ב]): "And it will be opened, the gate will come..."

with one mouth, "they shall serve Him" (cf. Tzefaniah 3:9). And it is said, "But now [the harvest of Hashem]..." (cf. Yeshayahu 14 [י"ד]).

* "The palaces of the Lord, for which they yearn" (cf. Malachi 3:1) — and it is said, "Behold, I am sending my messenger" (Malachi 3:1). * "And he will clear a path before Me" (Malachi 3:1). * And it is said, "and suddenly there will come" (Malachi 3:1), and the laborers will come into the land of Egypt, and the great ones into the land of Assyria, "and they will bow down to Hashem in the holy mountain in Jerusalem" (Yeshayahu 27 [כ"ז]).

* And it is said, "and his feet will stand on that day..." (Zechariah 14:4) — "the Mount of Olives" — * "and Hashem will be king over all the earth; on that day Hashem will be one and His name one" (Zechariah 14:9), "and they shall stand, his feet, on that day, over all the earth" — "and I will be exalted in My name" (cf. Yeshayahu). * "Like the lion and the bear" — "as the morning is sought, so shall be the lion-cub". "The wolf and the lamb..." — "they shall not do evil" (Yeshayahu 65 [ס"ה]). * "And it will be said at that time to Jacob and to Israel" (cf. Bamidbar 23:23 [במדבר כ"ג]).

* And it is said, "A star [shall go forth] from Jacob... and a scepter [shall rise] from Israel" (Bamidbar 24 [כ"ד]), "and Edom shall be a possession, and Seir shall be a possession" — and saviors will go up on Mount Zion to judge [the mountain of Esau] (Ovadiah 1:21 [עובדיה א']). * These verses are many — all of which are spoken according to [the words of] His prophets, may He be blessed. * Therefore...

But all of these are not yet fulfilled. Even so, Hashem will [yet] raise up... and a man will know that this matter is not yet, nor in our time; * Yet [the believer] knows... * For the days [of exile] have lengthened in their time of distress (cf. Tehillim 90), since they have already passed, all these days, and there is none [to save]; from our distress in our affliction, "Moshe's psalm" (Tehillim 90 [צ']). * Behold, they have already passed... and it is said to him, "Still further — by what has Israel been saved up to now?" — for after the time has come, ...

And it is said (Ovadiah 1 [עובדיה א']): "And saviors will go up." * Still further — yet days are known [to be set], "the redemption of souls, that they be redeemed; and after this — known days." * Known days, "their redemption will be redeemed, for they are exiled," and so forth.

* I saw an old "Book of the Figure" [Sefer HaTemunah], in manuscript, in the Goshen script, and underneath it... they pass through their cycle [galgal], the spheres of the world, in tranquility and rest, rather than... in disclosures. * And in every cycle a tribe revolves seven times, as on the Shabbosos before it... Shabbos of the seven [years] — for the second week the seven days will come... * And Joseph [Yosef] revolves continually, and so too Joseph, always, in the secret of the seven [days]...

in the secret of "seven days," and the secret of Shabbos, and so forth. * "Not as it is written explicitly" — for there is also: a matter [of] one hundred, "they walk by it"; for they walk not by His words. [The book] of the Figure — its structure [is]

founded upon the secret of the [seven] tribes, as is known. * And what is the matter...

in the secret of "seven days." * But the truth of the matter is greater, [namely] that the way of the cycle [should run] according to its meaning, "the sun setting after the seven days" — [each] in [its] place.

in a place, after — "and it came to pass," for their span has lengthened to them [as] the days lengthen, [so does] the time... * "and a spirit of trembling and reverence before Him, may He be blessed," [this] in the secret of "those [that are] withheld" [הכמוסים / נעלמים, "the hidden ones"]. * And so too there is a time for every matter and desire — God [will work] all for the salvation of Israel; "and He will raise up..." * the King Mashiach, and for His people, and for the benefit [of] our world, in the End of Days, in all... * over the exiles. And even so, He has held back [or "waited"] for it, for our salvation. * Therefore the believer does [thus] — *

* And know in truth that this matter, the one who declares, "everything is from the [Divine] cause," is one who speaks and acts and... * [the matters] of the soul, to grow strong and to rejoice greatly, more than in the days of our affliction — * that we will be redeemed by Hashem — over His Mashiach and over the consolations, and the laments over the exile of the Shechinah... ...of righteous men, in abundance, and of the wicked, whose hands are weakened, like... *

that his people are not redeemed in the figures of Zion [or "in the image of Zion"]. "And Hashem will return..." * "Then will he transgress, [yet] I have confessed and acknowledged, and I have repented; from now and forever — yet I have acted — a repair [tikkun]." * "He will atone for me over the days that have passed" — * "Yet — from us [or 'concerning us'] they have testified and foretold..."

"And He said" [Vayomer] — God [said] to them — even Hashem will cause to pass my transgression, from now [and forever], "and he will atone for me over the days that have passed." * "Concerning us [things have been] foretold and declared" — for he is the King Mashiach, [the anointed] of Hashem, and there is no savior besides him... in the land, "and among all the nations, I am not..." — "they will be gathered from the four corners of the earth, [as] men, every one..." * and the Temple will be [rebuilt], and they will offer all the sacrifices continually in their order, and the additional [musaf] offerings according to their law, "and Israel will dwell secure, and the Shechinah [will rest among them]." * And [only] afterward will [a man] believe that this is [the redemption] — *

* To believe that this is precisely [the redemption] — as it is written, and explicitly so, or [as] a matter... * and to think within one's heart that it is possible to be [otherwise]... * "His heart [moves him] to see the end of the matter." * Wicked deceivers, sown [among us], have not saved [anyone]; [they are] Jews who have ruined the world. * And all [of them] have borne an evil spirit, to... * in the last of them [or "in the end"] was the messiah [the false claimant] — * over whom [there gathered] many, and great ones, from among the sons of [our] people, who foretold and declared — * that he was the King Mashiach of Hashem, and there is no savior besides him... in the land, "and among all the nations, I am not [redeemed]" — * "they will be gathered from the four corners of the earth, [as] men, every one..." * Jerusalem and the Temple [will be rebuilt], and Israel will dwell secure, and the Shechinah [will rest]. * And [only] afterward will one believe that this is [the true redemption] — *

* To believe that this is precisely [the redemption], for it has been made famous, published abroad among the nations — * and there came before the king Ishmael [Yishmael] a denier [kofer] who set [his face] against him, for the king said to him... * Ishmael denied [it], and broke his covenant with death, and many stood firm [in their error]; * more than three hundred souls, wicked ones and transgressors, were destroyed; * [these] fools were destroyed, [yet] their followers persisted in their lives — and how many denied through the deceptions of the deceiver; * [there is] no profit, and no end of wickedness like his, in [the matter of] all the [false] messiahs over whom [men] erred in this matter (in chapter 31, sections 42, 20, 8, 40 [מ' כ' ח' מ' ל"א מ"ב כ' ח' מ']), as it is written [there]. *

He who believes that a Jewish man may come and be able to save [Israel]... *

"And who will complete the matter? He — and who will not? — he will [not] complete" — * and God did not send him; "take heed, lest you take vengeance on him after [his death]" — * for it [the redemption] has not come, nor will it be redeemed — for [Israel] has not been redeemed by him; he [brings] no judgment of redemption.

Ma'amar 12, "Derech HaKodesh") [continued]

[The discourse opened on the prior page continues at the top of this page.]

the redemption. May HaKadosh Baruch Hu have mercy on us and grant us salvation, and may He send us speedily our true Mashiach; and may a true

redeemer redeem us in our lifetime and in our days, together with all the house of Israel. Amen.

*

And happy is the nation that acts so — that this is indeed a great thing. For he is the great one, the one who succeeds: he who renews, in his perfection, fully, by way of the most that is possible — to exchange a present good for one that lies in the future, in its proper place, for it will be [a greater good].

A good thing in its time — that is what he is in it; and with regard to the most that is possible, or one attains the like of it.

Days pass by [?], and behold, the more wicked from above... Between this and that, whether so or so, his hope is lost together with the former days. [recte: reading "אבדה תקותו עם הימים הראשונים" — his hope perished along with the earlier days.]

Is this not so? Indeed, it is so — drawing near to death, and longing for the last day. And there is no greater evil than this. For an evil deed and a corrupt habit such as this — it is a great evil.

without fulfillment, upon the ground; and afterward, likewise, in the soul...

And the whole of the act: day by day, evening by evening, and day by day. The readiness for the day comes [?], for it is not so [?] that the readiness is not the true purpose, for the moment of readiness...

The days of destruction, and the time of conclusion, or the hour of explanation — or his readiness... he does not do — not deeds, and the learning is not... for I [am] in the way... this I, in haste [?].

*

And it shall be: this day is the evening of a day, this day comes the evening of a day, this day comes the evening of the day... Only be watchful to do all the ways of HaKadosh...

As Chazal said: "Do not say, 'When I am free I will study,' lest you never be free" (Avot 2:5). And so it was: matters that are connected with the body are not in the proper place...

For he is not like one who eats on Shabbos eve [having toiled], and like one who eats... for it is not [the same] eating; and the days of one and the days of another

are not alike... in honor, in a fair face — and one should not push it off to another day.

✱

For one who renews [himself] passes from days [?], and the day rides upon [?]... all that the soul brings about...

✱

Perek 10. "And behold" — that which I have seen — that it is good and fitting for every God-fearing man to take to heart, and a foundation for all the mitzvos of Hashem.

[The chapter opens:] When a man has a craft in his hand by which to support himself, his portion is reached. And then, all that he does, the mitzvos of Hashem he does in order to [?]... and they shall not add... to them. And he does not need [?] them, and is not ashamed [?]. He works at the service of Hashem, for his livelihood is full within him, and he has [?] sustenance, so that there is no day on which he tears away [time] [?]; and from all that, he does not neglect his labor. And he does not... others, to seek vengeance and rest. As for one who has, upon the proper way...

✱

[the man] who has no craft by which to support himself, since the Holy One renews [the world]; for from the time... service of Hashem.

[the obligation] to incline, and to turn aside to Torah and to prayer, with proper intent, if he is... For this miracle is one that obligates the study of Torah for all his sons — crafts to do...

As Chazal, the holy ones and the sages, said (in the chapter "HaIshah Nikneit") [Kiddushin, "HaIshah Nikneit"]: a father is obligated to teach [his son a trade] [Kiddushin 29a, "כשם שחייב האב ללמדו תורה כך חייב ללמדו אומנות" — just as a father is obligated to teach his son Torah, so he is obligated to teach him a craft]. And know, concerning the deed and the habit, that [these are] of the spirit of the generations: most of these, the children of... he is obligated to teach his sons a craft.

✱

"In the saying" — astonishment and greatness within the heart [?], for the disgrace of indolence falls upon us...

And the merchandise of the peddlers, in the manner of the merchants [the traders] — this is honor; and the beauty of [?]....

— buying and selling, giving and taking [trade], from the resentment of the desire to provide a livelihood [?], for there is the constellation [mazel] for Israel in everything (Avot 4:11 [?]). As they said (in the first chapter of Kiddushin) [Kiddushin, ch. 1]: R. Yehuda says: "Whoever does not teach his son a craft — it is as though he teaches him brigandage" [Kiddushin 29a, R. Yehuda]. That is to say: what is between them ? — That [one teaches him] a craft, [the other] robbery [ליסטות].

*

And so, too [?] — a craft. R. Mu"m [?] taught a trade, so that he need not for sustenance be without a thing by which [to live]... [Avot, citing the value of having a livelihood].

By the way of [the verse?] — fittingly and properly, their faces turning to creation, and to come...

Great robbers, robbing [people] of money — and from them are Jewish thieves [?]; they robbed and ate up all... and they said, "Let them not be raised, and they shall not [?]"... for they are not established in it. And what is enough for them, until indeed they knew it — until the matter [reached], for they have no support; for there is no craft by which to support themselves; and there were among them none of all these.

*

to support oneself by it, for they did not exist — Israel; and the matter and the voice are dependent upon... in the footsteps of their fathers, who did not teach... Among the nations a Jew is a brigand [רמאי], and a swindler [נבל] with his people; and how much he is shamed... of all those who do the labor.

*

And still more grievous to me is [the matter of] the students: youths who [should] sit at Torah by itself, and at study — yet their fathers make their sons into brigands and merchants... they reach the point of being a teacher, a moreh [?]; the disgrace in Israel, and others...

And they have mixed up this very thing: knowing this, many of those who study Torah... their livelihood, and in their houses there is no bread, and there is no lifting up [?], and they are not able [to do] anything by way of trade [מ"ח].

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And from those who occupy themselves with [Torah], [there are] more [who study] heresies and externals ...

And from those who keep their distance — great David sent [?]....

in order that they fear [?] the Hashem, with the bread [they earn], and they eat. ✱
And from those who go to behold [the world?] in distant lands ...

And from those who reach the sweet [?] dead [?] and there is a way [?], and he goes — by the way of bitterness — and treads to the house of Israel. [recte: "וִידְרִס" — and treads down.]

✱

upon the hand of [?], and He shall gather [them] from all Israel — what words shall He give in a book [a sefer]...

✱

And this is everlasting [?]: He is bread for all the cities [?], the distant ones, and there is none... to his house, with his sons and their desires — money; and all of them are needed, for bread. And from them, in their smallness [?], crafts... For their fathers did not wish to teach them, in their youth, crafts, and they rested upon their portion [?] — according to the opinion of R. Nehorai, who said [Kiddushin 82a, R. Nehorai]: (in the chapter "B'tra D'Kiddushin") "I set aside every craft and teach my son only Torah" [Kiddushin 82a, R. Nehorai: "מְנִיחַ אֲנִי כָּל אוֹמְנוֹת" — "שבועולם ואיני מלמד את בני אלא תורה"].

and matters that are not good — in honor, the pious of old, and upon all the [matters], my face... to the bread of Heaven; and they did not know that there is none. ✱ According to the opinion of R. Nehorai, he intends a man's craft [?] — to teach a man [?].... ✱ that there is none — only [?].

only [בלבד]. For they have said in the chapter "HaIshah Nikneit" [Kiddushin, "HaIshah Nikneit"]: every [man is obligated]; and they were mistaken [?] (in the second chapter of Avot) [Avot ch. 2] — every...

✱

transgression. But this is what is said: that the seasons [hours] and the false [worldly] crafts are not... ✱ And this is what is said: that the [worldly] crafts are not... for him to fix for himself heavy crafts; rather, like a staff for the days of old

age. [recte: "לימי זקונה ... כמקל ביד" — like a staff in the hand, for the days of old age.]

His livelihood — but [it is] the Torah that is not so. By way of the [study of] Torah... It mixes for him this and that, and this is upheld in his hand — thus the pious ones ...

Set for him a livelihood by way of [Torah]; the Torah does not grow rich for the world... As Chazal said (in the fourth chapter of Avot) [Avot ch. 4 — cf. Avot 4:5, "do not make the Torah a spade with which to dig"]. And by using it [the Torah for gain], he draws benefit [improperly] from the world. *

Without doubt, in everything: the one who transgresses against the words of our sages, of blessed memory...

it is destined to give an accounting before the Din [the heavenly court] of that which is on high; and a nation, too, shall act. In particular, with the disclosure of the secret matter, in the chapter "B'tra D'Kiddushin" — for it is fitting for the Jews [to learn] crafts, and not... nor even [?]; not field, nor house. The great robbers, the mixers — the trodden ones — the cities [the regions] for David [?], in particular by way of his portion.

just as, for most of the kingdoms [the realms] ...

and the swindler and the giver [?], much, to a generation, in all the places of their governments; and the conquering ones [the oppressors] are they upon the Jews who have no craft. *

the dwelling of a nation among the nations [the gentiles], and idle, and they are worthless, for they are uprooted, for [there is] none... among them. From the labor — only that the gentile merchant gives them [a wage]; the gentile robs them, in their environs, in brigandage and swindling. * After all, the crafts...

of all the crafts in this [matter] there is bread for the children of Israel, and [its lack is] a desecration of Hashem's name, and dangers in honor; and in their idleness they teach... * And behold, between them, even crafts — in kingdoms [the realms], and in their idleness ...

one [thing], and every one knows in a craft, one [of them]; in their idleness [?], how shall he say [?], with a poor [man], and an ebyon [a destitute one], the plague of the spirit, the disgrace ...

A straight understanding, to consider the [true] purpose, with proper intent. *

before the ancient generations (in the first chapter of Avot) [Avot ch. 1], and set in your hearts, from this day onward, this and a virtue [an excellence], to teach your sons and to teach them; teach them another way. Each and every day, Torah [is to be] established, Torah together with the way of the earth [Torah im derech erez, Avot 2:2 — Torah study together with worldly occupation], that is to say, "talmud Torah together with..." [Avot 2:2: "יפה תלמוד תורה עם דרך ארץ" — the study of Torah together with a worldly occupation is fine]. They support themselves with honor — their portion reaches [them]; and they do not need others, and do not require, to the table of others; and they do not need to flatter, nor to behave deceitfully toward people.

✱

And the wise ones — when they give counsel a craft, of their merchandise [a trade for selling]. And how much did Chazal warn... ✱ A craft that has no foreign [improper] element to it, so that he need not [depend on] other people. And if they have no [trade]...

Even the Torah that they have taught their sons — they have not.... ✱ And I myself have heard from the mouth of one Torah scholar [talmid chacham] who complained against....

✱

And he said, like this, to his mother in vexation : "Mother, why did you bear me?"; "My father, why did he not teach me a craft? — in my childhood.

✱

[Closing of the anecdote:] "...and you neglected ... you built houses — I have done, and you have raised me to be for the people ..." — yet you did not [teach me a trade] a craft.

Sefer HaBris HaShalem — Part II (חלק ב'), "Divrei Emet"

Ma'amar 12, "Derech HaKodesh" (דרך הקדש) — Perek 10 (conclusion) ...that his craft was a craft of skill [a fine, accomplished trade]. * For one who does not go out from his presence — I stood trembling and astonished, and I said: Woe to us, on account of...

* And what good did the [trade] bring to Israel? It was not fitting for them, in any sample of it. * For their children, walls — that is, the practice [the custom] is observed in every generation and in every place. * "And it shall be" (ויהי) — a craft that is performed within his house, not in the open streets of the city, as do those who build houses; and in the craft of, so that their crafts are at a distance [done remotely]. * And there is no craft that brings degradation — neither tanning, nor [a related malodorous trade]; not those who descend to the sea in ships. * And there is no craft that causes sin, [as do] those who play the harp and lyre and the [other] instruments and in dances.

* And so the harpists, with their instruments, untangle [soothe] the people, and the magicians [conjurers] who bring before them what they wish. * And there is no skilled doctor [healer], for one who is good — * ...his hand reaches only [as far as] his craft will be. And whoever wishes to engage in Torah as well may do so, and may do all this; for the reward of all that one attains. * For this reason, even the small one — [the one of small means] — and one who has wealth, let him guide [his children] in a straight path, that they may be upright. He should also bring them good livelihoods [lit. good causes] and matters [continues].

[A homiletic passage citing the verse:] "When you eat the labor of your hands, happy are you and it is well with you" (Tehillim 128:2)[?] —. And our Sages, of blessed memory, said: ["Greater is one who enjoys the fruit of his own labor..."]. * For there are diligence, and study [Talmud], for; a craft that is necessary — and not, * as it is written: "for you shall eat" — happy are you, and it is good for you (טוב לך) — in this world, and it is good for you in the world to come.

Perek 11 (פרק י"א)

[Display heading, p. PDF 511, foot:] פרק י"א — Perek 11

I have heard this, and I have related it to my master, and I have remarked upon the good deeds, the pleasant ones, that are most precious [lit. fine gold], because their [worth] ...

* ...the magnets [the lodestones] the spirit of the [matter] mentioned before, to man — and this is the way [path]. * I have already mentioned them, according to the my words, "the Lord remembered me", in His kindness, and the [portions] ...

* One who reads [Scripture] is beloved, "for it is good in My eyes" (כי טוב בעיני ה) [?] — — whoever it may be, clean of hands; for there is no [matter] taken up [received] except by a clean person * ...but rather, by [his hand?] more than by; whoever places in his hand the corruptions ... * ...and this is — a person, pure of spirit, clean of hands [נקי כפים], and a pure heart (וּבֶרֶךְ לֵבָב) [Tehillim 24:4] — not.

Ma'amar 12, "Derech HaKodesh" (continued) — [p. PDF 512]

[Verso display-band running header:]

until [a time] that he did not recall to him; and it [the offering] is a clean, pure vessel, created [or "a strong man," "גברא"], and it is acceptable with love, as a pleasing aroma [ריח ניחוח] and a [thing of] favor before the Lord (וְיִצְוֶנָה לִפְנֵי ה).

* It is a vessel that is wrapped [adorned] and royal, its scent fragrant, and also a corpse [is] precious —.

* The good deeds and the garments, the performed; and his Torah, which he learned and taught — that is the honor [glory] which is pure [טהור], and his servants are pure (טהורים), and the king ...

* But to the wicked, God said: "What right have you to recount My statutes, and to take My covenant upon your mouth" (Tehillim 50:16) —. And you, you have hated discipline and cast [My words behind you] (נִתְשַׁלַּךְ דְּבַר אֱמֻנָה) (Tehillim 50:17) — * and they said [our Sages]: "In all the good deeds that a person does..."

[A discussion of the husks (קליפות) and the impure forces:] ...the sinner [the corruption] takes the husks [הקליפות], and the [Sitra Achra, "ס"א] [the Other Side] and they strengthen [themselves] thereby; and they are the takers [the recipients] of the abundance [the flow, השפע]. * Its plain sense is that the [words?] are from his own [domain], and the [chaff] goes forth from the husks except at the time that.

[On the proper offering — paralleling deeds to a sacrifice:] * He who brings a great offering — many fruits, woods of [fragrant trees] — it is for the eyes and for

the delight [נחמד], and good for eating, and its scent for him in [its] entirety [כלבון]; it is found in all the world, complete [שלם], and finished. * And they are placed within [a vessel], not far apart [לא רחק], and behold, this ...

* And he sets his fruit above and below, in the heart [בלבבים]; and the. * And the second one — he too brings a pure offering [מנחה טהורה] to the king — flour, pure, within a vessel of silver, a single pleasing breath [נחת רוח], and refined [מזוקק], stamped — * and the beginning [the first one], and a golden crown [וְגֵזֶר], pure, like the firmament [קְדוּהָרָה הַכִּקְיָעַ] (cf. Daniel 12:3) — * this is the offering, what it [signifies?].

* So too good [קֵן טוֹב] is for a righteous man, who is guarded, that he guards himself [שָׁמוֹר] from the deeds of the wicked, the masters of transgressions [בעלי עבירות]; * for is it not so [כי הלא].

* ...until [a time] that he did not recall to him; and it [the offering] is a clean, pure vessel, created, and therefore [it is] the offering of good deeds that one.

* The transgressions [העבירות] defile [טמא], it [the offering] becomes precious; * scent and aroma, like the dust of the feet [כַּעֲבִיט שֶׁל מֵי רַגְלִים] — "like the muck of urine"; therefore, even ... * and his Torah, which he learned, did not go down and did not ascend [לֹא יָרַדָּה וְלֹא יָעֲלוּ], so as to be a pleasing breath [נחת רוח]; * pure [טהורים], and the king and his throne [והמלך וכסאו] [are] clean [נקי], and would [such a one] produce a desire-offering? * As it says [כנאמר]: ["What right have you to recount My statutes..."] (Tehillim 50:16) —.

* And take My covenant upon your mouth (וּתְשָׂא בְרִיתִי עָלֶי פִיךָ) (Tehillim 50:16); and you, you have hated discipline (שָׁנְאַתָּ מוֹסֵר) and cast [My words behind you] (Tehillim 50:17). * And they said: "In all the deeds that a person does, he does good or bad"; * and the husks [הקליפות] are strengthened [מתחזקים] thereby — and they are the takers of the abundance; * and the chaff goes forth from the husks except at the time that.

* And it is fitting and proper to expand upon this weighty matter [בְּעֵתֵן הַנִּכְבֵּד] [הַזֶּה] * — and so I have seen, that it is fitting and good and pleasing to set apart, that the. * And the portions shall be [וְהִחֲלֵקִים יִהְיוּ] and at my right hand [וְיִמִּינִי], and they shall save me [וְהוֹשִׁיעוּנִי], for.

* And I called its name "the Ma'amar of the Love of Companions", and this.

[A homiletic interpolation on the "wilder Mann":] (וְיִלְדֵר מָאן) [German: *wilder Mann* — "wild man / savage"]. * For there is no place set apart for them [שֶׁאֵין לָהֶם] [מְקוֹם מִיָּסָד], neither houses; eating fruits [פירות] and going about [German

loanword, uncertain], and all the women are ownerless [הַפְּקָר], and there is * no evil [רע] to them, neither this nor that, and they do not labor [עמל עמו] — * and the second one is so [וְהַשְׁנִי הוּא כֵן], * like the murderers and the thieves and the [false witnesses] [הַעֲדִים] and the like [וְכַדּוּמָה]. * [These] are people [German: *Menschen?*], and to such men there is no [way] to do evil [לעשות רעה] to them.

* But [as] for the murderers and the destroyers [וְלַמְשַׁחֲתִים], whoever it is that does evil to them, in the utmost [בְּתַכְלִית], — far [removed]; * from the husks [מִן הַקְּלִיפָה], that is to say, from every transgression [מִכָּל עֲבִירָה], his own self shall arouse [וַיִּתְעוֹרֶר] upon him a pure spirit [רוח הקודם — "the holy spirit"], and that pure spirit shall begin [וַיִּתְחַל רוח ה] * to cleave to a person [לְהִתְדַבֵּק בְּאָדָם], a [Maskil — "wise person"], who has this desire [חֲשֶׁק זֶה] in [pursuing] the husk, and there is no ...

* ...in this or in that [בְּזֶה אוֹ בְּזֶה]. * And behold, only [רק], not Jacob nor Esau, and behold Jacob [וַיִּבְרַח יַעֲקֹב].

Ma'amar 12, "Derech HaKodesh" (conclusion); Ma'amar 13 begins — [p. PDF 513]

[Recto running header:] — folio [64 =] סד

A wise person [מִשְׁכִּיל], guard it [שְׁמֹר] and remember it [וַיִּזְכְּרוּ]. * And consider what one need [not] mention regarding — that is the love of companions [אַהֲבַת רֵעִים] and the deeds and the [virtuous] conduct [וְהַנְּהֻגוֹת] that exists between one person and his fellow; * [this comprehends] the whole holy Torah [כָּל הַתּוֹרָה]. * As they [the Sages] said (in the chapter "Bameh Madlikin" [Shabbos, ch. 2 — "במה מדליקין"]): a certain heathen to Hillel [לְהִלֵּל], * and said, "Convert me [גִּיּוֹרִנִי] on condition that you teach me the whole Torah while I stand on one foot [עַל רֶגֶל אַחַת]." [Hillel] said to him, "What is hateful to you, do not do to your fellow [לְחַבְּרֶךָ]; * this is the whole Torah entire [זוֹ הִיא כָּל הַתּוֹרָה כְּלָה], and the rest is its commentary — go and learn" [זֵיל גָּמֹר] [ואִידֶךָ פִּירוּשָׁה הוּא, זֵיל גָּמֹר] (Talmud Shabbos 31a).

* And from this I did not omit [וּמִזֶּה לֹא זָכַרְתִּי [recte: שִׁכַּחְתִּי]]; * for I said in my heart, concerning the matter of the children of, their good conduct toward one another [וְהַנְּהֻגָתָם זֶה עִם זֶה] and the obligation of their mutual love [וְחֻיֵּב] — this is no small matter [לֹא דָבָר קָטָן הוּא], and one should not make light of these things [וְלֹא מְקַל בְּדָבָרִים]. * The matter reaches to the very root [כִּי אֵינוֹ מְקַל לְהַזְכִּירָם]. * But it is fitting and proper to expand upon this weighty subject [בְּעֵתָּהּ הַנִּכְבֶּדֶת זֶה], * for it is great [כִּי רַב הוּא] and

exceedingly precious [וְיִקָּר מְאֹד] in the eyes of God and man [בְּעֵינֵי אֱלֹהִים וְאָדָם] —
* so consider it, and pay heed [וְהִקְשַׁב] to it, who is the speaker [מִי מֵאֲמַר] of
weighty matters [בְּנִכְבְּדוֹת יִדְבַּר בּוֹ], according to ...

Ma'amar 13, "Ahavat Re'im" (אהבת רעים — Love of Companions)

[Display heading, p. PDF 513:] **מאמר י"ג אהבת רעים** — Ma'amar 13, "Ahavat Re'im" (The Love of Companions)

Perek 1, "Mahut" (פרק א' מהות — The Essence [of the matter])

[Display heading:] **פרק א' מהות** — Perek 1, "Mahut" (Essence/Nature)

The love of companions [אַהֲבַת רְעִים] — its existence [שְׂיָהָה], that a person love every kind of human being [אוֹהֵב כָּל מִין הָאֲנוּשֵׁי שְׂיָהָה], that they be his friends. * It exists [וְיָהָה] — it is a brief [contracted] expression [לְשׁוֹן מְחוּזָה] for the sake of that [בְּעֵבֹר שֶׁהוּא]... * whether of this world [שֶׁל עוֹלָם], or sows [זֹרֵעַ], or is a merchant [סוֹחֵר], engaged in the affairs of the world [לְצַרְכֵי הָעוֹלָם], and thinks [וְחוֹשֵׁב] * wisdoms and stratagems [בְּחִכְמוֹת וְתַחבּוּלוֹת], precious [יִקָּרָה], and weighs [וְאוֹזֵן] and investigates [וְחוֹקֵר], and sets up vessels [וְתִקֵּן כֵּלִים]; * for through these things [כִּי — הָעוֹלָם עוֹמֵד בְּהִקּוּעַ] the world stands in its place [עַל יְדֵי אֱלֹהֵי הַדְּבָרִים established"], which God created [אֲשֶׁר בָּרָא אֱלֹהִים] to make and to do [לַעֲשׂוֹת]; and what he made [וְאֲשֶׁר עָשָׂה], behold it is good [וְהִנֵּה טוֹב]. * This is the speaking man [זוֹ הָאָדָם הַמְדַּבֵּר] — "the rational man," homo loquens].

* And there is no place set apart for them, no houses — this is the love (הָאַהֲבָה), of which this [Ma'amar speaks]; nothing but this is its sum. * (וַיִּלְדֵר מֵאֵן)
[German: *wilder Mann*, "wild man / savage"] — [these] dwell, eating fruits [אוֹכְלִים] and going about [וְהוֹלְכִים] (טְרוֹמִים) [German loanword: possibly *Troglodyten*, cave-dwellers — uncertain], and all the women are ownerless [וְכָל הַנָּשִׁים הַפְּקָרָה], and they live [וְנָחִים] * — there is no evil [אֵין לָהֶם רָע] to them, neither this with that [לֹא זֶה עִם זֶה], nor * in the world [בְּעוֹלָם], like the murderers [כְּמוֹ הַרוֹצְחִים] and the thieves [וְהַגְּנֵבִים] and the false witnesses [וְהַעֲדִים] and the like [וְכַדּוּמָה]; * [these] are men [German?]. * But to the rational beings [לְהַמְדַּבְּרִי] — "the speaking/rational ones" there is no [warrant] to do evil [אֵין לַעֲשׂוֹת רָעָה] to them.

* But as for the murderers and destroyers [אֲךָ לַמַּרְצָחִים וְלַמְשַׁחֲתִים], whoever it is that does evil to them — [those who are] in their utmost wickedness, far [removed] * from the husks [מִן הַקְּלִיפָה], or from the field [אוֹ מִן הַשָּׂדֶה], the fruits [פְּרִירוֹת] of the good ones [הַטּוֹבִים] (mitzvah ל"ד —). * For the rational beings [כִּי — הַמְדַּבְּרִי] are of the kind that come from the settled world [מִן הַיָּשׁוּב] and from ... * But apart from these two [אֲבָל מִלְּבַד שְׁנֵי אֵלֶּה], all the children of mankind [כָּל בְּנֵי]

* ...in the labor of their hands [בְּפוֹעַל יָדָם]. * [There is no] stature to a man [כִּי לֹא נֻצַּר הָאָדָם] other than man; * for man was not created [בְּעֵבוֹר אָדָם אֲחֵר] for the sake of [בְּעֵבוֹר] * for the sake of a man other [than himself] [בְּעֵבוֹר אָדָם אֲחֵר], * as the wise man said [כְּמַאֲמַר הַחֲכָם]: "The whole earth and its fullness [כָּל הָאָרֶץ] was created [נִבְרָא] for the sake of the human kind [מִין הָאֲנוּשִׁי] and the kind [וּמִלְאָה] * — [the world] is given over to a man, who comes into being through his deeds [בְּתוֹשֵׁלוֹתָיו]. * Therefore it is not so [לִכֵּן לֹא אֵךְ] * — [this] is the good thing [הַזֶּה הַטּוֹב] [הַדָּבָר], for every person to love them all completely [לְכָל אָדָם]. * [לְאַהֲבָהוּב תָּמִיד כָּלָם]. *

* [There shall be] one statute [חֻקָּה אֶחָד] for the native and for the stranger [לְגֵר], and a warning [וְלִהְיוֹתָרָה] to all the inhabitants of the earth [כָּל יוֹשְׁבֵי הָאָרֶץ]. * And to take pains [וּלְהִשְׁתַּדֵּל] * on the path of mutual exchange [עַל דֶּרֶךְ הַסְּלִיפִין] and barter [וְהַתְּמוּכָה], between [trade by labor] and the exertion of the body [בְּהִשְׁתַּדְּלוֹת הַגּוּף] * — to those who are at peace and to satisfy [וּלְהַרְוֶיָה] thereby the benefit of their fellows [תּוֹשֵׁלֶת חֲבֵרָם]. * This [matter] [זֶה] * extends to all the people who speak [the rational beings] [כָּל בְּתִיס הַמְּדַבְּרִים הַנִּזְכָּרָא] — "all the rational ones" [מְטַנְשִׁין] [German: *Menschen*, "human beings"]; (פְּרִינֵד) [German: *Freund*, "friend"]. *

[Perek 2 begins]

[Ma'amar 13 — Ahavat Re'im (Love of Companions), continued from the opening of Perek 2.]

פרק ב' [Perek 2]. You should know that we are obligated in the love of companions and in the love of the wider community of mankind — whether the matter is rooted in reason or whether it is something left to our own discretion, not a binding duty.

It has been said that this question — namely, whether the love of companions is something a person *must* do, or whether it is rather a matter of free choice — requires careful elucidation. First, it must be clarified: is a person obligated to receive benefit from his fellow at all? When the matter is examined and weighed properly, in the way that reasoning and verification demand, it becomes a settled conclusion beyond any doubt that, by his very nature, a person cannot sustain himself in the world on his own, without the help of others. Even this — receiving good from one's fellow — is not itself the [whole] good and the [whole] custom; rather, from now on let me set my heart to take a stand upon the inquiry. *

This is the whole matter, and that is all. *

פרק ג' מודעת [Perek 3]. It is well known that man is the most deficient of all the perfected creatures. * For a man to live and exist upon the face of the earth, he is naked when he comes forth from the womb. * He has no strength of his own and no will to raise himself up, nor the ability to go out and remove himself from his place; he has no power of his own. The other animals that are newly born know something — they hear, they sense, they know what they need — but the human infant knows nothing, and is fragile and delicate. *

A person needs others, [first] to bury his dead, to take them out, to wrap them, to attend to them; * and he needs faithful caretakers to raise him up until he grows. So too he needs a teacher, to teach him wisdom, understanding, and knowledge, until he grows so that he becomes great and comes into the company of every man. *

And just as he grows in the planting [of crops] and in works of labor, * and in the garment with which to cover his flesh — * it follows [in the blessing of] "Blessed be the home", for all leaven and seed and harvest, and vine and fig, and weaving and labor and dyeing. * And likewise, if you set [your mind to consider] how the storehouses are filled with the goods that are prepared — [you see] how much wisdom is needed, drawn from the many branches of wisdom. Many craftsmen were engaged, gathered together, and laboring at it: * [building] with wood and with stone and with iron, [forming] vessels of various shapes — how many vessels of iron and the like. * What, moreover, of the city itself? — for [a person] needs all this. *

And likewise, if [you consider] how human beings occupy themselves — this one with the work of plowing, this one with sowing — and how this one does one labor and that one another, * at the start, who raised them up, who [supported them]? — each man cannot raise himself up; rather, [it is] the help of others. * A man cannot benefit himself alone; he needs others, this one with a wagon, this one a chariot, this one a [team]. * Even the benefits we obtain from the living creatures we have domesticated — [the spirit / the wind] —

— the wind, which carries to and fro and brings all the influences and the ways [of the world]; how much, and how many human beings [are involved]. The masters of the various crafts in the building of ships — there are those who know [each] one alone, [the ones expert] in the directions of the winds and the matters of the ship's navigation, [all] necessary for this. * And there is no man who is mighty among the mighty and rich among the rich, who, even were he wealthy a thousandfold, could attain by himself [all that he needs]; rather, men are many, and the wise are many among them. *

And inasmuch as it is not good for a person to be alone, it follows that he is bound to gather himself together — to associate with all the sons of Seth [i.e., all mankind], to cleave [to them], and upon their fellowship, [for] this one's harm and that one's harm would [otherwise] befall — and to draw near, so that this one's joy reaches the other, and so that benefit reaches every man. * This [one is] a plowman, this one a tailor, this one a weaver, this one a [worker in another trade]; * a person is in [need of] political life, to be mingled and intermixed among men. *

And after [all] this — fellowship and association among many people — [men] gather and join and exert themselves at it, * for through this one's harm and that one's [aid], a great benefit reaches every man. To gather a great gathering of men, when this is what is needed for it. *

The supernal speech [the faculty of speech] is blessed [as] the power of speech within man. * This one of the associates raises objections, and they all know — the whole assembly, and the gathering — by means of speech. * For by speech — [in] its lightness and its pleasantness, in the giving and receiving [of words] — the matter is conveyed, and the message is delivered, one man putting a thing into the air for his fellow to grasp, and his fellow [in turn] — through the spoken words, [carried] in the air to the ear of his fellow, and from his fellow [onward]. * The actions of a man cannot be performed without [speech] — it is impossible. *

[Men are] differentiated [from one another]; therefore the Creator, blessed be He, [endowed man] with wisdom, understanding, and knowledge — and with understanding, so as to perform all the [necessary] labors, [each man] without [the rest being possible alone]; * to the end that there be in the world perfected men in every [respect], in all the perfections of their crafts. * Whether [a man be poor] or rich — they all bear [the world] together, [each] beneath [his portion] — [from one] grain to the next, [in] the days that are joined to one another. * Apart from those many days [a man] is rooted [in his place], [and] not [for] himself does he labor; rather [for] others, who in turn join with him, so that benefit is multiplied. *

[Just as] this one is fit [for one task], so [is each fit] for his own — [each] reaching what he alone [can reach], not by means of help [from another]; * [yet] it is not good for a man to be alone. Therefore one needs to gather, * so that benefit be multiplied and a man grow strong. * This one reaches what no single individual [could]; he must labor [with others], and this is good. * [Thus] this one a maker, that one a [user of the made thing] — so that this one a buyer, this one a seller,

and the like. * At the start of [all] human life, [men] could not establish their existence in the world without the fellowship of community. *

[It is] through their being gathered, and through the assembly, that the community is not [left] unable [to act]; [the community] avails, and [a man] does not [stand] alone. * When benefit is multiplied among many [men], they establish many [things] over it; * and from the fellowship of one [with another, there comes] benefit. *

A man [confers] benefit upon his fellow — by his hand they [gain] benefit, [and benefit is] multiplied, and the assembly [gathers]. * [So] that the whole community of men [reaches] what [no one man could attain] — for [it is through] speech. * For by the lightness [of speech] and through the spoken words [men reach agreement], conveying [matters] in [their] transmission, * each man putting a thing into the air [for his fellow to grasp] — by his thought [framed into] words, by his own [understanding], and through reasoning, * and his fellow grasps it, and there is [the work of] all the crafts. *

To do all the labors — that the [individual] cannot [accomplish] alone — [men gather]; [and so] knowledge, understanding, and [thought are] joined without limit, * until there are wisdom, understanding, and knowledge for the sake of [accomplishing] every labor that [must be done]. * [So that there be] in the world perfected men, in all the perfections of their crafts. *

[Whether a man be] poor or rich, [it is fitting that there be] born to them benefit, every [man] bearing [his portion] together; * [from one grain] beneath [it] to the next, until [men] cleave [to one another in] the fellowship of [their] associates and the [bonds of] community. * [Thus] the [whole world holds together]: *

And now [I shall set] my heart, [resting] upon the inquiry into [this matter]. *

[Here begins a fuller statement, woven of the words of the divine wise man, R. Chaim [Vital], of blessed memory, in [his] book *Sha'arei Kedushah* (Gates of Holiness), Part, [the chapter on] love of [the creatures]:]

[The matter is this:] it is fitting [for a man] to love all creatures, and to keep far from anyone who [does evil] — for, as our Sages, of blessed memory, said [in the Midrash], "There is none [more] comely before the Holy One, blessed be He, than [a measure of good]." * For [it is] a great evil, the wickedness of man upon the earth — the damages and the destructions, [the] failings, evil deeds, and overstepping of bounds, * such as theft, robbery, violence, deception, fraud, and the like. *

For [it is when men] draw near one another that [the] scales are tipped against them — these [deeds] arise, when there is in their hearts no [love] of [their fellow men]: the love of the sons of Seth — [whom] he raises up out of the world. *

פרק ד' אר [Perek 4]. You should know that we are obligated [in this matter], in addition to what is said in the answers [to the question] above. * It has been said: the question is whether a man, in his soul and in his nature, will fill himself [with the disposition] to confer good upon his fellow and to have compassion [upon him] — [whether] upon the poor [or upon any]. *

[A man has] an inclination and a desire to do upright deeds toward the children [of men]; [the means] to deliver them, [each] according to his portion, to attend to the [sick], to incline the heart [toward kindness], * such as bringing [the dying] to the surgeon — to apportion his wisdom from his own [store] to others, to teach [them], to instruct [them in] the [right] way,; * and the like — to bring [healing] to the sick, to deliver [those] near to death. *

[A man labors] for others, to teach [the] students, to guide [other] men, to acquire from him [knowledge], and to make wise from his wisdom; * and all that [a man] is able [to do, he does]. *

The trial has already arrived many times, [such] that even; how many deaths came in fire and in water — in order to deliver a man who had fallen [into peril]. *

As happened at the city of [Frankfurt an der Oder] [פראנקפורט דהאדר = Frankfurt an der Oder]: [in the river] the Oder [נהר אדר = the Oder] — in the [year] תקמ"ה, in the month of Iyar; [the river rose] ten cubits above its banks, so that the whole breadth of the river overflowed and rose over all its banks and flooded, and spread out [over] the [low places]. * Several villages with [their] houses — [the waters reached] up to the lips [of the doorways], [those] houses over [the bank]. *

[The waters rose] upon the bridge — how many [stood] upon it; [there were] disputes and divisions among, in the [confusion] of the crowd. * [And] the bridge [stood] over the river — how many [men] crossed [it], and over [it] a man, and a tree — they passed over, and it was impossible; the crowd was very dense. *

[They] labored [to save] them, [and] it was impossible — the crowd crowded greatly. * The great [Duke] [הדוכס = the Duke] — [namely] the Duke [of Frankfurt an der Oder]; * [He, of his] free [will], in his ships, [came] to deliver them. *

[There were] from the hidden [resources] much, and a sum [that was] revealed; and from the hidden [stores] [the Duke supplied] their souls, and they too [risked] their souls. *

The Duke himself —. *

The man, that good man —, * [when] his ship [was caught in] the current, and it sank in the hidden [depths], [its] cargo revealed; * as is explained [in the account], the obligation [resting] upon a man, the teacher, [is] —

[A new sub-paragraph:] [It is] by [his very] nature [that a man is moved to such deeds]. *

פרק ה' אמנם [Perek 5]. You should know that this [matter] is [reflected] in [the verse] "and you shall love your neighbor as yourself". * [Some] would say [that this is so] — as it is written, "and you shall love your neighbor as yourself"; and [also] "you shall love [the stranger]", * [as in] "love [him as] yourself", "you shall love [your fellow] as yourself", [for] money — [or] "and you shall love" — [for] the sons, "as yourself". *

But the intent in [the command to love] one's neighbor, [and] in all the [verses] — [from] what is heard, [from] every fragment [of evil] — [keeps a man far] from, [for the love is] the love [of one's neighbor]; * [this concerns] companions, [drawn] from the love [of mankind]. *

[Some] say in [interpreting] the verse — "for he loved him as his own soul"; [the verse] "do not [oppress] a stranger [for] you were strangers". * For this is a general principle, [held] in your hand: * "you shall love [your neighbor]". * [Our Sages] of blessed memory did not expound their words [merely] for the [sake of polemic] — * for "[this is] a great principle in the Torah". * And it is fulfilled in what is written — [where] "neighbor/companion" [רֵעַ] is read [in a context of] evil [רָעָה], as it is written. *

And our Sages, of blessed memory, said: "Cushi [the Archite, the companion of David]" — [as it is said,] "the friend of David" [רֵעֵה דָּוִד]. * And [some] say that Chushai was a gentile, like Ittai the Gittite [אחי הגיתי = read recte Ittai the Gittite], whose [allegiance] was [given to David]. *

[Some] would say: [the obligation extends] even to a stranger. * And so [it is] explained [also], [as] R. Chaim Vital, of blessed memory, [wrote] in his book *Sha'arei Kedushah* [שְׁעָרֵי קְדוּשָׁה], (Part), [in his discussion of] loving all the creatures, even toward a gentile. * And likewise it is fully explained —

[A new clause:] As [in the case] of one [who is a] surety — [as] Eliyahu said to a certain Jewish man who had sold to a certain gentile forty; *

— forty kor of dates, and he measured them out for him. [As Scripture says,] "your companion who is like your own self". * A man with debts incurred who is thereby ruined, as David wrote: "He who slanders his neighbor [in secret]". * And so [Scripture] says regarding the heretics, the [Epicureans] and the deniers, "[have I] not [hated those who hate You], O Lord?" — a place is fitting [for this]. *

[As it is written:] "and it shall be a sign upon your hand and a frontlet [between your eyes]". * And there is no difficulty here — do not let your eyes [be troubled] nor let your heart [doubt]; for this matter, too — these are the words of Rashi, of blessed memory, on the verse, and "God spoke all these words" — "[a thing] known, and [it shall] not be found". * Yet [Scripture] comes [to teach] one to minimize and to refrain — that is, to restrict the [innate] love of companions that is in the nature of the [gentile] nations. *

For [this love] was [present] among them as well, and they had [the bond of] human fellowship — [men] occupied [with one another, building] roofs and walls, orphans crying out, joining together from the general body [of mankind]. * For among them, too, there were men of wealth, [men set] over [their fellow] men according to the order of their conduct, conducting themselves by [reason] in their deeds. * And there were [those who] caused destruction — destroying [the order of] creation, cutting off [their] roots of the world. * "[They] returned to [the wickedness of their forefathers]". *

[Scripture comes only] to cut off the [seven] nations from there, the Amorite and the Perizzite, the Hivite — "[lest you learn to do] according to all their abominations". * For there is in [them] something [foreign] — and this is [for] the good of mankind — like all the [other] nations, as it is said [and was the case] in those days. *

[And as the prophet warned them:] "lest you make for them a covenant". * For Solomon [in his day] cut a covenant with Hiram. * And [Scripture forbade only] the worshippers of the heavenly bodies — those who serve the stars and the [zodiacal] constellations and bow down to them — [it forbade Israel from] making with them [a covenant]; [yet it did] not [forbid] dealings of [trade] in [that] land — [as] the worshippers of stars [permitted to gentiles]. * This is the [ruling] in this matter at [the present] time, as Maimonides wrote in the Laws of Idolatry. * And [those] who hold fast —

And [so] Maimonides, of blessed memory, wrote in the Laws of Kings : "[The Holy One, blessed be He,] knows — for the Merciful One desires the heart", [and what counts is] the intention in the [matter]. * For one who [labors] in Torah — behold, he is like a High Priest. * And there is no doubt in this — for [there is] a portion in the World [to Come]; [the wicked of] the gentiles, [Gehinnom is] their [portion], and they are in the [lowly] station, the [hanged ones], [while the righteous] are [set] over the [matters], [in] the [established] rulings of judgment, [doing] justice for the oppressed. *

[Scripture says:] "[and full of] mercy and [acts of] kindness" — [bringing] renewal — and doing justice for the oppressed, [in] the good [order] of the world. * [And so the prophet says:] "[is it not] to deal out your bread to the hungry". * And [Jeremiah]: "Pour out Your wrath [upon the nations that do not know You]" — [upon] the families [that do not call upon Your name]. * The waters. * "But woe to him, for [he is like]" — [the prophet] "[Jeremiah called them]". * [And so] "the workers" of the [hidden ones gathered together] — "as if [the waters] are filled within them". *

מאמר י"ג אהבת רעים

Ma'amar 13 — Ahavat Re'im (Love of Companions)

וְהִנֵּה [And behold] — [the heretics, the Epicureans, who say] there is no resurrection of the dead — * "[the heart] of [each] is hardened". *

From the [Most High], and from the mouth of, [Scripture says] "evils do not [proceed]" — for it is good [in the eyes of the Lord]. * A heart [given] to one, according to their words, and good toward [their fellow], even toward their [companions]. * "[Cursed be] their wrath, for it is fierce". * [There were] men of valor and women among [them] in one, [men of valor] dying. * Even toward [other] living creatures — toward all that He has made. * All the face of the [earth], from beast to [creeping thing], up to the bird. * [Was there] a [single] righteous man before Him ? — to maintain [the world] [לְקִיּוֹם הָעוֹלָם]. * And so [the King] sent His messengers, His mighty ones, and they came to destroy the [land]. *

On one of the [days, He overthrew] them and their structures, and a [tender] suckling — He did not [have] mercy. * And it was, in the [destruction], He overthrew them. * [He destroyed] the fruit of the vine and upon, and [destroyed] the fruits upon the [trees], and [overturned] the cities and [destroyed] the land — [it was] not [restored] in the [hour] of. * This is [the measure of] strict judgment, no [more]. *

And behold, the conduct and the deeds of the [seven] nations [of Canaan] were ".
* The men of Sodom and the generation of the Flood — therefore [God] decreed against these three to cut off, [each] in its place — upon the generation of the Flood He sent mighty waters to destroy them from the face [of the earth], and against the [cities of Sodom He sent His angels] to overturn them, saying "you shall let nothing live". *

וְעוֹד [And further] — for the matter was a falsehood and a lie, in itself, [for] "lying" — * "in your land". * ([That is] to say, "in the fruits") — [as] Joshua sent [word] to the land of Israel, [saying:] until whoever wishes to make peace — let him make peace. * ("[And whoever wishes to leave, let him leave]"). * [The first ones] — [this is] as Maimonides mentioned [in the] Laws of Kings. * "[the Gergashite] arose, made a corner [of escape], and went to [Africa]". *

[As to] Israel — * [the angels were] "[a third part]," and one of the angels, thirty-one kings made war. * "[so that He might] not let live any [breathing] soul" — * "[in it]", [these being] the [seven] nations. * And the [kingship] of the firmament is like the kingship of [earth]. * [Just as] in every [fortified] city — those who fought [against the king], the men [who rebelled against] the king — [the king] does not give them a [reprieve]. * "to everyone who is found", [they pay the price of] the rebellion. *

Also [in] the words that Scripture praises [concerning] Samuel — [the verse] "[and Samuel went] to Ramah". * "And Samuel went, [walking and growing]", [and] great, "and good both with the Lord [and with men]." * [Scripture comes] to explain. *

פרק ו' אבל

Perek 6 — "Aval" (But)

אָבֵל [But] — to know whether or not one is obligated, and the Torah [forbids] one to nullify [this] here. *

Rabbi [Yose] says: which is the upright path that a man should choose for himself? — * that is to say: [every deed should be one that] brings [him honor]. *

[A new clause:] Whether or not one is obligated, the [matter] derived from the received tradition of our Sages, of blessed memory, [the] transmitters of the [oral] teaching. * [As] is said — "[as] Samuel [taught], it is explained, so in their words". * "[and to bring honor to his Maker]". * For [in] every deed of a man, [he] must [consider] — what is known in the world. * [a deed that brings] honor and [glory], and praise, in every — [a deed of] beauty, [whether for] himself, a [deed

of] Torah, [so that] he will be [a delight] — [a deed that brings] honor from [his fellow], near, and [so among] the multitudes — [in] all [things], it shall not [hinder]. *

For [there is] no [thing] of the words spoken by deeds — these are the words of Rashi. * His measures [are measured] from where, and the [matter] is explained in the Torah. * To [attend to] the particulars [is impossible], [for they are] without number — * as the [Sages] of [our] generation, [in] the [matter] of the Torah which is nullified here, [warn against] the things that cause stumbling. *

[A deed of] beauty, [whether] for himself — [and] "you shall do [the right and the good]". * And so — "and you shall love your neighbor as yourself". * And as our Sages [said] : [a deed] beautiful to himself and to others, and his intention in this [is for the good of] all mankind. *

[A new clause:] These are matters of [reason], upright, and it is — a thing that has [no end], everlasting, and is never put to shame, and it shall be — desired, and good in the eyes of all, and beloved in their eyes. * And there is none [who refuses] — for [a man's] deed, [if it brings him] benefit, it is for the good. * A gift [given] — a [benefit] to him, for [it is] the way of the world, and it is supported by [reason]. * For with all this, it is not [the highest level] — for it returns, to your [own]. * And [these are] the words of Rashi, of blessed memory, on the verse — "[acting] within the line of justice [is from God]", and so [QAnk: "וְכִן"] [also] the love of [one's] neighbor. *

[A new sub-paragraph:] And he beautifies himself thereby — between [a man] and his fellow. * [There is] a fixed [obligation], to be beloved by — those who love Israel. * "[Beloved is man, for he was created in the image]". * [The verse:] "[Let the spirit of] the creatures [be pleased]", "and the spirit of the [Omnipresent is pleased]". * Taste it [and see]. *

[A new sub-paragraph:] In a manner [befitting], beautiful and desirable, as it is said in the Torah. * "[Let the spirit of the creatures] be pleased [with him]", for the [spirit of his fellow] creatures. * "There is no [spirit of] the Omnipresent [in him]" — [whereas] one [from whom] the spirit of the Omnipresent [is pleased] — * [him whom others] are not pleased [with], [there is] no spirit [of the Omnipresent in him]. * One who does [such] deeds among his fellows, the spirit of [his fellow] creatures — * a general [principle], a [great] principle :. *

[A new sub-paragraph:] When there is no spirit of the Omnipresent [pleased], the matter is [reversed]. * On Shabbos, and [the matter is reversed]. * And it shall save the [dead] — [it does] not. * And he shall love the [creatures] — * "[the

spirit of the creatures] is pleased with him because of [his deeds]". * And he conducts himself in this [manner], over — * [it shall be] received, and he returns — * as one who mingles with him in — * this is [the matter of] confusion, [a thing] beyond — * "the [thing] taught" — because of the good [of his deeds]. * A man, the [son of] many [years], for there is already [the spirit of] the creatures. * Their faith [is] for the sake of — [him] who cuts short his own days. *

[A new sub-paragraph: "[and brings about a] spirit within the sons of his people"]. * A community, its assembly, and [it] severs the cord of its congregation, and brings about their binding-together. * [In] the service [of God] — the service of the Lord — * behold [the verse concerning] Israel: Mount Gerizim, and [its blessing]. * his upbringing and his conditions. * "On the day [he was created]". *

[A new sub-paragraph:] And [the obligation extends] to all mankind — and it comes out [that] he fulfills the duty of love of companions. * [The bond] of the creatures — "[the spirit of] the creatures [is] pleased". * a fixed [matter], [as the Aramaic says] — [in] what he did with, [and] even more, the [reasons] — "their spirit is not [pleased]". * And he cuts short his days — in the multitude of the days, [those] which were cut short, and [he was] not. *

and he draws near to the pit, his soul perishes, his life is cut off before its time, and he is buried in the graves of desire and the absence of any benefit, the very thing that [the wicked] draw upon themselves. So too they said: "all whose deeds exceed his wisdom" [Avot 3:9], and the rest. The spirit of the creatures takes pleasure in him; and they said about him further: there is no distinction in this matter between one person and another — between the individual and the many, between the Jew and the [non-Jew]. * [Margin: as it says (בפרק היה קורא)] A precious pearl is in the mouth of the Sages: "for everlasting" — that a person should always increase peace with every person, even with the gentiles in the marketplace, so as to [bring near] the [welfare] of the creatures. * And about this it is said of R. Yochanan ben Zakkai, that no man ever greeted him first, even a gentile in the marketplace. [Margin: as it says (בפרק ח)] And likewise [it is said] of Rav R. Yosef [Karo? — name partly worn], who used to make peace among Israel and between a man and his wife, and between one person and his fellow.

Behold, then, "such was the way of the Sages" [the Prophet], as the Sages of blessed memory said: * "And what was the great love and the truth — for the matter is" that a person is set between great men [?], and what the Sages said about it (פ"ג מאמר זה): "only take heed for yourself" and so on, the angels mediating among one another. * In the covenant of the love of the good [?] "they shall not act treacherously"; all of them shall be undone and made one society,

one and [the same?], and every family... * "The spirit of the creatures, all of them, was pleased with him" [Avot 3:10] — behold, then, this is chosen as the duty incumbent upon every person, the love of his fellow and his bond with him, both from the side of nature and from the side of the Torah, and the love of one's fellow is a duty of wisdom and knowledge. This is so.

Behold, "to him who knows what precedes" — what is the duty, the love of the bond [of mankind] of one kind — "and from knowledge," it is said: [a person] of this kind, who is fitted to attain the good, the love of the wisdoms and the sciences, and to grasp by it [the love of all the sciences? — c1]. The deeds of one whose deeds exceed his wisdom [endure], and whose deeds exceed [his wisdom], his wisdom endures [Avot 3:9]. * "And he who has no good deeds at all, though he has wisdom" — [it is] vanity, vanity, [yet] wisdom too. * * And from the disclosure of the precious, [it comes] from the side of every thing; and if so, then deeds [matter]... for the most part it will be among these things, and this is [a craftsman who produces? — c1] "shall not boast"... * as for the duty to love wisdom and knowledge.

* Therefore behold the men of wisdom and knowledge have set this down for us, and [this matter is] for the many, and not for the individual alone.

ז' פרק [Perek 7] — "ובשירפה" [opening word, display capital ב]

[Perek opens:] To one whose knowledge precedes [him]: what [is the matter]? *

In the answer to this question — that there is in [the love] of wisdom and the love of knowledge [?] — for if there is any pleasure for a person in [all] the wisdoms, and he attains all the rest [of them], yet they are nothing if his deeds do not match them. The deeds are the principle; and from this it follows that the principle [of wisdom is reflected] in deeds, and there is no wisdom in a man who lacks them, * as the Sages of blessed memory said (בפרק...): "all whose deeds [exceed his wisdom]" (שם פ"ג). * "Whoever, with his wisdom, his deeds exceed it — his wisdom endures"; and there is no wisdom that endures [save through the deeds] which the man fashions, and his deeds are good with all, and the rest is vanity, vanity — and the [wisdom of the wise vanishes]. * [The matter] becomes revealed as precious — from the side of every thing; and if so, the deeds are for the most part — they will be among these things, and this is "a craftsman shall not boast"... [Lacuna at column edge — c0]. So too, then, it became fitting upon them, this love of the bond [of companionship], the love of the creatures [?], and the kind [of love]... and they said [further?]. * *

For the duty to love wisdom and knowledge — this is so.

ח [Perek 8] — "ובשנחקורה" [opening word, display capital ב]

To one who knows [what is] the duty of the love of the children of man, whether it precedes or [is itself a duty]...: the attainment of the truth * — as our forefathers said, that the wise person who thinks and reckons in his mind in wisdom returns and is pleased [?]; and the distance between this and that — between [this] heart and [that one], for it is well known [?]...

[Note: header/band orientation is inverted in the source, as reported; "ספר" stands as the display-band opening word, with the folio numeral כח at the band's far side.]

hidden in thought, in the heart of [a man], greatly — his reckonings, so as to attain the knowledge of a matter as it truly is, and to reach it [?]. *

And behold, in the midst of his preoccupation a time may come and chance befall, that one of the children of man fall into mortal peril — for instance, that he fall into a river, and behold he is drowning; or that a fire fall upon his house, and the levels [of urgency] rise to the burning [?]; and behold he [must rise to] cry out, * in those rooms, to praise [them — to rouse help]; and the heart hears at once, and runs at the very utterance, swiftly hastening to save and to redeem [the imperiled one]. * Were he sluggish, he would [delay] all the answering, and to the point where green herbs [?] he runs to save a man's soul. * And sometimes [there is danger] hidden [?]... * from the side of the waters: that he fall into a fire, and at times into mighty waters, to save a man's soul. * *

Behold, then, the strong love of a person for this — the love of the truth; and a voice [calls] to him, for the men of truth said [it]: * the love of the children of man [?]. * And they have already said to your face, and made known [to you], * the love of wisdom and knowledge — this is so. * Do not wonder at the matter, for * "and you shall love the truth," and to learn for the sake of wisdom, founded upon... *

ט'פרק 9] — "גם" [opening word, display capital, with גם]

[The men of] wisdom and knowledge, and the lovers of truth, are obligated to attain [it]? Only [the duty is upon] the seventy [nations]... [a man] in his soul, and behold this is for the many — and not [for the individual alone].

[The men of] high standing, the love of the bond of mankind precedes [in obligation] for the love of the wisdoms [?]; they set all their days to strive [after] the true grasp of the [true] opinion and the knowledge [?], without [neglect, and not without] toil [?] for [the welfare of] the human species — for of ourselves we are friends. * And in this respect they who teach others, [setting up] academies and disciples, * and [those who set down] the laws of the conduct of the state — both in their teachings, [showing] them [upright] ways of conduct; in the wisdoms, [too,] as the means [?]; and in teaching them upright character, the love of the bond [of community], * for indeed [it is] a great love to teach in public [?]. Indeed, [for] there are even [some] of the men [who] have set [for them] great inclination and much longing to strive [after] the bond[s] of the human [species]. *

י'פרק 10] — "אך" [opening word, display capital א, then "אך"]

[Those who set their love upon] the multitude of mankind, and whose forms are joined [to them], in setting [their thought? — c1] — not in the assembly of men, in the public assembly of people [?]; * they who wander alone in the wildernesses and the deserts, sitting in solitude [?], by reason of the strong love [of mankind] in the duty of the love of the bond of the human species * [setting it down? — they] who write it; for they write books, * * "in matters of medicine" and the like, * "and what shall be?" To whom are they writing — those who write?! — * Yet they write [it] only to benefit them, and to their children after them, to the very end of [time?], so that there be a remembrance in a book [?]. * And why do they make their knowledge [available] to others... in their hearts they are [steadfast]... to be a [perpetual] benefactor of his fellow, [though] without [recompense] — this is in matters of medicine; and this is in the wisdoms; and this is in [matters of] character [?]. * For he could not have written [it] otherwise — for had he not [written it]... they did not know, save that one person leaves [for] the children of man, * "to the end" — through all the generations, those who [come] after them, on whose account he has set his name to their words. * The longing being

engraved [in him], by reason of the [strong love hidden? — c0] in the nature of [man] — by the very nature of a person [?] is the desire *.

* A great love [is this], for it is a duty of friendship from [the side of] the men of old [?]: as the [Sage] taught and showed, "a matter of the Sages in their own day [?]" — for it is by nature [?]. * He gives [it] to you, and not [for] reward, * for the wisdom [itself] is precious [?], and he says: * "in truth and integrity, to serve you with a willing heart [?]." * * "in [order to] save your soul" [?] — for who is able to judge your weighty cause? (מלכים א' — Melachim Aleph [?]). * For the welfare of peace and love, [to mend] the strife between one person and his fellow [?]: * * "in matters of strife" [?] — and let each one come [?] to his place in peace. * * And [the verse] "and you shall serve [Him] in wisdom" [?] — * and upon how good [it is, that] the matter... * and there is a person who loves wisdom, and there is a person who loves [silver? — c0]...

only wisdom, but * only this [pleases] them; * and a great love and [pleasing] in wisdom... * benefit "in the eyes of the Lord." * Therefore, so too there is a [matter] in [bringing] forth * "and you have asked for wisdom" — only it is written * "and you have asked for yourself understanding" so as [to discern? — c1]... those [hidden? — c1] from the deeds [of mankind?], "the brotherhood of the children of man," that there be [a benefit? — c0]... [for] one person toward his fellow, * so too they take precedence in [the listing] of the duties hidden from the [matter?]. And he wonders at the lowest [of them] before [the higher? — c1]: precious is its blessing [?], and [the comparison] is weighted in honor [?]...

יא [Perek 11] — "וכשנחפשה" [opening word, display capital, with the phrase ובשנחפשה — "and when we search out"]

To one who knows what [is] the duty of the love of [mankind] — does it [precede], or is it itself a duty? * The holy Torah, as the Sages of blessed memory said (באבות דר' נתן — [Margin: (בראשית א)] "the way of the Tree of Life" [?]; * this is the way [of] the Tree of Life [?] * Behold, then, the verse [?] comes to teach in [its] language "to keep the way" [Bereishis 3:24], [and there is no Torah save the Torah], for it is the Tree of Life to those who hold fast to it [Mishlei 3:18], and so on. *

And behold it is well known and disclosed that, with respect to all, "by way of analogy" [we infer] that the love of the children of man, [their] will and the doing of good and uprightness in their eyes, and giving pleasure to the eyes of all who

dwell on earth, is the duty of every person; and this is the way of the world [?]. * "For is not this the way of the world?" — to act in love among all men? * And in this respect [it is] in the work [of building] and in the [perfecting of the world? — c1]. * And the Torah teaches the way of [proper conduct, [showing] the way of the land — "the conduct of the world" — that the [great] king came [?] and took [upon himself] the welfare of the bond [?], like the [welfare? — c1]; for the Torah, in its very image, [began with] kindness [?], for at its beginning [is] honor, with a [whole] heart, peace and [?]; for [it is] light, and all who hold fast [to it]... [endure]. The soul of the whole household of Jacob lives [?] — * a cup of atonement [?] in exchange for the [life] of the soul of a man; and likewise every person, and the rest. * "in the explanation of the chapter [?] of [a man]" [Margin: (אויקרא...)].

* He set [a love] for him, [a love] turned toward [reverence], a [thought-] meditation [returning] to [the love] of his soul * [Margin: (סימן ר"מ ס"ק י"ו)] — that this is so, [as] is fitting; thus is the form of [his] knowledge *... in the honor of Shabbos and the Festival, by reason of the [welfare of] the life of a person, * so too his desire is [kindled] to praise [it]; * in the way [that there is] strife between one person and his fellow, * for they will come to be * "a man so-and-so [in] strife" — to do the welfare of his people, peace, [showing? — c1]... * between him and his father [?], and what they did, and they did not [withhold] from them, with this [there is], indeed, peace * * [Margin: (סימן ר"מ ס"ק י"ו)] [as the verse is] filled — so the form of the knowledge * "a man so-and-so, and that he not [bear a grudge]" — until a time of strife [?], and a son [of] his fellow [?], "and the men of [the city]"... [Margin: ולואתו עכ"ל — "and his accompanying [matter]," end of his words.]

* "to the end of the deed between a person and the Omnipresent" [Margin: (בראשית א)] — * * "and not [merely] thus, but" by reason of the [renewal? — c1] of the man, and [a man] sits * "and Shabbos, and one shall not eat" [?] in [it] * [Margin: with the sign ס"ד כא"ד] — and not [from] the signs [in] them [?], for [it is] to sustain the [strife? — c1]... * "And as for the rest of the deed between a person and the Omnipresent" — * * as it is said, "fear of the Lord" [Bereishis...], in the duty (ר' י' ז"ל) [?] of [the matter? — c0]...

* "what is good, and what the Lord asks of you" [Micah 6:8 — מ"כה ו]: He demands of you [only] to do justice — this is the law — and to love kindness — this is the love of [bonds? — c1] — and to walk humbly [with your God]. * * This [is the matter of] the chapter [Margin: (לולב הגזול)] "doing justice — this is the law"; and the love [of kindness]... and the doing of truth — * as one studies

[it]: there is no man [?] who fulfills all the duties of the Torah and its essence [save] in his very [deeds? — c1], who [endures]... * It is the more [pleasing], by reason of the deed [done] between a person and the Omnipresent. * As it is said, "fear of the Lord" [is for] the Omnipresent [Bereishis...], "He has told you, O man, what is good, and what the Lord [asks]; what is good — that you do... [Margin: (מיכה ו)] * And the Sages of blessed memory said [Margin: (בפרק אלו)] [that] this matter — the law — and the love of kindness, this [is] kindness * [in matters?] between one person and his fellow — Yom Kippur does not atone [?]; and transgressions between one person and his fellow — Yom Kippur does not atone for them until [he appeases his fellow]. * And so [it was with] the generation of the Dispersion: their sin [was] pardoned [?], because the chief [transgression]... [Margin: (בפרק יום הכפורים)] * * transgressions between one person and his fellow — Yom Kippur does not [atone] until [he appeases his fellow] * * *; and so [with] the generation of the Dispersion, their sin was [pardoned? — c0]; and they said: what does [the verse] say [?]...

they "serve Him." All of these — the Holy One assigned to each its purpose, and made the heavens, and set them as boundaries; only the generation of the Dispersion fell among them. By contrast, the generation of the Flood: their hostilities were not uprooted. The merit of the generation of the Dispersion lay in their love of companions and their unity, as it is said, "And the whole earth was of one language" (Bereishis 11:1); and so they were not uprooted — only "He scattered them from there over the face of all the earth" (Bereishis 11). The generation of the Flood, by contrast, despite the goodness it possessed [?], lacked the love of companions, as it is said, "and the earth was filled with violence" (Bereishis 6:11); and so they were uprooted from the world. "And other matters" [there are] (Bereishis 11), as Rashi z"l brings on the verse, and explains them there.

* Now consider this: were it not for the structure of human society, the bond of society would be dissolved, the bond severed, and immersion and ingathering parted [?] — for it would be impossible to maintain any covenant. No single man could write tefillin for himself, nor prepare what is needful for himself in his world; he could not offer sacrifices, nor perform the [rites] of the red heifer, of the [ordinary] cow, and the like. * And were it possible to maintain [all this by a single individual], the structure of society would not be needed for the perfection of the commandments of the Torah, were it not that they [the commandments] are dependent on one another.

By way of an example: a king who walks abroad by night, and his servants are settled in their houses [?] — the king goes on ahead to give light before him [?]; but were it not for the king walking, they could each go [their own way] [?]. * Therefore the Torah preceded — that is, it preceded the matter, to teach [us]. As it is said, "for it is not an empty thing for you" (Devarim 32:47), as the early sages, of blessed memory, said in the Midrash: "and if it is empty [?] — it is from you".

* "If it is empty — it is from you" (ibid.) [?]: there is nothing in the Torah that does not sustain [the world], whether by the Written [Torah] or by what is received [the Oral Torah], or by tradition — but everything precedes [as] a great matter [?]. The love of the holy Torah, and the worship [of God], preceded [all] in the Torah; "and if there is no way" [?]... as Chazal explained: "with seven things the worlds were created" [?], in keeping with the love of companions.

פרק י"ב

[Display incipit:] **One of** the matters required for the upkeep of the whole body is this: all the members of the body are bound together as one, and there are many limbs and many senses; yet through all of them together, every kind of benefit reaches the body. So too with the structure of human society: He fashioned it, and from one matter another follows, and from this we have come to understand [the rest]. What was the analogy? — that they [the members] agreed [to work together as] one; that is, that each member is itself joined to the compound body and is one part of the whole.

So too with man: all the matters required for the upkeep of the whole body — each one is designated for the benefit needed for the perfection of the species [?]; and through all of them together, all the limbs together [serve the whole]. So too man, [bound together] in society over the world, has his fixed place, and there is a reward for [his] deeds. * And it is fitting [for each to act] as is proper for him; and one [must] conduct himself as the companions do [toward one another] [?]. * Thus the [members of] human society are obligated to conduct themselves, this one with that one, after this manner.

פרק י"ג

[Display incipit:] **Indeed**, in how many ways [על כמה פנים] a man is required to watch always over the two "faces" [aspects]: that he be of good countenance and not of evil; and to bear the burden of upholding the covenant of fellowship, which the Holy One established — to benefit and to do good to each — so to do thus, like these, for any man in the world [כך זאת עשה כאלה לשום אדם בעולם]

(ויקרא י"ט) [Vayikra 19]. As it is said: "and he set them as a fence" [?]; and his deeds shall come forth [?] as is proper for him.

* Here, then, one [must] be careful against speaking ill of any man, of the inhabitants of the world. * Now, the guarding against evils is a great matter, for through it [comes] the removal of what [are] the publicized evils, both those known to all, and the hidden ones not known to all — whether on account of their causes [?] or their effects [?]; that is to say, of a man who, by reason of his deeds or his concealment, one might say of him, or speak of his disgrace — that he is not joyful, or that he is evil of heart [?]. * For many kinds of [such evils], a man is not accustomed [to recognize them], and many men are not even aware that these are evils in the smallest degree.

* And when you reflect in your heart: how is a man led [astray]? And how many [are] the unknown evils [?]? As it is said, "I shall set [a watch]" [?]; and there are many men of whom [it is said?]... because it is easier for a man to recognize his own image than his fellow's, and his own blemishes [more readily] than his fellow's [?]. * And these are matters of evil-speaking [?] and the like; men are not accustomed [to them], and do not know that they are evils. And how much will [the teacher] teach me — what is a curse, what [is forbidden] [?]?

* There are two "faces" [aspects] of a man [?]: the elder and the second [the younger] — this one is precious in his eyes and beloved; and so [too] the limbs that are joined to the body, and it is altogether a great praise [?]. For it is a great rule, and it is altogether praiseworthy. As they said: "great is hospitality" [?]?... (in the chapter [of the Talmud cited?]).

* And within the rule is the matter of [forbidden things]: lying to your friend [?] in any matter that is among the matters [of fellowship]; let it be sweet before you, and let it not be displeasing before you, and let it not enter your heart, and let it not be mixed up before you. * And in the doing of deeds — which a man does not [always] complete [?] — concerning the upholding of the covenant: whether you have wronged your friend, or [have not], not for [your own] sake [?]?... so shall you do.

* **And know**, truly: when a man performs [a deed] — as one of the wise, of the early sages, has taught [?] — they said: it is fitting to be even more careful, with greater intent, to instruct a teacher in establishing the commandments [?]; and his wisdom is exalted (*nisrechah chochmaso*) and weighed [?]. For it is easier for a man [to recognize] his own image than his fellow's, and his own blemishes than his fellow's. * This too: there is not yet [?]?... [whether] he eats or drinks [?], and if

it is fitting [?].... for he is already accustomed [habituated] in that same matter [?]; [these] are habits in the heart, by way of habituation, [so that one's faults] toward his fellow he does not [even] notice. * And what is seen [in others], a man does not [recognize in himself]; he lodges among men like one [who comes for] a Shabbos [a guest], and lodges with them, and acts as they do [?].

* But as for his fellow [?]: even concerning a small matter — it is small, and refined [worn down] from the precise (*min ha-dakah*) — at once, [whether] a deed or a speech, he removes [it]; and near to his holiness he stands [?].

* "And he says of evil, good" [?]; and even though in his eyes it appears [otherwise], he grows ever stronger in his heart [toward this good deed] [?]. Rather, gradually he grows strong in his heart to think it a good deed and not the evil that he did — has he not, indeed, shown himself a son of men and a wise man [?]? And men too do likewise. And those who are like him — there are [those] who [?].... he strengthened his heart to think it a good deed and not the evil [he committed?].

[Display incipit:] **Also** you, my brother — see: you can learn and teach all of this, if you set your eyes and your understanding, [made] precise, upon the companions.

the companions, who within your own body keep a watch — a watch, so that this one not harm that one. * And in this way men keep watch, paying heed to the structure of the body within its general rule. So [too one] joins in his fellow's distress [?], and they take pleasure [together] [?] — so that no one do evil to anyone, even in the matter of a small thing.

* As the Sages z"l said (in the chapter *ha-Zahav* [Bava Metziah]): "and you shall not wrong one another" (ויקרא כ"ה) [Vayikra 25:17] — this is verbal wronging (*ona'at devarim*); that is, a matter that it is in his power to keep from harming. Of it, it is said, "and you shall fear your God" (ibid.). * And they said: great is verbal wronging [?].... "and it is said of it" [?].... and it is not said of it [?].

* How [the members] uphold this one with that one, and strengthen this one with that one; [if] they harm [one another], that one shall have no leave to demand good [of the other] [?]. * For one part is compounded and joined in a body, and is one of the members [?]; each man [is bound to his fellow], this one with that one — man gives a hand [to man] [?].

* And now, my son and my disciple: when you hear and listen, you will understand this matter — namely, that [a man is bound] to [his fellow] man by

the intellect and by the religion of the Torah; in this commandment [?] Scripture hints to us, "and you shall love your neighbor as yourself" (ויקרא כ"ט) [recte:) ט"י (19) — that is, "as yourself" literally [?]; as is fitting [?], so shall you conduct yourself toward your friend, as it pleases you [that he do toward] you.

* "As yourself": you are required to strive to keep every evil from your friend — by your own hand, or by some other man, or by some other cause. And it shall be in your heart not to make his property a target, and you should strive at night to think of [the welfare of] his house and his belongings. * And is it enough that you make known this [duty] toward your friend? [?] — that you keep watch: "thus shall you do... you shall say: also your house and also your property" [?] — deeds in the matter of upholding the covenant, that you not stand upon your friend's blood (ויקרא כ"ט) [recte: (19) ט"י]; even for the sake of a small thing, even [if it concern only] his blood [?] — for it is small, and refined from the precise [?] — for the love is fitting [toward your fellow] [?], truly.

* And when you reflect in your heart with clarity: when you hear a thing — that you be wronged, or that something of yours rises to greatness, and the like — you are obligated to listen [?]... and you are by no means harmed [?]. So too when you reflect [on the welfare] of the companions (Vayikra 19) [?]: rather, you are required to strive for the unknown [evil], that no deed of evil should befall a man through some cause [?] — to remove it from him by [some] means; and [if] it is in his power [to keep from] harming with the body [?]...

* Indeed, by way of an analogy: when men walk on the road, hastening their step quickly, and there is a stumbling-stone on the path — a stone :

[the one] hastening raises the stone with his hand — while others [trip] with the foot. * For it is precious in the reckoning of the wise [?], for the soul is precious [?]. * And so, when men walk on the road, they remove the stone, the obstacle, from the road; rather than kick it with the foot and not lift it, [they take] the stone, to remove and clear it from before them.

* And [if] there were a stumbling in some one matter of judgment [?]... you are obligated [toward] your friend — an obligation, that you join in his distress and keep watch [?]. * For so do men do toward the companions: each one feels in his fellow's pain; thus, if you hear a report, or if you see something of his — you are obligated to listen, with regard to his successes and his shortcomings, in all that is in your heart [?].

* For so do the companions deal [with one another] [?]: when all of them rejoice in attaining some delight [?]... [you rejoice] toward your fellow upon this matter,

with all your strength [?] — as when men are occupied with worldly affairs (*livtu'im* [?]), to see a beautiful sight, a fine sight, which a man [delights in?]. * And when men go along, hastening their step, they take up the paper [נייר] and bring it near to his eyes, so that he may [see it?].

[they bring it] to the place where the paper is, and at once [other] hands take up the [paper / object] [?], so that it not [trouble?] them...

that they take pleasure in seeing the beautiful, lovely landscape — for there is no [one who does not delight in it]; * that they rejoice in your good fortune and in your success, * and that, on the other hand, the Blessed One [grants?] that they not be harmed [by you] — and even if some [harm should come], it will not [reach] * that you guard yourself against doing them wrong, against your fellow, * even if no one [would notice or hold you accountable] — * do not turn aside, neither to the right nor to the [left], * neither listen nor heed your own benefit * if it would cause him harm. For the sake of your own gain do not let your fellow's loss [escape?]; * and indeed, even when a man knows that his deed is a foreign one and runs counter to his fellow — *

* And all the more so [ומכל שכן] — [a man should take care] not to harm or wrong his fellow when he gains a great profit and much money by it. * Be on guard, * for when a man sins against his fellow [by harming him] for his own benefit — through this comes a great loss, both grave and considerable. * A man should weigh, in uprightness and in justice, what loss results from his sin in [some] matter; * for if a man sins against his fellow [by causing him] harm — this is for the worse, and what is right and just is [overturned]: that very thing is corrupt and disgraceful, and he gains nothing by it; * he merely thinks of his own gain. * And behold, [the matter] —

* For from the outset he is not [acting rightly], * and he hardens his heart against all who [dwell upon? — those affected]. He has made it public — disgraceful to all who [hear of it], * and there is no reply. * And [the man] — * his deeds teach others wickedness; * a [harm] befalls, and behold it is open and revealed [to all], reaching even unto the gates of death [שערי מות]. * It is as though he kills the man or robs [him] — for whoever sins against his fellow in a hidden matter [forfeits?] — this one — * for this is a great [evil], and every individual is harmed by it, for [great] * is the guarding of uprightness and justice in this. * [Therefore one must keep] the bonds of the covenant of fellowship [ברית החברה], guarding every person, every individual and every single one of them, * as the Sages of blessed memory said, * in the chapter [...]. * And there is no mention of guarding uprightness and justice except [...]; * [yet] the order is

well arranged, and the holiness and antiquity of the bonds of the covenant of the fellowship [is preserved] — * "and the wickedness of [doing wrong] to a man for his own pleasure," * as the Sages of blessed memory said [(... בפרק)]. * "...his fellow's life by it" — * as it is said: a kingdom that shows a man the [path of] peace, [as it is written?]; "for in its peace shall you have peace" [יהיה לכם שלום] (Yirmiyah [29:7]).

* For the deed is disgraceful, * and one who loves violence wrongs his own soul [שונא נפשו] (Mishlei [—]). * Through this deed [comes] devouring and [destruction?] for him, * and behold, this is a loss to him, * and the matters too [are public]. * It [tears apart] his household, drives away [provision], and provender, * as the Sages of blessed memory said. * "Your life takes precedence over the life of your fellow" [חייך קודמין לחיי חברך] (Vayikra [25] [Hebrew: ויקרא 25 = "כ"ה]). * All this [is] to his harm, * and the parable of this matter [והמשל]: [it is like men] hurrying to reach a certain place — by how much they grow rich [in all their strength], yet do not avail [...]; * so too is it forbidden to [a man] * that he take pleasure for himself at the expense of his fellow — * regarding his [resting?], * or [profit] from his fellow's merchandise before [him]. * Just as a man [encroaches] upon another man whose way [is...] * his fellow without bringing harm — * An ancient philosopher named [Chila] said [אמר פילסוף קדמון]: "It is good to lose a thing [חילא]": "It is good to lose a thing [לאבד דבר]" — * and already...

to your fellow, and it would be [as though] this one acquires through this his very acquisition — namely the merchandise — yet [it would not be honest]; * for [the matter? — the deal] is already concluded and fixed in advance, neither more nor less, neither by addition nor by subtraction; * for indeed [it is like] * a grain already lifted out and dislodged from its place [where] another [grain has been set]; * it is altogether a thought [a deliberation] that [...] * the whole [matter] of the parable: that the [grain] which one began first to draw out [and] take for himself — this one — and it is a [...] judgment * that the [grain] is still [...] [the parable of] the grain * for there is no longer any [light?] taking or weighing [of it]; the parable [teaches] that one judges [fairly] between the two of them * — the judgment of the good.

* And it is fitting for us to learn from this — * as Rabbi Yochanan [ר' יוחנן] said, in the chapter [The one who brings out tefillin] [(בפרק המוציא תפילין)] — were it not that the Torah had been given, we would have learned modesty from the cat [צניעות מחתול], [refraining from] robbery from the ant [וגזל מנמלה], [forbidden relations / chastity] from the dove [ועריות מיונה], and proper conduct [דרך ארץ] from the rooster [מהתרנגול]. :

* For this is a great principle in this matter. * As it is written [...] (Vayikra [19]);
* and as the pious R' Yosef [ר' יוסף החסיד] said. * Our Rabbis taught [תנו רבנן]:
"You shall not hate your brother in your heart" [לא תשנא את אחיך בלבבך] (Vayikra
[19:17]); * and one shall not bear a grudge [against his brother]

* פרק י"ד [Perek 14] — "And in the assemblies, myriads of the people of the
House of Israel" [ובמקהלות רבבות עם בית ישראל]. * This is [the matter] of the holy
Torah.

It is not enough that you do not wrong him; rather, even when [a wrong has
been] avoided — even so, [the deed remains] evil [if you fail to do good]. * "If he
does good to you," as the Sages said [(בפרק ה' דאבות)] [in the fifth chapter of
Avot]; * for [the matter] [...] — a man does not always act knowingly; without
intent [or] knowledge a fellow [may suffer]; * but rather it is [fitting] that you do
not wrong him, neither do you do him good [תשלם לא רעה] — [whichever is the
case], let it be [...] [(דאבות)]. * For this is a great rule in this matter — that you
think [carefully]; * and one who intends [to harm] his fellow, this is [an evil] —
and he is not one who seeks his fellow's good [מבקש רעתי]. * Therefore "do not
establish your dwelling in the place of [evil men]" — and there is no [...] [permission]
to say [otherwise]. (Vayikra [19:—]) * The matter [...]

* "And one should not [intend] to do a thing for your sake" — * as it is written: *
both for the one who acts deliberately [בכוונה] and for the one [who acts without
intent], so it is [either way]. * For the path of the first [course] — * for it [stiffens]
his heart against all the inhabitants [of...], and renders [it public] disgracefully
against all who dwell [there]; * and there is no reply. * And a man [...]. * Their
wickedness — their deeds teach others; [the wicked] [...]; * a [harm] befalls, and
behold it is revealed [to all], reaching even [the man] — * [it is as though] he kills
the man or robs [him]; * as for [one who acts] in secret, has not so-and-so
committed [this]? — this one — * for [great] * is [the guarding of] uprightness
and justice in this — * [therefore one must keep] the bonds of the covenant of the
fellowship, * as the Sages of blessed memory said [(... בפרק)]. * He [tears apart]
his household, drives away provender and provision, * as the Sages of blessed
memory said: * "...to the life of his fellow." * All this [is] to his harm — * and the
parable of this [matter]: * [it is like men] hurrying to reach a certain place — by
how much they grow rich, yet do not avail in all their strength; * so too is it
forbidden to him * — that he take pleasure for himself * at the expense of his
fellow's resting-place [המשכב], * or [profit] from his fellow's merchandise before
[him], * [encroaching] man upon man whose way [is...] * his fellow without
bringing harm — * and already [...].

* Now consider [what counsel Rabbi] Meir gave concerning a man's dealings with people [בפני כל אדם], * as the Sages said [(בפרק ד' דאבות)]: "Be of exceedingly humble spirit" [הוי שפל רוח] before every person [בפני כל אדם]. * For he [does evil to himself], as it is said: "one who wrongs his fellow [is] a sinner" [לרעהו חוטא] (Mishlei [14:21]). * Do not [...] this for any man, neither great nor small [לא גדול ולא קטן]; * and there is no need to say one should [refrain even from] disgracing his fellow [openly] — for one who [shames] his fellow [forfeits his portion in the World to Come?]; * and how [grievous] is it. * [Honor your fellow] with great reverence [כמורא רבך]. * [There are] men who guard [their wives?] [—] their wives, and counsel them [ויעצו אותם], * honoring them; but they [shame] their wives, * and a man [...] for a man [does this] for the sake of his wife [בעל האשה], and there is no [...] [permission] for any man whatever * — for what [reason] does one [grant] more pleasure to himself than to another man? * For what [does it profit?]

* "Love your fellow as yourself" [תאהב את אחיך בלבבך] (Vayikra [19:17–18]); * and as a general rule, "love for your fellow" [ואהבת לרעך]: * that you do not [hate] for your fellow [...] * [but rather wish] peace and good for [him]; * for "love your fellow as yourself" [ואהבת לרעך כמור] (ibid. [שם]) — * but [whoever] takes more pleasure for himself than another, more shamefully and more disgracefully, * over his [...] dealings [בדברים] — * "to raise a hand against it [— against the love]," woe unto it [וה"ו = chas v'shalom/God forbid]. * For one who is fitting to be [crowned/honored] [שתשרה], upon whom rests a [holy] spirit, * and intends [it] wholly — he knows that [...] from him [it] rises by a distant path [בדרך], * [as] sustenance, without provision and without livelihood [בלי מזון], * [and] without * clothing [כסות]. * "And a garment [ושלמה], and he [touches] from it" — [it is] therefore his clothing [כסותה], * and his [reward?] he shall not [know/lack] [(שמות כ"א)] [Shemos 22:—]; * "and a married woman" [ואשת נעורים] — * and at times he [groans], "this one — for in shame [is his rest]; his wife and the world [—]"; * those who succeed [the prosperous] and the deviant — disaster [befalls] him. * And [for his sin] he must bear [the consequence?]

in the [matter? — text "ברבים"], a covenant with [the nations? — בגויים]: that there is none who [does good] with their hands, and they do not wrong [the man] except against the Lord [לה' בלתי לה]; * [the man] dwelt among the nations [as one] supported [ונשען]; and behold, he judges the world [ישפוט תבל] in uprightness and the peoples [בצדק ועמים] (Tehillim [9:9]) — * "and once he passed before the idol [העבודה זרה], standing [there], he knelt [ברך] * "and he prostrated [וישתחוה] to it and supplicated [ויתחנן] to it, and bent down and spread out [his hands] to it [פרושות אליו]; * and he prayed to it" — * and it came to pass, when [the people]

saw what this man [did] — * "from young to old, the whole people [מנער ועד זקן] — they [marveled at] how he [did so]; they saw what this man [did], * "[though] you do something — do you not know that you are not [trusting] in anyone [to save] [אין אתה מאמין שום] [...]" — * "please, my brother, do you not know that, were they [the idols] not able [to save]? — for [if] they are not [...]" * "he goes about and begs from every man [ומבקש מכל אדם], that one give him a [pittance], a matter of [...]" * and that one gives nothing at all, and is [vexed]: "I [too], my heart [...]" * in [his] heart, [too...]; * his very self [...]; * "who is this man [who] [...]" * he [is in] a measure of [evil — i.e. trouble].

* פרק ט"ו [Perek 15] — "My people, remember now what [Balak king of Moab] counseled" * [עמי זכר נא מה יעץ ... (מיכה ו'ו')]

[This concerns] the man's introduction [into dealings] with people [הכנסת האדם], [שפל רוח בפני כל אדם] * "Be of humble spirit before every person" [עם הבריות], and so on. * For he wrongs himself, as it is said: "one who wrongs his fellow [is] a sinner" [לרעהו חוטא] (Mishlei [14:21]). * Do not do this to any man, neither great nor small; * and there is no need to say [it of] disgracing [your fellow]; * for one who [shames] his fellow [— his deeds] run counter to [— and against his wisdom?] — * [one who shames] his fellow has no portion in the World to Come [אין לו חלק לעולם הבא]. * And how much [more so] is one obligated * to honor his fellow with great reverence [כמורא רבך]. * [There are] men who guard [...] — * [those who] honor their fellow creatures; and the Sages said: "the honor of your fellow [shall be as dear to you] as the reverence [due your teacher]" [כבוד כבוד] [Avot [4:12]] — * "[deal] with your fellow in uprightness, and a married woman [ואשת נעורירך]" — * they honor [their wives], yet they [shame] their wives and [vex] them; * a man [does this] for the sake of his wife [בעל האשה], and there is no [...] [permission] for any man whatever * to take more pleasure for himself than another man. * For what [reason]? — * "Love your fellow in your heart" [תאהב את אחיך בלבבך] (Vayikra [19:17]); * and as a general rule, "love for your fellow" [ואהבת לרעך]: that a married woman [...] dwells — * peace toward you, in love and brotherhood, peace and friendship [באהבה ובאחוה] [שלום ורעות]; * and more disgracefully — over his [...] dealings, his flesh, his fellow, and [more] — * "to raise a hand against it," woe unto it [ה'ו]. *

* [There is] a man who guards [his dealings, and over whom] rests a [holy] spirit [רוח], * and intends [it] wholly — he knows [...] that from him [it] rises by a distant path [בדרך רחוקה], * as sustenance, without provision and without livelihood [בלי מזון ומחיה ובלי] * clothing [כסות]; * "and a garment, and he touches from it" — [it is] therefore his clothing, with [greater] severity * — "[it is]

his only covering; in what shall he sleep? [במה יכסה ... במה ישכב] — "[so] return it to him" [חבל תחבל] ... חבל תשיבנו לו אם ... (Yeshayah [3:14]) * "And a married woman, for the [...]" — * "he said to your God" [אמר אלהיך] — "and the deviant [וְשֹׁטֵה], [the sinner]; * his wife and the world, [there being] in his eyes a man, a woman, and against him the sin [החטא], * and at times [it bears] foreign [interest — neshech] — * and his sin he shall bear, for [his] sake, having brought about the matter [סבב את הדבר]. * And there are some who say...

"...I [shall] send away my wife, and she went from me and became another man's." He spoke knowingly, for the Torah did not say merely "and he wrote her a bill of divorce," but rather "[and he wrote her a bill of divorce] because he found in her some unseemly thing [ervat davar]," and "he wrote her a bill of divorce" (Devarim 23 [printed כ"ג; the verse content is Devarim 24:1 — the printed numeral appears to be a compositor error]) —.

The Lord [made known] the matter of divorce, since "the Lord has been witness between you and the wife of your youth and the wife of your covenant" (Malachi 2:14). So the prophet warned: "Take heed to your spirit [and let none deal treacherously with the wife of his youth] [?], said the Lord, the God of Israel" (Malachi 2, here printed "מלאכי ב"). For as we rule [in halacha]: the day after [?] is more pleasant — this was said only of a second match, not of a first match. So [it is brought] in the Shulchan Aruch, Even HaEzer (siman קי"ט).

*

And "if you will surely understand" — understand the great flaw in this matter, which "stands at the height of the world": [shaming] a man and his wife. Understand the magnitude of this flaw [?].

*

For it is incumbent upon you to honor the Lord [?] — "at the appearances of the King of Glory," and the contemplative one will understand [המשכיל יבין] and know [?]. He who "separates a chief" [מפריד אלוף, cf. Mishlei 16:28] — [woe to him?] — and his mother; and "he cleaved to his wife, who is his own [?]," and "he cut a covenant with his people and made [?]..."

*

in his anguish, "and on the day his heart rejoices." His soul is bound up [ויקשר] in his Maker [בכנפי השכינה], in the resolutions [?]: a small or great matter [דבר קטן או גדול], without authority [בלתי רשות]; and the Sages already said [אמרו חז"ל].

✱

"They removed it from the maidservant [?], and they raised our [?]." And they said: [eat] without a blessing, without good [?], without joy, without peace (cf. the wedding-blessing formula).

The Shechinah departs except by a matter [?]. "And now, my brothers, and Avraham [?]" — "[honor your father] and listen to the words of the wise, in what they said" (cf. Mishlei). In that same chapter [באותו פרק] [?] it is written upon it: "Go in peace, for the Lord knows" [?], "and he went; and he was buried [?], and he was buried in his portion [?]," "a grave like a [?]," and "as the angels, when they sit in the land [?]."

But truly [אמנם] — woe to the heart that reveals its secret [?]; and "he rejoiced in his heart, and he recounted to his wife, and Zivni [?] to the daughter of [?]."

אך — [Display incipit] Truly, woe to the heart [?], and he rejoices in his heart and is glad [?]. And he does all the desire of his heart [וכל הפץ לבה]. For it is established [?] — "she bore [him] on a bitter day [?]." It is exalted [?], for [?]....

✱

"All [the world] cannot bear this" [?]; and woe to him, for in the heart [?]. So is every man obligated [וכן חייב כל אדם] to teach [his son a trade?] — yet he did not rebel [ולא תמרוד] [?]....

✱

And so [too] the Rashb"a [רשב"א] cautioned [?]. "Chelya Shimi [?], and he saw, and his [?]...." — incline your ear [אזניך] to it [?], by the strength of [?]....

It is incumbent upon you to cleave to it [?], to love it [?], with the love of the world [אהבת עולם], and to fear it [?], and to honor it, for it is [?]; his commandments [פיקודיו]; and so [וכן] you shall do [?].

✱

Draw his heart [?], and he shall fulfill your every desire [וכל חפליך ימלא], and you shall rule over it [ואת תמשול בו]. And he shall rule over you [והוא ימשול בך], and against your will [ועל כרחך] [?], by [?]....

✱

[A father is obligated] to teach his daughter [את בתו] from her childhood and youth [מקטנותה ונערותה], especially [בפרט] at a time when [?]. Her livelihood

comes by her own hand, and she is a woman fit for commerce [תגל למשא ומתן]. So [her father] [?]....

Her father brings her [?]; on the day they hear [it], "happy is he and happy are his children [אשרי לו ואשרי לבניו], for [?]" — grandchildren who are great in Torah [גדולי התורה], and people of [?] are they; and "the crown of [elders is grandchildren]" (cf. Mishlei 17:6).

פרק ט"ז [Perek 16] — And so [וכן]:

There are men who guard their hand [שומרים ... מלהרע] from harming anyone [?], all of them — yet they hate their own children and shame them [שונאים את ?]... [בניהם ומבוישים]

and they say there is no sin in this, for they will say in the hearts of the sons [?]. [Yet] it is the obligation of loving all one's fellow-creatures [חובת אהבת הבריות] [כלם], for there is none [?]....

[They say:] "[the Lord], blessed be He, by my hand, and to flee [?]; for my livelihood I have found [?]."

*

"The soles of my feet, and all that [I have?]" — wherever he turns to the [governmental] authorities [רשות], a place [?]; as it is said, "Honor your father and your mother" (Shemos 20:12), "and your mother" (Shemos, same).

*

But I intend [ואני מכוין] by this to [add to?] the order [לסדר] and to the [?]. And in truth, his words are neither according to the intellect [בהשכל] nor according to the Torah [על פי התורה]: "You shall hate your enemy [?]" (Shemos, ibid. [שם]); and in general, "you shall love your neighbor as yourself" (Vayikra 19:18). And charity [וצדקה] — every near kin comes first [כל הקרוב קרוב קודם]; so in this matter [?], one near kin before another [קרובו מאדם אחר].

*

And further, a small [matter] — as it is written in [Sefer Chassidim] (siman תקצ"ה). And the Torah did not write a singular form for "love" [לשון יחיד], for [?] love [?] in the heart [?].

He is able to grasp [להתחפק] and to go down [?] with them [?], so as to be included in the whole principle [להכלל], as it is written (siman תקצ"ו).

A lender [מלווה] to a Jew [על ישראל]: "[do not lay upon him] usury" [?]. The shekel [השקל]: they brought down [הורידו] [?]....

within his fellow's words [את בגו דבריו], for "if you build [?]," "they have provoked the Lord [?]" [Hebrew uncertain]...

He saw also [רא] [?]; "[the Lord did] not make heavy" [לא הכביד ה] cf. "בניה כח..." (Iyov 36 [איוב ל"ו]); his eyes from [?]....

*

"before a blind man [do not place a stumbling block]" (Vayikra 19:14). They will say a matter [?], and so will they say [?]. A borrower [לווה], so as not to [?]; and he was careful in [?]....

*

(siman [?]) — the Sages [חז"ל] said: not adjacent [סמוך] to [?]; that he not conduct himself [?]; [it should be] far from this, that he [?]; the little ones, and the [?]; he forgives [?]; withholds [?]; and in [open] rebuke [ובתוכחת] [?]....

*

[Lacuna: the text here flows from the lending/rebuke aphorism-chain directly into the Yaakov/Reuven rebuke material below ("...if they will not heed, Heaven forbid ... but close to death ... learn from Yaakov, who did not rebuke ... Reuven my son, I shall tell you why I did not rebuke you ... and you cleaved to Esav my brother ..."). The cleave-to-the-good / Mishlei 15:17 / Mishlei 17:1 / Mishlei 1:8 sentence is not present on the page.]

*

And if Yaakov was afraid of Reuven the righteous [ואם יעקב היה מתירא מראובן] — the matter [?]...

"Therefore it is good for a man to chasten his son [לליסר את בנו]," as it were [?]: "Do not withhold the rod [שבט] from your sons [מבניו] the little ones" — strike them "with the rod" [בשבט] (cf. Mishlei 23:13); "he who withholds his rod [ידו / מונע ... ידו] hates his son" (Mishlei 13:24) [?].

*

(Yoreh De'ah, siman ר"מ סקי"ח) — "But [chasten him] with the rod of discipline [שבט מוסר], not with the rod of your wrath [?]; do not [strike] in your anger [אל באפך] [?]; and so he chastened them [?]. And the great

ones [הגדולים] rebuke [ויכח] in heavenly matters [במילי דשמיא] [Aramaic: "matters of heaven"]; he rebukes him with words [ויכח בדברים] to bring them back [להשיבם] [?]; with words of counsel [בדברים של טעם], and [?].

*

[and there are] hidden rebukes [ובתוכחות] [?], [but] revealed rebukes [תוכחות] [מבושלת] — [cf. "Better open rebuke than hidden love," Mishlei 27:5].

hidden, not in hatred in the heart [לא בשנאה שבלב]. He speaks upon the heart of his son [ידבר על לב בנו], whether by this or by that [או בזו או בזו] [?], and [softens?] his anger by guile [הליל] [?]; and again [ושוב] [?].

*

A battle-line for the eyes [מערכה לעיני]: "[Listen,] my brothers and my people [אחי] (cf. Divrei HaYamim I 28:2) [?]. Much wealth [ממון רב], indeed [אף], for it shall belong to the heart [?] [of his] friends [ידידים], and not to give them a place [?]; money [ממון], and he saved them [והושיע להם], their right hand [ימינו] [?]; they toiled [יגיעתם] by way of all the land [כל הארץ] [?]. There [?]. But [אבל] they added [ויסיפו], setting the course [סדה] of conduct [?], an account [?].

והנה — [Display incipit] And behold, [if] the matter — from where it [comes?] [?]. This is the question that [?]. The son, from the [second?] lighter [thing] [מן הקלה] [?]. And it tells [ויגיד] that there are perhaps a hundred men [מאה אנשים] who [?] and conduct themselves and walk in the way [בדרך] [?] — the matter among perhaps a hundred men who [?] and walk by means of this, in an evil way [בדרך רעה] [?] — "good people," as it is written, "and they shall be guilty [ויאשמו]" (Hoshea 14:1).

*

[Marginal numeral: ג"ב — and a ransom of money [וכופר ממון] and the like [?]; evil [רע]; and what is he [?] saying [?]. In general (siman ב') — for if he [?]; at times [בפעמים] he was in poverty [בדלות] and [?], and blows [ומכות]. But [אבל] if [it is] from abundance [מרוב] [?]: no fear of heaven and no fear [of man] [לא מורא] [?]; from theft [מגנבה] and robbery [וגזלה] and the like [?] — he resembles theft [גניבה] or robbery [גזילה] or [?], a staff [מקל], by his sin; also the children of man [גם בני אדם]; he grows hungry [ירעב]. But [אבל] [as for] all the evils [כל רעות] that are in his house — there is no money reckoned [אין כסף נחשב] [?], for the great wealth is removed [העושר הגדול מסורח] [?].

*

And the answer [ותשובה]: to inquire from where [?] and from when [?]. And it is said, in the answer to the question [בתשובת השאלה] [?] — inward [פנים]: (siman 'א) — for the [?]...

*

poverty [דלות] and the pressing-need [והדוחק] bring [מביא] the [?]; the owners [הבעלים], thus he wishes [כן ירצה], and so a sect goes out [?]: "cursed, lightly esteemed [ארור מקלה], is his father and his mother" (cf. Devarim 27:16); not quickly [לא במהרה] shall he hang upon himself [יתלו] the voice [?] upon this — for his livelihood [לפרנסתו]. * And also to them [וגם להם] [?]...

ועתה — [Display incipit] And now, let us search out our ways [נחפשה דרכינו] (cf. Eichah 3:40) : [the wealth] prepared [and] readied for their harm [מוכן ... לרעתם], and for the disgrace of the fathers [ולחרפתם של האבות]. The wealthy man, who casts [שנותנים] evil thoughts toward the sons [רעות לבניהם] — and let this be explained [ויבאר זה] — from [?] brings the sons to do great evils [רעות גדולות], and many [things] from this [?] as we have mentioned [זכרנו]; as it is written, "and Yeshurun grew fat and kicked" (Devarim 32:15 [ב] [דברים ל"ב]). * And as [the sons] grow [וגדלו] and their crimes multiply [וירבו פשעם], all of them [?]; for just as in nature [בברא] [?] a small good [?] brings forth the good [מביא], and so the [corrupt?] nature [ברא] [?], when decayed [כשרוחים], works evil [פועל רע] — from the magnitude [מחמת] of poverty [דלות] and pressing need [ודוחק] [?].

For they will say, "Perhaps it is impossible [אפשר] — the father surely has nothing [עשיר גדול] to give to his son [ליתן לבנו]"; [whereas of] a great wealthy man [אין לו] they would say, "the creatures [הבריות] [?] — surely he has [the means] [בודאי יש לו] to love [לאהוב לו] [?]...

*

stands by his refusal to give his son a portion of his money. The great trouble that comes from following the ways of fools — how can people say that one does not owe his son so very much money and silver and gold, that he need not leave him a great deal? Yet they go on praising the father and saying, "He left his son a great deal of money, silver, and gold!" So it is, indeed: are we then to call such a man worthy? Look around at how many wealthy men there are in the land who left their sons abundant money and possessions, and yet most of them squander it and pass out of this world entirely. Worse still: on the very day of their father's

death they rejoice in their hearts and turn back at once to put on fine clothes — the father lies dead at home, not yet brought to burial, and they take no interest in him at all; the reproofs he gave them they cast off, so that he did not have enough even in his lifetime. *

So it rose up against this man of the world: not only did he leave his sons abundant money, but even after his death he gave them ten times more. That, however, is no lasting endowment — a fund [קרן, "principal"] that endures forever — by which charity might be given, so that the man chosen [for it] might give a tithe, or by which the living are sustained who hold fast to it and lean upon it. From such a withholder of charity, a fund of this kind is taken away.

*** Yet he shall not take it with him at his death**, nor shall his honor go down after him. And he, by his behavior, has erased of his own accord the trace [?] of the merit; he has erased the very finding of sin. And there is a Garden of Eden besides. So too is one secure that he will not ... just as Chazal said (in the chapter "Meliat" [?]), that even at the hour of his death a man can give ... (Siman 247 [רמ"ז]). For doing what is fitting and proper, and to set straight whatever is amiss, they walk in the way of those who go astray — and instead of giving them peace upon their bed [in the grave], the rich father who hoarded everything found it hard to give them even [a little].

So this man rose up out of the world together with his sons, leaving them only abundant money — and even though it was abundant money, at his death his own honor [followed him not].

זאת — this is the lesson learned from the way of the world: even if a man stops at an inn or guest-house for a single night, he leaves money for the servants and attendants of that house, the inn and lodging, so that they will keep him in remembrance — and afterward he goes on his way. So too one ought to do: when he departs, he should set up for his children a lasting fund [קרן קיימת, "an enduring principal"] for the poor of this world, by which they may stand and walk in the straight path, so that he not forget his own world. And let him so leave it, so that good deeds be done with his capital, and through this ...

the supernal world together with him.

ואף — and indeed, this too is a lesson, that more than what he does for them in this world, the reward of the soul is greater in the world to come. Besides the reward of the soul, he has [done him good?] in the world to come. Better is good than fine speech. He goes deep into speech — deep, deep — yet who can find it out? [echoes Kohelet 7:24] His way is like a stork's [?] that always stands ready

upon the road. As fitting it is for every upright man to walk — so let him not always wait upon his way, lest [death] befall the sons of men suddenly and they perish ...

[gives to] his Torah and to the beasts of the field — as I brought above (Perek 3, Ma'amar 14, Part One). And so too the beast: how many great deeds this lesson teaches, in order to do good to the sons of men — and yet they are destroyed and lost at the time of their death, as it is said, "they are turned over (Job 35).

from his house when his lodging is no more, no eating and no drinking and the like — and he goes up to that very place. As before, so it is to the end: the reckoning of charity must be paid in full to every man, what each owes to the master of the house until his very last penny [פרוטה אחרונה, "the last perutah"]. * So too the dying : to every man he owes whatever he owes, and he is obliged to say before others, "I owe so-and-so such-and-such, and so-and-so owes me — settle the account in full with them, to the last perutah, for the dead come before [their accounting]." *

And so let it be said: settle accounts before all of them — every man — so that his sons and heirs not be left in dispute. * But let him not act so in front of strangers, [those] called "the lands of the peoples"; the names of the men who were [there]. After them, the trustworthy say, "These declared before us." They answered and said, [reading uncertain] ...

[the one] who is obligated : "So-and-so owes me." Therefore let them be summoned before [their] death; let it be written by them, "Sons of Israel", the living standing among the creatures. * And if his hand reaches it — of all that he owes, he is obligated. And so, with mitzvah-money, he is obligated to do acts of charity that will endure, that they may be spread abroad. * And all this is fitting and proper that it be done at once ...

[a man's days are] like a passing shadow; even in your youth, when in the fullness of your strength, in the days of your youth — for who knows whether he will reach old age? — a man may suddenly fall ill, and the years change, and these matters [come upon him]. * "Remember your Creator in the days of your youth" (Kohelet 12:1). * "Who knows the days of his life?" * But in any year a man may write [his will], if his hand can reach it, at the time of ...

[and he should attend to it while still healthy, before the day comes when he cannot].

* And let it be hidden by the hand of a faithful man, and let it be concealed in secret, so that the matter not be exposed, for it is more precious than death; and let it be at the ready, prepared so that his heart be settled at all times. * For he says, "On the days of my death let it be done, just as I left for my house" — this lesson too for his sons. [a man should arrange his affairs as one who keeps an inn], so that nothing be lacking.

"For the commandment is a lamp" — it would shine in two, if [it be done] before death. * And there is, too, a high man whose hand reaches [his desire], who [provides] for himself and for his sons. And he who relies on charity [does well] — let the one chosen for charity that will endure be scattered in Israel. * And all this is to occupy oneself in burden and gift, if ...

[as a man should occupy himself in honest commerce]. * "And you, why are you sick?" * "Who knows the days of his life?" * According to his standing and his wealth — and most of his sons, at the time [of death] [stand by]. * The will left by a faithful man [confirms] a sure matter, more than from death itself; and it is settled and understood, and ready, so that his heart be settled at all times. So let him say, just as he set up for his house — this for his wife and for his sons.

"For a man may eat [the labor of others?]" ; let none stop short of [providing]. By means of want and pressure, this charity [is squeezed out]. * "Even more honored is everyone ..." — before [death] let them recognize the sin, just as Rabbi the Holy said (in the chapter "HaIshah Niknit") ...

* And let them add years of life to it. * Better is one [provision made] than a hundred in the matter of children: when sons are [provided for in advance]. A poor man, if he has a son who [is dear to him]; and to give him money for sustenance, that of which I said [a father should not] give to his son [all at once], in order to keep his son away from sin, and from the craft by which he will be sustained — just as ...

* "And you, why are you sick?" in the matter of sons not upright. * But everything depends on whether he is a poor man or a rich one — and what shall his father do, when he is poor and impoverished and his hand cannot reach to help his son? * Concerning this it is also good to return and tell you about the matter, so that he not sin — he need not, for I have raised this above. *

And it is a sure thing that I taught for all his sons in their childhood the crafts (Perek 10, Ma'amar 12, this part). * [And this is what] restores the soul, and altogether [makes] a high man [stand] in splendor and honor. * It is also more

honored that every man set up his sons and daughters, as Rabbi the Holy said (in the chapter "HaIshah Niknit") ...

כ? [display incipit, cut at c0/c1] ...

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And the matter rests upon them: the times depend upon his upbringing. * For there are men who delay [marrying off] their children, on account of laziness, and sometimes on account of pride and arrogance [גאון וגאווה], [wishing] to make for them grand matches — and this is not as it should be, and one has the power [to act] for it. And their daughters, they did not [marry off] — a matter on account of shame. * And by such delays they are ruined, and this is a criminal sin. * And every deed [of the sort]: the sons rebel against their fathers, and the sins [of the fathers] are upon them. ...the burned ones [?].

*** פרק י"ז** — There are also men who are merchants who travel about and honor [their trade], who in their faithfulness take their money and rise up [and journey] for the sin of [neglecting] their children. They leave the sons of the elders [behind]; the elders themselves [bear it]. * And therefore each one of them [is obligated] to his father and to his mother, even if he did not see his father and mother. * And on Shabbos day the son comes to his father, as it is said, rich — let them say [a blessing] ...

doing this with his father, and fulfilling [the mitzvah of] "the honor due a father". * "For it is not enough that you toiled [against] honoring your father and mother" (Devarim 27). * "[Honor your father and] your mother" (Shemos 20). * And so, against the death penalty [for one who strikes them] (Shemos [21]). * For the honor of the [Divine] Place : as one [transgresses] against his Maker, so much more grievous it is in his own eyes. And concerning his revealed opinion from another matter ...

from the general rule [of] "you shall not err". (Ibid.) * And from the general rule of love of neighbors [comes] the obligation of loving friends. (Ibid.) * And by way of "You shall love your neighbor as yourself". (Ibid.) * His father and his mother — from the general rule of love of neighbors. * And it is not [merely] ...

[a man's father and mother — whoever dishonors] his father and his mother in his heart, has a blemish; and so too he is included in [the curse]. * For when men sit [together], the living — sometimes there is strife and quarrel among them, and they bear hatred one against another in their hearts. * And it is not only this;

"You shall love your neighbor as yourself" — and all the sons [of men] [are bound by it]. And they are anxious ...

* How great is the lack of [kindness?] among the living, and among all men — these too! who are cut off [from one another]. * Great is the error that exists between the living, that separates [them]. * The more the years pass, year by year, and they add still more [hatred] — as when one comes to do good to his fellow, the Merciful One forbid [from] mercy. * [A wicked] son brings [shame] and grieves a father, and [is a sorrow to] the woman who bore him. * The brothers do not remember the living, for they are the sons of one father. *

in strife, and the truth, and peace; he loves them and grieves over most. * Truth and those who bring [shame] upon them, and they mock them — upon those sages — to do as is fitting, and as is proper; they say to them, "Do not do the acquisition of money!" — this is [folly]. * And in truth a great good it is. * And besides, most of the servants are converts and orphans, and the iniquity of the master of the house is doubled; for the Torah adds ...

the justice [due] the convert, the orphan, and the widow. And He [the Holy One] is a judge [who upholds the cause of the helpless]; the convert, the orphan, and the widow — and in their being wronged there is no [excuse]; he has doubled [the sin] with harsh words, as it is said ...

Sefer HaBris HaShalem — Part II (חלק שני), "Words of Truth" (דברי אמת)

Ma'amar 13: Ahavat Re'im (Love of Fellows) — Perek 17 (continued), Perek 18

Perek 17 (continued)

for it is said, "And you shall not wrong a stranger" (Shemos 22). Scripture further states, "and a widow and an orphan you shall not afflict" (ibid.). And it adds: "If you afflict them by any affliction, [and they cry out to Me, I will surely hear their cry; My wrath shall blaze, and I will kill you with the sword, and your wives shall be widows and your children orphans]" — measure for measure (ibid.). *

For when they raise their eyes to Heaven [in their distress], the Holy One looks down upon their suffering and takes them as His own portion, to repay them. *

And it shall be, when they cry out to Me — "and they will cry out" — and I will turn [to them]. *

[Regarding the obligation of an employee toward his master:] It is the duty of a hired worker to be like a trustworthy servant to his master in every matter — he must not idle from his work nor be lax in his task, and he must not be wasteful with his employer's money, just as he would not be with his own. * Whoever serves his master faithfully and does his work as is fitting — it is reckoned to him as though he had performed a great deed, and he is blessed in all that he does, and his labor prospers and is not spoiled, and nothing of his work is wasted. * In particular, one who is hired for a fixed wage must not [shorten his hours so as not to forfeit his employer's due]. * [The text here adduces several rabbinic statements:] "And [the Sages] said: 'A hired worker [forfeits his wage if he is negligent]'..." * As the Sages said in their interpretation [of the matter — Perek HaNoge'a u'Maven]. *

And [the Sages] said (in Perek 3 of [Pirkei] Avot): "[Pray for the welfare of the kingdom]" * "[The law of the kingdom is law — dina d'malchuta dina]" (ibid.). *

And so we conduct ourselves: in every house of prayer [synagogue], in every city and every land in which we dwell, we offer prayer for the welfare of the kingdom under whose protection we live. [As David said:] "[Seek the welfare of the city ... and pray to the Lord on its behalf]" (cf. Yirmeyahu 29:7). * [In the days of the First Temple, the exiles] would magnify and exalt our Lord [God] and guard [their faith], and they would observe and keep [the commandments] from all that is evil and foreign, and [pray] for the peace of the land. *

And so too [in the period of the Second Temple], our forefathers were settled in [foreign] lands, and they offered up prayers and sacrifices for the lives of the kings and their sons, for the well-being of the kingdom — as is written in their books. * And so it was also in the time of the Second Temple, [as recorded] in the [accounts of the] historians of the gentile nations, who relate that the Jews who lived in their countries, in their cities, instituted [the practice] of offering sacrifices and praying [for the kings — for the life of Nebuchadnezzar and his son ... and for Belshazzar]. *

[The author cites several non-Jewish sources from the expanded edition:] As is written in the book ["Maccabees" (מכבי)] *; and Demetrius (דימיטריאוס) [is cited concerning] the prince who came to make a vow at Jerusalem *, who prayed for the welfare of the king at the time of his offering. * And so too the Sages of Israel [included] in their books a form of prayer [composed] for the kings of Israel and

for those whose days were [spent under foreign rule] — [confirming] that the Temple still stood and that we kept our faith toward the worshippers of stars and constellations [i.e., the gentiles], who did not know [the true God]. *

[They continue to relate:] These [gentiles] were idolaters who served the heavenly bodies, and yet [the Jews] under their dominion gave thanks through the Torah, the Prophets, and the Writings, and they were upright of heart. * Nevertheless, the pious among them held themselves obligated to pray on behalf of [the kings, their princes, and their nobles]. * "[For He delivers the destitute who cries out]" (Tehillim 72:12) — "and the poor, and one who has no helper." * "He spares the weak and the destitute" (Tehillim 72:13). *

[The discussion turns to historical instances of Jewish loyalty:] Thus, [as recorded in] the letter [of Aristeeas] (אגרת) — they wrote to them [the gentile authorities] and instituted ordinances to bring near offerings [on behalf of the kingdom] *, and they prayed for the lives of the kings of Israel [and of the foreign rulers], as is written in Chapter 7 (ז'קאפיטעל) [of that book]. * Likewise [in the days of] Antoninus (אנטונינוס) — [the Jews] gathered your dispersed and prayed for the life of [the emperor Antoninus the Pious] (אנטונינוס הקיסר). *

[The chapter closes with the verse:] "For the king who saves the children of the destitute..." (cf. Tehillim 72:4, 72:13) — "and he shall save the children of the destitute, and crush the oppressor" — [and] "and the destitute." *

Ma'amar 13: Ahavat Re'im — [running band on this folio]

[Conclusion of the matter above:] ...and the destitute. * Therefore all who dwell under [a king's protection] must pray for his welfare, and bless him every single day. * Hence it is fitting for every person to love the king under whom he lives — this is a love that is an obligation. * It is likewise fitting for each one to love his fellow-men, * for the duty of loving one's fellows applies to whoever has the [Divine] image of man, and to all [people]: whether a stranger or a resident, there is one law of justice for them all. * There are even those who renounce themselves [in self-sacrifice]; * this is doubled prohibition in the Torah, as it is written, "and you shall guard, and keep your souls diligently" (Devarim 4:9).

For there is no person who has no benefit from his fellow, for the existence of man is sustained [only] through other men. * Without others, no benefit comes to a man. * For all human beings need one another; each is dependent on the other and bound to the other, and this is what links the chains of the human social order together — this with that, and that with this — and binds people one to another. * Therefore one must not [do to his fellow what he would not have done

to himself], and one must not wrong his fellow. * And how far does a person's obligation extend, to guard the wholeness of his fellow's welfare? * Concerning this, [the matter is treated in] Perek 13 of this Ma'amar — that the Torah doubled the negative command, as it is written, "you shall not curse" and "you shall not wrong" (Devarim, etc.). *

[On positive and negative duties:] And one's deed should be performed as a faithful labor for one's master, in any [matter] of which he is capable; and "turn away from evil [and do good]" (Tehillim 34:15). * And it has been taught: there is no remedy for one who has been warned to turn away from evil and yet [persists]. * "And by the work of his hands you have blessed [him]" (Iyov 1:10) — your servant in his labor, [serving] his master as fittingly as if he were laboring for his own benefit. * "The kindness of God endures all the day" (Tehillim 52:3) for one who [acts thus]; and even if he has done him no [direct] good, his deeds [still merit reward]. *

Perek 18

My friends: A person does not discharge his duty of loving his fellows merely by being careful not to harm and not to injure anyone — he has not thereby fulfilled his obligation. * Rather, [by refraining from harm] he has only removed himself from the category of those who do damage; he has not been wholly destructive — but neither has he yet fulfilled the love of fellows. * And even if a person loves [his fellow] in his heart alone, and is not actively [beneficial] — he has still not [discharged the duty]. * One must rather actively do good: to confer benefit upon and act kindly toward others. *

[Such a person] can [bring it about] that, with a glad heart, good will come to all — and this is what is called "a good spirit." * One should do kindness and goodness to everyone, as one would have it done to oneself, as [the matter] was recorded [earlier]; * and so too the Torah obligates [it]. * As is written in the Torah: "Guard yourself and keep your soul diligently" (Devarim 4:9) — "as you love your own self" (cf. Vayikra 19:18 / Devarim 5:14). * A person is obligated, in like measure, to love his fellow *; and the meaning of loving one's neighbor as oneself [is] to wish for one's fellow what one wishes for oneself. *

[On the limits and reasons:] "[Concerning] the natural disposition of a person — he loves himself, by his very nature; * and the reasoning of the Torah is something that accords with [this] natural disposition, * in order to confer benefit, [both] upon this one and that one, and to come to the aid [of all]." * This is among the things that [are reckoned among] the obligations a person owes, for

the betterment of the world. * And the meaning of this verse — [it is] upon the person to do good for his fellow as one [does for oneself]; * and its opposite [is] the doing of evil. The obligation [is positive], and its converse [the prohibition] is that he must not do to his fellow what is evil. *

[A reconciliation of seeming contradiction:] The difference, by way of negation, [between] self and other [is real, and so the verse cannot mean literal equality]. * But here there is no [absolute] difference between [a man and] his fellow — and that is the matter [the Sages mean]. * "[All this is recorded] in Perek 17" — that the obligation [of love] is, by way of negation, [shared] between a man's self and others, and he is obligated to love. * As [the Sages] said (in Perek Eizehu Neshech [Bava Metzia ch. 5]): "[Whoever can lend a hand and does not is held to account]." * A scholar must not be more stringent with himself than is fitting; * rather, more than this — from the matters [that are] good, he must distinguish [carefully], using the language of [clear] speech, and support his neighbor as he loves his own self, that he too may come to benefit, along the path of [good conduct], for many. * "Honor [your neighbor] as you honor yourself." *

And behold:

" / folio (76=) 10.]

And behold: [The matter is now treated] in full. If it had been [a simple matter of] loving one's neighbor as oneself, [the verse] would have meant equality — that there is no difference [whatsoever between man and fellow]. * But this is impossible, since it is contrary to the natural disposition of man, who loves himself [first]. * Therefore one must understand the verse rightly, in measure and in proportion. * It does not depend on the Torah [demanding a thing] contrary to nature; * rather, [it teaches] that it is fitting for a person to do good for his fellow in all the proper ways, and to act kindly with all that he is capable of — to all people equally. * "And the kindness of God [endures] all the day." * And take note:

[Illustration by way of Reuven and Shimon:] By way of illustration — Reuven wishes that Shimon should love him, and that it should be fitting [in Shimon's eyes] to do for him [good], "and turn his heart toward Reuven" — [whether] for the sake of honor or for [some other] benefit. * "[For one is bound to act with] honor toward one another always, [for it is fitting] for the proper conduct of life — that man should be wise" (cf. Mishlei 13:2). * And it has been explained — let each man take note: that he conduct himself with honor toward his fellow always; * and that he speak with him respectfully (Mishlei 13:2[?]). * And that he

pray on his behalf always, [seeking] peace for him; and for the people of his household and his servants, [that they enjoy] complete welfare (Devarim 4[?]). * And that he judge him favorably, [as] one who [judges his own household] (item 6). *

[Here begins an enumerated list of the duties of loving one's fellow, marked (א') through (ט'):]

- (א') That one love him with a true love, not [merely] in [outward] honor, but [out of] honor of the Blessed One, as it is fitting — [seeking] for him to be at peace always and in every place, in body and in soul, [as] one wishes for his own household. *
- (ב') That one conduct himself toward him with honor always. *
- (ג') That one speak with him with honor at all times. *
- (ד') That one pray for him always, [seeking] peace for him at all times, [for him] in his home — three [things]: for his peace [of body], [his peace of mind, and his peace of soul]. *
- (ה') [That one acknowledge his good qualities — that he sees his fellow's fine qualities, as though [they were his own].] *
- (ו') That one judge him favorably, in every matter. *
- (ז') That one not benefit at his expense [or take advantage of him]. *
- (ח') That one volunteer to assist him even in a small matter, [extending] benefit to him in money [and goods], and not begrudge him even a small thing. *
- (ט') That one not derive enjoyment at his [expense] — [for] he is forbidden to benefit from another's [loss], even in a small matter. *

[The author elaborates:] One should not say, "I dwell secure in my own understanding, [and need not concern myself with Shimon]" — Reuven should not [say], "Shimon despises me," nor [say] that of any [of his fellows]. * All this is among the hidden matters; as related [in the books] — at times a man must [act] for the sake of his fellow's deeds, [as] Reuven [must] for Shimon. * One is not required to hand over to Shimon all of his money and all of his household and all of his belongings out of love for him — this is not [the demand], so that he not [ruin himself]. * But [Reuven] must, in his heart, do good for Shimon, and love him, [and so discharge] the duty of loving one's fellows, in complete welfare. *

[On the Ramban's interpretation:] And this is what the Torah said: "And you shall love your neighbor as yourself" (Vayikra 19:18). The [true] meaning is [not literal equality], but that one should wish for the love [and the good] of one's fellow as much as one is able. * And now, [as for the matter] — that a person seek love from every person, and wish to be loved by all — [know] that the love [commanded here] is "for your neighbor" — [meaning to wish him] good as one wishes oneself. * And so the Sages dwelt upon [this verse] in the deep statutes [of interpretation] (the Ramban, of blessed memory). *

[The Ramban's resolution, continued:] And there are those who say [that the verse means] "as yourself" [in the sense that] one should love [one's fellow] entirely [literally] equal to oneself — but this is impossible. The heart of a person is [naturally] given to himself, [more than to any other]. * [Therefore the verse cannot demand that] one love any person [absolutely] as he loves himself. * For if our heart and our intellect [were truly to love] in this way, [it would be] beyond the natural capacity — yet [the Sages] explained the Torah's meaning by way of [the word] "as yourself": the Torah explained that "as yourself" [is the standard]. * Its intent is to set a [reasonable] measure upon the [duty of] love — [that one wish his fellow well] along the path of [his] nature, in that [respect in which] there is no [essential] difference [between people]. * [The verse does not demand] what no person is able to fulfill. *

And now: "Blessed are You, O Lord [our God]" — Scripture obligates one to prepare his heart [for the love of his fellow], to understand and to consider well, [as set out] in the interpretations [of the verse]. * This is fulfilled in accordance with the words [of the Sages, who likened it to] precious pearls — a great and lofty good [reckoned] for the one who errs [yet strives], by [the merit of fulfilling] the Torah, in the word "as yourself" [כמוך]. *

[A series of qualifications — what the love of one's fellow does NOT require:] And this [duty is] made known: that every person seek love from all people, and wish to be loved by all * — [yet only] in the [right] measure, not [demanding] something contrary to nature; [for it is enough that] in his heart [he wish his fellow well]. * [Note] this measure: that a person serve [his fellow], in the measure that he loves himself, [doing for him] as [he would for] himself. *

- And he shall **not** seek [love] in such a measure as to give over all his money [for his fellow's sake]. *
- And he shall **not** seek that another love him from [obligation], but rather that one love him [freely], as a man loves his own self. *

- And he shall **not** seek love [only] from those who are close to him, [excluding the distant]. *
- And he shall **not** seek love [only] from prominent men — [those who are wealthy or distinguished]. *
- And he shall **not** seek love [only] from the sons of [Cush — i.e., the powerful and lofty (כושיים)]. *

[The page ends here with the word "כושיים."]

the Kushites. The matter, then, is one that the natural disposition, the senses, and the intellect alike testify to and proclaim. For just as a person seeks for himself comfort and benefit, so too does the Torah include in its general rule of "and you shall love your neighbor" all human beings — that you should be concerned for the welfare of every one of them, just as you are concerned for your own welfare (above, Perek 5). The intent of these words [is] that one love his fellow to the measure and degree that he himself seeks love and benefit from him — whether much, if it is a great measure, or little, if it is a small measure — by a measure corresponding to that measure, and no more. * And by this the duty of love toward every human being is fulfilled. * The order of love here has no fixed limit; rather, it is according to what each person is to him: whether near or far, in the order of degrees. And thus there are many degrees in love, one above another, according to how near or how distant a person is from him. He must love first the people of his own city before [those of] another city, and the people of his city before the people of another land. And again, the nearer come first. By this the matter is settled, and there is in it no contradiction, [it being] near to the plain sense, true and straightforward, with no [need to] strain it. [Lacuna: faint at column foot] *

*** And as for** [ואשר] [the verse] saying further in this same verse, "for I am the Lord" — know that even this is faithfully reliable. * For just as a tailor sews [for] a customer [?], so [too] the Torah commanded "love your neighbor as yourself" — that is to say, in one [shared] human nature, and seeks your welfare [?]; and "make provision for [the welfare of] your fellow as you provide for yourself" — [as Scripture says, "love your neighbor as yourself, I am the Lord"]. So too with the Holy One, blessed be He: by this very verse He is, as it were, bound — "love your neighbor as yourself, I am the Lord," that is to say, the love that proceeds from you toward your fellow is the stronger... [the verse] thus yields the duty of love. * Therefore there is none who seeks love from a [fellow] human being more [than another], near or far, in the order of the degrees. And so there are many degrees [of love], one above another. The nearer come first, and after them

the [more] distant in the order of the degrees [of love]. And again, the nearer come first — for love is by nature in the heart, near and true; and from all of this [it follows]... by all means, without [strain].

For the verse [says] further, and this is what it intends — for know that in every craftsman there is jealousy [of his fellow craftsman]. * A craftsman does not [help] a craftsman [of his own trade]; a merchant is jealous of a merchant. * But here, "or" — that is to say, regarding the love of creatures, what is shared among them... * even "as yourself" in [shared] nature [?]. [Scripture] therefore commanded the love of one's fellow with a whole heart. *

*** And as for** [ואשר] [the question of] whether you should say in your heart: how [can I love] so-and-so, [given] some base measure he has, or some disgraceful deed — [know that] every person is a mixture, much [good] in all, according to the matter [?]; and the Holy One, blessed be He, planted in him all manner of perfections. And He is "the Lord your God," that is to say, "as yourself" — meaning that just as you, even though there is in you some lack... [yet] you love yourself, so too here, even though there is in your fellow some lack. * Take care, then, lest you despise anyone over a fault of his, and do not be exacting over the fault of another. * Remember, rather, who is clean of fault? [Look,] then, to yourself. * See, [therefore,] the love of all others.

* Now [this matter] — understand it and grasp the import. * [That is, that one should] not be exacting over his fellow's fault, nor be particular [about it] — but rather [particular only as to] withholding [his own faults]. * [As the Sages said:] "Happy is he who does [good], and does not [act] badly" [?]; * "as it is written," * "for there is no righteous man on earth who does good [and sins not]"... *

*** And as for** [the matter] of "I am the Lord" [as a model] — [understand it] further from this verse, that this is so: * "as yourself, I am the Lord" — that is to say, just as I [the Lord] am not exacting toward you over your faults, nor particular about your fault, "as yourself" [?]. * as the Sages said: "He [the Holy One] went into exile with the House of Israel" — when I [God] caused them grief [?]. * As they said, "to the assembly of Israel": "I bear [their burden]," * "and those who reproach you reproach Me," * and I... * that is to say: "My beloved." * But I [says God] love them — * [for the verse uses an] expression of affection [?] — in Jacob... and was not [exacting]. * And Rashi, of blessed memory, explained: He [God] is not exacting [about their faults] after them, * [but rather] He is "before them" — that is, sweetened [?]. * "Said the Lord [?], of blessed memory: His God [is] with him" — "and the shout of the King [is] among them" (Bamidbar 23[:21]) — His God [is] with him "even in the time of His wrath" [?], * [as it is

rendered:] "the memra [word] of the Lord their God [is] their support." * His God [is] with him, "and the shout of the King" — by a tongue of affection and shepherding, in [the manner of] His way [?]. * And this is the way of "Scripture speaks [graciously] with His people" — Israel, in love. * Even [when] you [act badly]...

[He] conducts Himself and proceeds with the love of His people [Israel] in this measure, as does He [Himself]. And He is not exacting over [their] fault. * "I am the Lord, who loves you" [?] — and I am not particular about your fault — * for the Lord conducts Himself in this measure in loving you, [just] "as yourself." * A lover overlooks a fault [in the one he loves], and is not exacting over his fault — so [too] I [am not exacting]. * For there is no person in [whom] there is no fault [or] lack; the lack is of no account in [the eyes of] all the perfections, and "with all" [the rest] this [fault] is [as nothing]. *

*** And as for** [the question of] whether [Scripture] is saying further in this verse, that this is so: * that you should not say in your heart: how [can I love] so-and-so, [given] some base measure he has, or some disgraceful deed — [know that] every person is a mixture, [containing] much [good], according to all [?]. ... [therefore] it gave this [command] in [shared] nature. * So [too] I [the Lord] am able to overlook [a fault]. * Therefore [Scripture] said "love your neighbor as yourself, I am the Lord," [that is,] the love that proceeds from you... *

that he [should] conduct himself with the love of his fellow in this measure, and not be exacting over his fault, and not be particular [about it]. * For just as I am [the Lord]... so [too] the intellect requires this. * But [it is] only [a matter of] withholding [one's own faults]. * And the intellect requires this: that one not be particular, but only [careful] to withhold... * that he do good and not [ill]. * "As it is written, [for there is no righteous man on earth] who does good and sins not." * "As it is written," [too], "for love covers [all transgressions]" [?]. * And love is able to endure forever, * and love [endures] to eternity [?] [Mishlei 10:12]. * [And so] he overlooks a fault.

*** And as for** [the matter] — [the verse] saying to me further in this very verse, that this is so: * that is to say, [Scripture] does not [require] uphold[ing] this [love] for the sake of [the fact] that he is your fellow... * rather, only for the sake of the Lord: "for I am the Lord" — He requires [it] of you, "the work of the Lord." * [So] you are obligated to this. * But this is only "before you" — (in Ma'amar 5, Perek 3 [?] of this part) — that you are forbidden... * to be jealous, since natural causes [are at work]... * for the desires of human beings differ in their natures [?], one from another, and this is [as we said] in its place. *

Perek 19. * Indeed [ךא], to the mind, how many kinds [of love there are], divided... * that one should do good with [his fellow] creatures. (א סימן) He should strive to do good to his fellow either with valuable things [yekarim] or with knowledge [mada'im], or with [some matter of] understanding or insight more [than another] — [whether] in study [or] teaching, * or [some] guiding of him along the way; according to his ability... [and the like]. (ב סימן) That he do so in the matter of the speech of the lips, with love and esteem, in which there is no lack. * And here is a perfect place [for the principle]: "love your neighbor as yourself, I am the Lord" * — and this [is taught] in its [proper] place.

* And behold, [this is] something this makes known, and it is understood for all: [observe] the difference between [these two] — remember now who he is, [and] who is clean of fault. * Look, [therefore,] to yourself. * [That is, that one] not be exacting over his fault and not be particular [about it]; but [only careful] as to withholding [his own faults], * for there is no person on earth, a righteous man on the earth, who [does good and sins not]. * "As it is written"... *

* [The verse] makes known [further] this [matter], and [it is] understood for all: that the true essence of doing-good [hatava], in the body — better [yet], "explained" [?]: the doing-of-good which is in the body conducts itself either with life [chayim] for the dead... * and that which [is done] with [valuable] things conducts itself either with [the wealthy or] with the poor... * and that which is in the body conducts itself either for the poor or for the rich [?]. * As the Sages of blessed memory said (in Perek Lulav va-Aravah), [gemilus chasadim is] great in three things [Sukkah 49b]...

[doing] great [good], more so than charity [tzedakah]. * And that which is with [valuable] things [conducts itself] either with the wealthy or with the poor. * And that which... between the [self]-providing [hamenadvim] with body [?], between the lowly and the elevated, and the establishing [hateqanah]... of [the lowly]. * And so, too, [doing good] toward the body — this is "the redemption of the body" [?]. The Sages said (in Perek HaShutafin [?]) [that] those who... are blessed in the tribe [?], for the sake of this kind [of good] still more [is it] esteemed — better [is] a good man [who]... * in establishing the community of every kind of human being. * And more esteemed [yet]... [for those who] bring to the [community] funds [for] the poor, [to] release captives, * and to provide for [the hungry]: to give to the hungry, and the naked to clothe — [as Scripture says,] "[you shall] cover [him]," [and not turn from] silver and gold, * to redeem [captives]... A person, to sustain life, [is to be ranked] more [highly] than the first kind. * And Jacob [?] — [it is] a duty of peace [shalom], a duty of love of one's neighbor [?]...

* Indeed, even more so [than] this kind — for in truth, by this kind, two [things] are accomplished: [it is] more highly esteemed [than] giving alms. * And that which [is done] with [valuable] things [conducts itself] either with the wealthy or with the poor; that which [is done with] valuables [conducts itself] either with the nobles [nedivim] or with... * and one closes [the lack of] their hearts, sealed; and there is [thus] no such lack [in them], for it is the [very] redemption of the body [?]. The Sages said (in Perek [?]) — He [God] is blessed by nature, with [many] blessings, and reconciles by it [?] — for the sake of this kind, more highly esteemed [is] a good man [who] reconciles... *

* And by this the body is honored — that is, [a thing is] honored in quantity [bi-khmut] [German/Yiddish: קוואנטײטעט = Quantität, "quantity"], and likewise [a thing] is honored in [its] quality [bi-khvut/bi-eykhut] [German/Yiddish: קוואליטעט = Qualität, "quality"]. *

* **And now** [ועתה], [as for] what we have investigated — how many excellences there are in [this], how many... [Margin: ובכל משלח ידך ("and in all that you put your hand to"), with printed citation (דברים פו) — the chapter numeral is anomalous (Devarim has only 34 chapters); the lemma is Devarim 15:10.] * Above [these] there are three good excellences [ma'alot tovos]: * that which is done for him [in] service [avodah] and song [shiroth], [some] in his body, and the like. * (סימן ב) [That] which is done likewise for the many — [as when] one digs a well [for them] in a place that is distant, and there is no [other] way [for them] to dig [for] water; * [the work] of digging to bring forth water, and filling [the well] with water... * [he provides] for them a place — to dig in the city a bridge [gesher] [?] over... or makes [a passage] in his body, and brings a bridge across, * along the way: if the way is hard, [he eases it]. * And these [are deeds] from here [below]. * Or [as when] one mentions the matter, [thus] benefiting the public... * The Holy One, blessed be He, in all these, [grants] some good vessel [keli tov] to every person — better [is] he who [does good for] all, * and the like. [These are] other [kinds of] vessels that perfect [tikkun] the world; * [it is] with them that one is concerned, and his thoughts [are upon them], as the author of this book has established [?] — that every person should strive to do good [le-hitnadev] toward the people of his own kind, * [with] body and [with] property, and [should] strive and exert himself to do [good] with each one... * to help and benefit all the world — [for] no one [alone] suffices for all the world, in [the way] that an individual suffices for himself; rather, the individual strives [in concert with others] to rise by the three excellences which we have mentioned. *

*** And thus** [וְכֵן — and so it is]: the mind faithfully gives [assent], that whoever is one of the recipients [ha-mekablim] [of this teaching]... ***** for he will be among the good, [and] the good[ness] will be of the kind [that is] good, beautiful, and a blessing — [and] benefiting the people [is] as much as is possible, according to the worth of the excellence [of the deed]... ***** [happy is] he who perfects a good vessel for all the people of the world [?], or [makes] a good book [sefer tov], fit for all [?], ***** a [good] book fit for every wise of heart, to be perfected and to perfect [himself] — and may [he] reconcile [?] them in songs, and bring the people faithfully to his heart [?], by way of... ***** a book that explains all that my heart [?] perfects and strives [for]; ***** and so, too, to make [people] good with words ***** ... and to perfect it. *****

*** But indeed** [וְלֹכֵן], all [this]: whatever one shall say — what is it to me [?] — by [means of] every [good] new vessel [keli chadash]...

or a new book — for the world already has many things of these kinds. It is enough that he receives some benefit from this. But one who confers benefit upon others is the cause that strengthens and sustains every vessel and every good thing ***** and all beauty and improvement and the rest ***** that he loves more than himself. He brings forth things from himself ***** and such things he leaves to all the generations to come — every kind of vessel, every science and craft that succeed, and however much wisdom and however many useful things ***** as long as the world endures, to the very end of all the generations. By this the world will never be lacking anything.

For everything that benefits the world He provided, and through it good is done for the whole world. By this every gateway is filled before every seeker of good, forever, and nothing of any kind of good is withheld, to the very end of all the generations. ***** Behold, set your heart, my son.

Until now there has never been any person who innovated vessels, or who set down in books however many vessels — corporeal and incorporeal, the sciences and Torah and the crafts that succeed — and however much wisdom and knowledge. For the one who corrupts the human species is a destroyer, and one who corrupts the bond of human fellowship from within the house — they have testified to all this. The rectification of the collective is according to one's portion; it is good to die at their hands for the sake of the rectification of the collective and the love of one's fellows, as the disciples of the Sage testified. All of this is for the sake of the love of one's fellows and the improvement of the world. Whoever does not safeguard each and every one of these forfeits, just as one who does not accept with love — I am the destroyer; and for the sake of the rest who fulfill it,

my fellows and my disciples — and so the gathering of the collective, and the tradition of the world.

And behold, it is publicized that this thing is desirable to every individual: that a man should set his heart to do whatever good he can — both in himself, and not to corrupt anything in actuality, and for the rectification and improvement of the world.

[Sub-paragraph: ויהנה] And behold, it is well known that this thing — that on high there are three good consequences, this in the upper realm, and these in the lower realm, in your degree and in their degree — and these things are known, each in its measure, that they be left in the world, so that a man may rectify the rising-up, that they be sustained, so as to fulfill them by this measure of wisdom. And it is found that there is never a man with so generous a heart, nor of any kind of knowledge, that he can attain it. For Torah belongs to a man one at a time; "I have set the Lord always before me" (Tehillim 16:8) — hold fast to it. For your palate, in the good he confers, this thing is good in actuality at once * for through it this is done to all the inhabitants of the world, to the very end of the generations. And this is the thing — that through it the corporeal vessels are filled, and the innovations announce [their benefit] to every person. * And one need not exert himself, that they should be filled — for he too is opposite it. So too in their bounty: even a light thing comes to the man — both for the individual or for the many, whether by his body, his wealth, or counsel. There is nothing real done by his hand, on this account or that, except a thing made by another's hand at once. And there is nothing more excellent than the deed of uprightness and uprightness, a good thing to all the world. * And also one fears [reckoning] against it, if it has been for the sake of the collective — opposite that, [it is] still more excellent than them all. * How happy are those who do good, whether for the individual or for the many — whether by their bodies, or by their wealth, or by counsel; there is nothing real done by their hand, in matters of wisdom and their devisings. And this is the wisdom and the strategies. *

Even the poor man, who has nothing within his hand's reach to acquire, can still through counsel — in his very word, by the labor of his hands — confer good upon the collective, to hold fast to it. And let no man say that he need not exert himself for the good of the collective, to hold fast to it and to sustain it; rather, even those who are dispersed are able to bring relief, that they choose to do an evil deed in actuality. * And so the good — even a light thing comes to a man from the one who brings it forth into the world, who toils at it for a long time,

while an evil man turns his face and acts, and he too is the cause of corrupting his vessel — without authority — and corrupting his vessels too.

what He filled, and does good by it — by filling, He does good to all, and it is not withheld — and one who confers benefit can sell it to whomever he wishes. But there are things that pass away, however much, even though some pass away — however many — still it is better that all of them be sustained. As for a worthless man, there is no doubt that it would have been better had he never been created. He corrupts even the choicest part of the world — every kind of evil pass — for an evil one is the cause of evil to all the inhabitants. (פרק י"ג מאמר זה)

how his mind misled him to an erroneous opinion; and he loathes [it], turning away his face. And what is his judgment? See how much it costs and how much it is worth, to redeem himself. Happy are those who wait to help — each according to his strength — to make the Torah great and to render wisdom glorious in the world, by counsel, for the sake of [love of one's fellows]. * And this is the matter — that there are alive among men those who love Hashem; and Hashem loves and is loved.

To say in his heart that all that is desirable in the world is more excellent than itself — that is folly. *

Perek 20 (פרק כ', begins "אמנם"). To know whether it is permitted: behold, there are sciences, and crafts that succeed, and there are those that are innovated and renew — these designated for the generous bestowal that is not concealed. As it is said: the bestowal is a thing well known; the matter is well known. And in measure and in proportion it is well known: it is not permitted to exceed the bounds of the generosity that is its measure; and they enter within the bounds of the bestowal, for there is one that passes more than the deep, that enters within the bounds of his discourse. So a man gives more than he himself enjoys; and there is nothing to interrupt his deeds further, nor is he able to sustain it.

The filling [the answer] (א) : the generous one — concerning whom it is permitted to exceed the bound of the generous one's measure; and they enter within the bound of the bestowal, for it is well publicized. For he too gives more, and adds to the bestowal, a good thing in actuality, on the basis of which the matter is remembered. As the great ones among the words of the sages said: (in the chapter) — and there is the matter most concealed.

And there was already a deed with one of the wise men of antiquity — Diagoras — just as there was a man, honored and wise, who acquired a possession; a coin came to a person. And he said to him: "Where did you get this gold and silver?"

The man said to him: "From every person." He took it, and he said: Why? A man said: "Are there among them those that can be given to me?" — several more times.

[Sub-paragraph: וּבְכָלֵל] A great rule I hand over to you, my son, and through it you shall serve : to do good in every matter of good, and in all its principles and foundations, the corporeal and the spiritual. And remember, and you shall serve, each and every one — and there is no exhausting it. He gives over vessels, to fill them, even though [some pass away]. And the answer I shall give until the end of the matter of every person.

do not believe it; and beware. There are those who give to him, and to others — to another; "the year of Shimon" there is none of mine; and do not reckon [it] — an individual, to the end of the opinion of every person, and the various pleasures. * And everything that [pertains to] the service of Hashem with your money — do not let it slip from my hand and my portion, and give it over; making great its power, dominion, and rulership — a corrupted possession. * Therefore the matters of these strategies — and the matter of strategies, these — behold, every man can corrupt them, a light thing, even in actuality, in every person.

the soul; and it goes out into the world from the one who brings it forth, who toils at it for a long time, while an evil man turns his face and acts, and he too corrupts his vessel.

that He filled, still more than what He filled — a possession acquired within the bound of frugality and the giving, more — whether an erroneous reading, or in its interpretation, whether by bringing it, or in another argument. He who gives of what He filled — at once another gives in another way, a thing in actuality, and it is withheld; and a man supports [it] in any place; and it is good — and the law is what He filled. *

And He filled — "He more than enriched it"; he enters more than the deep — he too enters within the bound of his discourse. Whether an erroneous reading or its interpretation, or by bringing it, or in another argument — at once he gives. * What gives him gain — in everything; whatever thing he has corrupted, and behold, it is the law, and he is in judgment when he uses it. *

Perek 21 (פרק כא, begins "וְדָאֵי וְרֵאִיתִי"). Indeed, I have observed "all the toil of a man that he toils" (Kohelet 2:11; cf. 1:3) — for he set a bound and a fence, and a goad, like an ox, and like a great one, in his bestowal — that one labors with his body in actuality, by the labor of his own mouth; he will not serve in another service; in a way far from one to another. He labors and is wearied and

investigates his soul. He can no longer labor for any thing — a body — for the benefit of every person; for he is unable to do more, lest he not enjoy [it]; lest he reach his goal. In rest, or for the sake of his honor, on the rectification of a man — for he cannot [labor] more. He toils, the great supporter, who supports the body and exchanges all the strengths in one blow, his soul once — that is to say, that He does not harm it: the mind and the strengths of his soul; for he is still able to labor, and to learn, and to teach others.

But to reckon, or to write — innovations — and to acquire them; a desk to set them down, into the general rule of the obligation of love of one's fellows; the crafts — what every person wants, with their bodies; and there is nothing desirable in it, for if it is an evil heart, and so on.

And he says in his heart: For whom is all this desirable thing in the world more excellent than itself? More than me! Thus a place for each thing, and every good trait, the ethical traits, and all in the proportion of the deeds and the discoveries. And I have already set down the foundation, the beginning, upon the sinews of the land, and the Torah; and already my name goes forth into the world for the good of them, by hand; and there are some that are dispersed and publicized; more than me. *

By this — that a man can write down how I labored, more than me. As I understand: a great man like me, and there will be none before me — earlier, the nation of Yisrael, like me, on a small matter * how, and where, and a [German/Latinate term:] תשפּקנגק דעט — to set boundaries thus. An end of the matter. * I have given over a thing for the sake [of it], that they not be exceeded — I have set boundaries thus; a corrupted possession; the answer — they fill their bounty, with money, and not with my own name; let my name not be called. The poor man and the afflicted, and the strength of this — a spirit — for the sake of his honor and to compel him; and a spirit, opposite that, for the sake.

And it is faithfully true, my fathers and my fellows; for this is a man — not a thing for the mind of men; yet [it is] the corruption of the frugality, even though Hashem does not desire him. "Even the Lord did not love him; He pardoned him." And [the loanword:] ונקס יעקס — it is a duty: a German word [Yiddish/German loanword:] תשפּקנגק דעט — in anguish, a bitter thing; and what does he say? The interchange of the destitute and my affliction; for had it not been for the device, abundant — it would have been the device.

give bread; "the widows of the righteous" — and the orphans; even if there is no son, and he himself does not sin; the deeds of the wicked. * Were it not for the

deed, "the widows you sent away empty, and the arms of the orphans were crushed" (Iyov 22:9). For there had been no want; this was the interchange — even though the device — the deeds of these wicked ones. * But not by the deed : "the destitute he overturns" — a widow he consumes, and I am able to satisfy [my hunger] — without garment, the widow eats; and there is no clothing for the needy "if his loins have not blessed me" (Iyov 31:20).

the toil of a man . He did not erect over it the wall that should have stood there, for he was negligent and lax — concerning a sin, and they reproach him [?]. A righteous man, a great philanthropist [בעל לדקה, "a master of charity"], builds towers in his courtyard, clothing the naked, and on a hot day he opens his house wide and brings in wayfarers, and provides for them all the good things — and all the acts of loving-kindness [וכל החסדים]. But when [אך כאשר] he walked, he walked... and spoke with... my lord [אדוני], in the words [?] of their mouth: "A certain great man, a certain person in his work [?] — or perhaps you should write in your own hand to make rich a certain so-and-so [פלויני]." Whatever I have done in the hands of the wicked, of those who plot evil against me, you knew of it — yet you learned other things from yourself, and so it was [a] deed [וטעם]...

And Iyov answered and said, "Why have you done what you did with you?" "Enough for you — add nothing more to this." For he said in his heart: "Since he was a great man, and I increased the measure of my vow, and fenced about, I have set a fence around what I do — and so I will not do this thing again, ever." For he said in his heart: "Have I not already gone too far in this matter, and put a stop to it, and these things are revealed and made public to the world ? And do not the matters [?] of one who seals up the mouths of the orphans and the widows, who took their portion and their place [?]..." — and these are matters that are not fitting in any thing whatsoever.

For consider: how small [קטן] is the matter [?], and how this [?] has been the cause [גרמה]... "Not so [לא די]! Did he not send... these things to him?" — they did not believe him, but rather that he had despised them — and he said... so it is for a small matter, or for a thing of no account [או לכבוד בשביש]. Nevertheless, the good [is] not yet [established]... he wrote, and therefore [ועל כן] thus did he plot — and through this much harm is done. He restrained bread [תמנע לחם] and withheld it; the orphans and the widows he sent away empty [שלחת ריקם]; and Scripture says: "Do not say to your neighbor, 'Go, and come back, and tomorrow I will give,'" (Mishlei 3 [סימן נ"א, on the page]). Therefore [על כן], he restrained from your hand the good, when it was in your power to do it; and he goes about and

walks [ויהלך ויבהלך], and a sudden terror [פחד פתאום] seizes him. And from his evil bed [וממרבץ] he withholds bread from them, and he does not [?] feed them.

It is well known: do not refuse good to one who needs it, the one who wants to be the great and mighty benefactor; he sows and goes about... the toil of the earth in his labor. And already from afar [ולמרחקים], many of those who write [מכתבים] — he gave by his own hand, and how many [?] account-rolls [אגרות] he wrote, drawing up [a register of] the city's poor [לקלות עניי הארץ]. As the sages of holiness [חכמי קדש] said: it is a great principle [כלל גדול] in the matter of "love of friends" [אהבת רעים] — love and compassion, and conduct yourself with your fellow as you do with your own self [כמו עמך]: thus shall every man be in your eyes, as a father, a son... So [as for] withholding good from your fellow, when it is in your power [להיות לאל ידיך] in any matter [בכל דבר] — a soul that is afflicted, a fourth [a quarter] beaten down, and darkness, and gloom, and your way [ופלאתך] is a soul...

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[Perek 22, "The Condition"] פרק כ"ב. התנאי

[that one] should not cause harm [לא יזיק]. To a man — "this and his fellow" [זה וזו], to a man [לאדם]: after [a man] has been [the cause of] some advantage [ורעה], it is not [proper] to harm a soul [לא להרע], and there is no compulsion [ואין דוחין] of a soul because of [another] soul, even [ואפילו] for the great and the small. For the condition [התנאי] [is] "that he cause no harm" [שלא יזיק], and that one be benefited [שתהיה הטבה] in the world [לעולם]. For thereby is greater harm done; rather, [it is] for the sake of one [למזן] — that you not harm your fellow [עמו] with wickedness. As they [the Sages] said: "and he called..."; "your fellow" [?]: built upon his father's house — to do thus is forbidden. The verse [reads]: "What is hateful [מה שלא]..." can still harm to do good [יוכל להזיק עוד להטיב] — as they said in the chapter, so that no man should give all his contributions.

When a man comes to give counsel [להמלל] to his fellow, as he [requested] from him — and his way [ודרכך]: that man stands [העומד] over him. And so a man takes his portion [שטעין ולקח], divides it and feeds [ושלקח], so as to give [לעוד] to others [לאחרים], and they will learn [וילמדו] from you, and from him. And it shall be a deed [מעשה] — and you shall say to him: "From what have you done with you?" — "Do not add any more to this [אל תוסף דבר עליו עוד]." For he said in his heart: "Since [I am] a wealthy man [בן גביר/נגיד], I am not [obliged] [לא נאה] to the matter, not [for] a small thing [לא דבר קטן]." — Just as he [is fit] to kindle a candle by him [להדליק נר], so it is a miracle [נס] fit for him — for the great and small

alike [למגדול ועד קטן]. It is not your understanding [לא דעתך] [that] he wills [רצה] — for [it is] in the matter [בי בדבר]: for from the beginning [כי מראשית] I have made known [הודעתיו] (in chapter 13 [בפרק י"ג]). And our eyes have seen the matters that are in our bodies : that with the hand of a man, the place [המקום] [where he stands]... each member supplies what is fitting.

For by the hand of one with [his] members — to each one [לאף משמש] members serve [the body], just so. The members [האברים] [serve] all [the whole], just as the body's organs — eyes, and ears, and feet, and all the members serve [הולכים] to bring [להביא]; each one [is fit] to bring profit [לכל אחד ואחד]; and you shall not find a member that has no work [לא תמלא אבר אשר יעשם]. Rather, [each member] for the other alone [רק לאבר אחד לבד], and not... So must a man do good [להטיב] with every man on the way of the road [כל אדם הולך]; and let him not [hold back] the good [in his power] [לא יוכל להטיב] in any way possible [בכל מה דאפשר]. As the Sages said: "[Let] a man not give all his contributions" (in the chapter "He who sets aside" [בפרק הדר]). [Likewise] charity [וצדקה], and every word [וכל מידי] of one who does good [דמטיב] [?].

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they carried his merchandise to another city, the one whose name was Reuven; there [the goods sold] at a great price, and there [the wares] were doubled in value many times over [כפלי כפליים יותר], and they reckoned to fill [the place] with the great profit [את הריוח הגדול], the great... for himself alone [לעצמו] — because of the harm done to him; for he was indeed a son who gives evil [לשמים], and an evil deed to people that is not beneficial [רע לבריות לא מטיב]. — "This is a good man, like..." [זה איש טוב כמושל] — it is not [done] in truth or properly [לא באמת] [ולדק].

A man who plots [אדם שמתכוין] benefit for himself [לעולה לעצמו], whether in his body [בין בגופו], whether in his honor [בין במאודו], whether in his words [בין בדבריו] — and the great, the near and the far [וגדול קרוב ורחוק] — what is fitting for you to comprehend [שיכלכל]? For [it is judged] according to the case [שהוא] and according to the worth and value of a man [ולפי ערך], according to his weight [המשקל], his condition [ותכונתו] and his rank [ומדרגתו], and his family [ממשפחתו] — more than another man [אחר]; and the poor [ועני] and those of his city. The poor of your own city [עני עירך] come first [קודמין], and the poor of another city [לעני עיר אחרת] — and the wise man honors the holy [והחכם] [to those] [לשאינו], wise and prudent, and the like [וכדומה].

As the Sages said (in the chapter "Which usury..." [בפרק איזהו נשך]): "And if you lend money [ואם כסף תלוה] to My people [את עמי], to the poor with you [את העני] (Shemos 22 [ב"ב] שמות כ"ב, verse cue on page) — "My people and a gentile [עמי ועניך], the poor come first [עמי קודם]; the poor and the rich [עניך ועשיר], the poor come first [עניך קודם]; your own poor [עניי עירך], and the poor of your city [בן בדבר] [come first] in this matter, when the matter concerns him [או טרחה או בטיל או יש לו] for [a thing] or has not [לא חסר כלל]? Yes, [there is], when the soul of the poor man is occupied [נוטע הנוטה שלו] : for according to [a case] of this kind, all are equal [וכל אדם שוה], and every man is equal [כל אפין שוין]."

[Perek 23, "And now"] פרק כ"ג. ומעתה

We have sought out our ways [נחפשה דרכינו] and examined them [ונחקורה]; there is found [נמצאה] one and another [אחת...אחרת] — toil, turmoil, here and there. And it is precious [וכי יקרה כן] for a man — to whom is it fitting [למי ראוי] [to give] to them [לשנים]: who comes first [למי קודם]? A rich man and a poor man [עשיר ועני] — and as for the honor [וחכיון] of those obligated [מחויבים]: it is possible [הוא] to do [לעשות] for both of them [לשניהם]. As they said (in the chapter "Lulav and Aravah" [בפרק לולב וערבה]): "A poor man and a rich man" [עני ועשיר] — the poor of holiness [עני קודש], a "poor man" between the poor [בין לעניים]: there is a poor man whose place is precious. And behold the camels [והנה גמלים]; and there is also a man [באיש גם] among the camels [הגמלים], and one finds [a man] who utterly [ויהי כאשר] [resembles] the camels, and the camels are praised [מהללים] above the poor [בעשירים]: those who comport themselves [המתחסדים] with them. To the Indians [לעובדיס] a recompense is given [גמול]: there is no requiting [אין משיבים], and no recompense [ולמה].

ועתה [And now] I have truly known [אמיתי הבטתי] how to benefit your friend
[להטיב אהבך], your sons [בני] and the wise [ווחכם], to make known to you the
precedence [להודיעך הקדימה] and the deferment between the matters : this and
that [את רצך השני]. As [חסדך] the desire of one and the desire of another [זה וזה].
As the early sage said [כאשר השיב חכם קדמון] : and there is no [need] for me to sell
[למכר] to you a thing in general [שום דבר כללי].

And so [the principle]: he comes first to all [הוא קודם לכל] — for a man near [is to be aided] before his fellow [קרוב לעצמו לעלמו]; and his first [ואשתו קודם] [obligation] is to the small before the great [לבניו הקטנים]: for his wife [כי אשתו] is

as his own body [כגופו]... And those who are near to him [וקרוביו] are called "great ones" [נקראים גדולים]; and consider [a difficult] matter. He rises [בעלה], whether [אך] [it concern] the father [אם הוא אביו], or his mother [or both]: their bodies [נשבי אמו] [are to be ransomed] first — to redeem [לקיד' לפדות]; "his betrothed who is not [yet]..." He bows down [עטירה], and you shall remember [בזכור]: a miracle [נס] — that thus came before [קודם זה]: father comes before mother [אב לגו], and his father comes before his teacher [אביו קודם לרבו]. And those who come first [קודמין] [to one whom [למאד]... those near to him [לקרוביו] and his brothers [ואחים]; and the near ones come first [וקרובין מאד] — those who precede [קודמין] [in helping], the men of his household [לאנשי ביתו] and the men of his city [ואנשי עירו] come first; and the men of his city [come] before the men of another city [לאנשי עיר אחרת].

What good have you ever done [מי שעשה לך טובה] [for] one [למי] who has done you no [good] [שלא עשה] — [help] him first [קודם] before [helping] one who has done [you no] good [למי שלא עשה]: for the sake of good [למען טובה] — fight [יסור] for one who has fought your war [שגאה] and grows great [וינדל]; love [is] between a man [האהבה בין איש] and his neighbor in his desire [ברצתו], and great peace [ורבכת שלום] in the land [בארץ]. There are commandments [מצות], and there is for you [מבקשים להלוות ממך] one who comes [to ask] to accompany you [ויש אתך] and the like [וכדומה] — and yet what is comely [ואת מיפה]: your beloved [אהובך] who is more precious [מאשר תקח] than your own self [מ... [?]].

Sometimes [a doubt] is involved: a doubt [ספק] whether to redeem [לפדות] the captive [משבי], or to clothe [או כסות], or to feed [או מזון], or to gather in [או להכנס] — and the like [וכדומה]; alone [לבד]: there is one who is able [יוכל] to redeem alone [תוכל] — yes, "the beloved" [והנה האוהב] is able to ransom [לאבד מעות לבד]; and rejoice while still [ושמח בעדי עדים] [you are] vigorous and strong. The child is still [הילד עדיין] in doubt [ספק] whether he may be saved [יוכל להנצל], whether [it be] the small one like the great one [כמו הגדול]: a great man [כל קטן כמו הגדול]: a great man [קודם], for — much [הרבה], by means of the cure.

And the sickness [והחלי] [if it is] in the head [תיכף] — like one who burns [הרי הוא בחזקתו] : for he is in his strength [הגדול תיכף] [כשנשרף]; the great [hurt] [הגדול תיכף] [and you must] restore [him] [ובתקפו], like a man who is a great man [יש אדם גדול], or with [a man whose case is] doubtful: there is a great man [אם יתקיים]; The child [התינוק], there is a doubt [יש ספק] whether they shall live [אם יתקיים]; and the sick man [והחולה], there is a doubt [יש ספק] whether he shall be cured [אם יתרפא] [or] saved from [drowning in] the water [מן המים], if he shall live and endure [אם יקום וקיים]: for he is in his strength [הוא בחזקתו], living and enduring

[חי וקיים]. And a son [ובן] arises to [take the place of] the dead [לתקום לשאר] — restore [him] [בריו ושמה].

* **כלל ב** [Sub-rule 2] : To redeem captives [לפדות שבויים] [comes] first [קודם], for if [otherwise] he shall be cured — for the captives [שבויים] are not [merely] beaten down [בלתי מתרלים] by the recognition [בהכרת] — by the cure [בהכרח]. Their bodies pass through hunger, and the like [וכדומה לזה]. But [אבל] — and the deed [ומטעם] [of] this [זה], if it has fallen [אם נפל] to a child [לתינוק] and to a sick man [ולחולה], because [כי] [a captive's] need [is] of necessity : he is rescued [נצלו] from the water [מן המים], and this [וזה] — restore [him] [בריו ושמה].

* **כלל ג** [Sub-rule 3] : This [זה] [the principle] proceeds from a general rule of danger [ניצא מכלל סכנה], and a thing that comes first [קודמת] [for] a man over all [ללאיש לכל]... and the like [וכדומה]; alone [לבד], if [there be] a recompense [זכר], a man whose lineage is well-fixed, and the like [וכדומה]; for — for the good of the holy ones, one is obligated [חיב]; the deferment [is] from the death : and it is well known [וידוע גלוי] and revealed [וזה גלוי] in every matter of intellect [שכל], with many a thing [דבר שנמצא הרבה]. Even [עד] [as for] one [אפילו] in a province [במדינה]: a thing of iron ...

And I, the physician [ואנכי הרופא], say this [לזה]: * **ג"ב טעם טבעי** : [a second reason, a natural one] : for whatever is more precious [שכל מי שהוא יותר יקר] — even one who is exempt from the contributions [מן המעלות = מן המלוא]; for every precious thing [כי כל יקר] comes first [קודם] to us, and is the most precious; for it is more precious [יקר] in the world [בעולם] than we [reckon] it, in [the case of] a thing of iron [בדבר הגמלא], a little in the world [מעט בעולם]...

Sefer HaBris HaShalem — Part II (חלק שני), "Divrei Emet"

Ma'amar 13, "Ahavat Re'im" — Perek 23 (continued)

[The discussion continues the comparison of the relative preciousness and rarity of things, applying the rule (כלל) that the rarer and more valuable life takes precedence.]

and iron — for the iron mined in our own lands is finer and more esteemed than [imported iron]. So too in a royal capital, *mili gedolei* (קפפו קאנטין) [transliterated foreign term, identification uncertain [?]], where dwellers [?] [are concerned]. And the like holds for gold: because gold is, for most people, more highly prized

than [other metals]; and salt — there is no [substitute for it]. This is well known throughout the whole earth, for in every place and every time these things hold for [several] reasons. Therefore [it follows] thus.

The number of females born is, by nature, greater than the number of males, in every place and in every era. So we know by experience that this is so [?]. And this comes about from the King over all places and all times: [there are] more females than males, by reason of the wars waged [by men], and we know this [too]. And this is for another reason as well [—] the woman [the female], being more precious, is [created] in greater fullness : for the Creator [created] the females of [each] species [?] — fewer [?] — males being weaker by nature; for none [of them] is [created] for the sake of mankind, but [rather] are made [as they are]. Hence [the verse] "be fruitful and multiply and fill the earth" (Bereishis).

[The continued exposition cites:] "and the wisdom of Yaakov" — when he set apart for his brother Esav the gift to appease him, he set apart "ewes two hundred and rams twenty... milch camels thirty" [the proportion of females exceeding males — Bereishis 32:15]. So too, every precious male, in his fullness, [is created and is given] into being [?]; and the like holds for every offspring, according to the [normal] course of birth in every species and every kind, as a rule of nature. But every precious male is, in his fullness, in his soul [?] [more rare], [and] therefore precedes the others. So too — for the great ones.

ב כלא' [Rule 2]: Whatever is more lost [scarce] is the more precious. Therefore, regarding [a person whose] life is in his own hand, or [endangered] by another's hand, or by some other thing — that [endangered one] takes precedence, for it is impossible to redeem [a lost life] as one redeems [the like of] other limbs [organs], and this [precious life], once lost, cannot be returned.

ג כלא' [Rule 3]: [For] one whose precedence is by reason that he is the more precious — he takes precedence by virtue of [the principle]. So the *talmid chacham* [Torah scholar] takes precedence over the unlearned man (*am HaAretz*), even if [the latter] is whole in body, and all his limbs sound, while the [scholar] is afflicted in some limb or has a blemish; for the body of a man is created in mercy, and to give to whatever is precious, and the like. And the like — though the scholar himself has a blemish, he teaches [Torah], for "the merchant's wares are bought at your hand" [a parable].

[Therefore:] their place and value are [set] before you according to [the rule of] true judgment. So [it is] regarding the [several] portions among men, as divided

by their qualities; and where two are of equal value [?], their valuations differ — [yet when] their qualities are equal, [the rule applies]. And [where] their value is one and the same, [that is settled by another rule].

[A discerning person will] also grasp [this] in this matter, and the matter is handed over to your hand : [the order in which precedence] descends, regarding errors and feelings, by which we discern who [is in error].

(ה' — Rule 5) [?]: [These] are the good [things], and these are [the others]. [For example:] one who has fallen into water [is drowning] takes precedence over one who [is suffering some other peril]; for one [in danger of life] who is at the point of death — better that [he be] saved. [There is no delay in saving him].

(ב') [Rule, marked ב'] [?]: [As between] a wholly righteous man [*tzaddik gamur*] [and another] — he takes precedence, so that. The sick man — there is doubt [whether] all the medicines and remedies will avail him or not; whereas this [drowning man] has plainly escaped death, and lives, and endures. And the captive likewise takes precedence over [the sick], [in the matter of providing] food.

Ma'amar 13, "Ahavat Re'im" (continued)

[The passage continues the ordering of charitable priorities — feeding the hungry, giving drink to the thirsty, clothing the naked, and so on — and then weighs which need takes precedence.]

to feed the hungry, to give drink to the thirsty, [to clothe] the naked, and to clothe [those] who [are nearly without clothing]. [In these matters] one must not delay the matter even a moment; [other foreign kinds of food, and the captive, and the rest] perish [if delayed].

(א') [Rule 3]: [As to] precedence in a matter that is the more necessary. [One who] needs [funds] for his house, and another who needs [them] for his field, to work it — or [needs them] in order to provide for his household — [the one whose need is for sustenance] takes precedence over [the one] who [needs it for] commerce. For [the need is judged] by the heart, by [its] preciousness.

For this reason [we read in] the Shulchan Aruch : arrange the matter as there is no [doubt]. To feed the hungry, and [provide] remedies for the sick — the hungry takes precedence, and a remedy for hunger is like medicine; [hunger] for the sick is the [more pressing]. And [bread] avails the hungry; a remedy is given for [his]

hunger. And giving drink to the thirsty takes precedence, for there is none who can endure [thirst] longer than [hunger]. Therefore [these are ranked].

[The kinds of] sustenance and food [are found] in [most] places and rivers; the hunger will not reach [a person] in [those places], and will not [befall him]. In [some] places these [matters of] feeding are [few], yet [one must] take care, for they [are needed]. [Their precious worth, and the rest].

And this [is what we are taught] : that bread takes precedence [for the hungry]. So a person should be [moved] to compassion. [He] is able to do without — [whatever a person] is unable [to bear is judged accordingly].

Therefore the Torah set down the [rule of] precedence: food [comes] before [other things]. [As it is written:] "and you shall eat and be satisfied", "lest you eat and be satisfied". And [Scripture] says.

פ"ד [Perek 24] : [the rule continues] — to feed the hungry, and to clothe the naked,, and the like.

[And it is proven that these matters take precedence]. The clothing of [those who go] naked [is needed] for a longer span than [feeding] hunger [?]. So [it is said:] "linen and wool, garments [of various kinds]", and the like — precedence [in clothing]. For the body can be [clothed first]. [The verse] "his soul" — when a man cannot [endure] until he is four or five [years old]. [He is sent forth into the world]. [One who lacks] both a house and clothing — [the rule applies to] both. [And to one] without a house, [who] can endure without clothing or [shelter] — [the order is set].

[For] this is the Torah's [way for] the house, that this matters. And [one must] not spare expense in order to bring [him to a place] where [he can dwell]. [So] to speak of these matters in [their] entirety, and in particular, is impossible — [it is enough to give] the heads [main points] of the matters. [Let it be enough to give] the heads of the matters.

[So that you may know] the Torah and the wisdom — how to conduct yourself with the generosity of your good heart, so that you may direct all your [giving]; and the [matters of] tzedakah, [judging] each on its own merits, and according to the rule of Torah and the discernment of wisdom : that they not change [their order], and not [give a later one priority] — [not putting] the earlier one later, nor [the later one earlier].

"פרק כד" [Perek 24] ואתה

Perek 24. "And you" — for God has already shown [you] [—] to make known to you the recompense of this good, with all [our] eyes, that [there is] nothing left to [tell] you : this lofty [rule], in the measure of [this] goodness — that one should not [consider] — every man like yourself. And [you have grown] a lover [of others] : [give to] every man as [you give to your own]. [Even] your money — hold it back [for them].

Ma'amar 13, "Ahavat Re'im" — Perek 24 (continued)

"and all his property [taken] from him." For just as the staff of [bread sustains] a man's life, so is [the cause of much evil and corruption] — the cause of most of the harms, troubles, and deaths of mankind, by way of thefts, robberies, and murders, and slanders, and the like, for [evil] greatly increases the [evil-doing] of mankind on earth. Therefore [guard] every [precious] thing — let each be precious in your eyes, as a father and a son; love them and have compassion. But your money — do not put [it] in an exposed place, and [do not] leave it open — open only [for] your possessions and property. [Rather] place them under guard, shut up and locked.

A parable: To what is this matter likened? To a fire kindled in [a house] : where there is one [in a dwelling] in winter, where there is great [warmth], [taken] from the [fire] — for [were it] not for the fire, how could a man endure the winter ? For "before His cold who can stand?" (Tehillim 147:17). And [when one feels its warmth, and] sits the closer to the fire, and warms himself, [that is] good; yet he must take care not to draw too near, lest [the fire] scorch his garments and he take great harm. So too a man [should warm himself] [at his money], and yet [not draw too near it].

For one whose money is in his own hand — [it is] like a fire in his own hand. [Just as] a man's mouth and his table. [So with the woman of your bosom]. So too [is] money in your hand: it is [a fire] — it will rule over you and over all your substance, if [you are not its master]. Therefore guard yourself.

And if it happens to you — my brother — and you see that this [secret] of yours has been revealed, to another and another, and you have caused yourself great harm by [confiding], [know that the matter] cannot be [undone]. To the [wise] it is [given] to keep silence, and to recount the matter to another. For [your] money [held] in trust is [likewise a fire] in [your hand].

[And as for the great matter] — why is it that he is [the more a friend] from you, [the more] you [confide] ? And [why is he] still your friend ? This whole rule [is] that : because, by the [confiding] of a man, he removes [the secret] far from himself and conceals [it from] himself — and [yet] it becomes known to [his] friend. Therefore he must conceal [the matter] from himself and keep [it].

For one who strikes [a confiding friend], there is no fear; [for the LORD] is faithful in His covenant. And one who adds a secret [to his heart] — [if it be revealed], his heart [will turn] against you and he will hate you with [a complete hatred]. [The philosopher of old said:] — that your enemies and [those who recount] [can turn into] your lovers [friends], and your lovers into [your enemies]; therefore guard yourself and your soul, and all [you have]. [Just as a friend who is near can become as] an enemy who is far, and the like.

[As our Sages said] — there is a story of Rabbi Yehoshua [ben Chananya] : he ascended to the roof, "and the ladder was taken away from beneath him", and [those below]. Since they had attached [the ladder] — [intending] to descend, [a man] fell from the roof and broke his leg, in your eyes — and honor [them] like Rabban Gamliel.

[Continued exposition:] so that [each man] take care, according to the words of his teachers — as a man judges in his heart, by his own measures, so does he judge [others]. And so [too] should he think well of [—] I have come to warn the good man, the lover [of others], about this : as I mentioned at the head of this chapter [Perek 24] — not to the man of evil deeds, who [does not understand] — [though he be] wise and discerning of himself, yet does not wait [for the reminder].

[And further:] he acquires understanding, the bringing-in of [his store]; [his] neighbors; and a man gives [—] he sets before [his guest] food and drink, and raised him to the roof. The thieves [took away] all the vessels. From this [tale] Rabbi Yehoshua said, "[forever let a man...]".

For this is a known matter, and a thing of truth : that every honest and upright man [judges others] as he is in his own heart; as he is in his heart, so he judges his fellow, and so does he think regarding [others]; about his fellow. As I wrote, to warn about this — to the good and loving man, not to the man of evil deeds; for he, [being] wise and discerning, of himself does not wait for the reminder, nor need [be told] to take care.

"פרק כה" [Perek 25]

Perek 25. "And now, my son, [be] wise — bring near your heart and hear, and listen to me, for I am a king over [you]". That is to say : when you have seen a poor and destitute man ...

and bring him into your house; give him food and drink, and lodging, and a covering against [the cold of] the night — for you stole all. Whatever he lacks, supply it; do for him, after some days [pass]. It is not fitting to leave any man [in want], for there are bad and corrupt people in every generation.

Do not say of all the people of the province [city] ... rather, [each] man among them ... so do not think in your heart ... for all the men of the province were ... Do not say from now on: "I will distance myself from all the men of the province" ... and do not say, "since these are bad and corrupt, this whole generation [is so]." Do not say so, and do not think this; rather ...

For all generations have bad and corrupt people, yet it is not right to do good [only] to the good among them and to refuse the rest. Thus: there is no province in the world all of whose inhabitants are entirely good — yet in every province there are good, bad, and middling people; for the general state [of mankind] ...

Every province and city is a fabric of qualities and deeds, where one finds men of every sort. Just as there is no perfectly righteous man on earth who is wholly without flaw, so too there is no province in the world without flaw, of which it could be said: "all of its people are good." Therefore, in seeing that there are bad and corrupt people in this generation, do not say [in your heart], "so it has always been" — for in every generation there are men [of every kind], and so it has been from the beginning [of the world] to its end. And lest you say, "since these are bad and corrupt, why should I [bother to] do good to one of them?" — know that even so, you are bound to love every man, and on this account you must not single out [the bad] to cast blame upon them. The good were always good and the bad always bad — in every generation people [of both kinds] stand. So it always was, and so it will always be, for ages on end.

And should you say, "Why need I trouble myself over those bad people?" — [know] that the good must be borne by means of the bad; you must endure a bad man for the sake of a good one. Why must you endure? Because in every province there are good people, but [you cannot have the good without enduring the bad]; the bad man is bad, yet not bad [in every respect] — there is no province in the world all of whose people are bad, just as there is none all of whose people are good. Therefore you must bear with everyone, and act toward

every man and woman according to what befits him; this is the way of the upright. Thus, when you give a soft answer that turns away wrath [cf. Mishlei 15:1] to each man, you fulfill [the duty of] love-of-friends in the fullest measure.

* Concerning this it is written, "speak to the ear of your hearers a soft answer that turns away wrath" ... the words of a man ... all men, and these ... For all are bound to love every man ...

in the proper way, so you do not distance all the men of the province. And do not say, "But my own soul — between you and me [I would rather not]". Therefore the good man must endure [the bad] for the sake of [the good], because it is possible for a righteous and upright man [to do so]

* Better is a bad neighbor [in one place] than a good place ... better than ... in every province and city, [though] another ...

Concerning this it is written: "And he will give to your bosom" ...

And so do not say [in your heart], "what use have these good people been to me? In Mizrah-and-Mizrah, so too has it [always] been; and in every generation people stand ..." rather [know that the good always endured].

* And no man was ever created, nor came to be, except for the sake of his fellow; and there is great wealth in [the bond of] children [/builders] ... as it is said, "and they shall be alive through them" (Vayikra 18[:5]). "And I set my face toward My people, toward My land, and toward ..." in [all] generations

This is the law for every man, rolled up [bound] within him on earth, and [so it is] thus. He must not weigh, day or night, whether to bring near those drawn close [to him] by [the duty of] love-of-friends.

Bringing-near comes through good deeds, [each man] according to his measure: in this the duty toward the Creator [is fulfilled]. But the duty of man, one toward another, I have not yet completed [its account] ...

פרק כ"ה יידי

[Sub-rubric, display: חובת הבורא — "The Duty toward the Creator."]

And my friend, know that there are three duties incumbent upon every man, and these are :

The duty toward the Creator: that a man worship Him, exalt Him, give Him thanks, and conduct himself toward His goodness [with gratitude].

(א) The duty toward man: that they unite in their fellowship and join together, and bind themselves [to one another].

(ב) ... and bind them all the days of their life, from its beginning to its end, one in the world, as was cited above (ר' מ' ג' פ' — [this work,] Section [/Part] 3, Ma'amar, [chapter/mishnah] 7).

The Duty of His Wholeness, that is to say: he is obligated to do work — to do his labor — to support himself and to keep himself alive. Look at the Source there, and understand, for so it is fitting.

in measure to the days of his life beneath the sun, [whether] little ... and in the worship the Creator [requires of him], for the [continual] standing of his powers, to fill the deficiencies of his body.

* ...and to guard his soul against blows and harms, bad and ruinous, and to occupy himself with wisdom, and through upright deeds to satisfy what God [wills] — for the body [is] like a vessel of great [worth], as it is said, "and live by them" (Vayikra 18[:5]). "And I set My face toward Me, toward My land, and to its [land?]" in [all] generations.

[as it is written] (Devarim 4[:9]) "and guard them well for your souls"; and the duty [a man owes] to the Place [HaMakom — God] is in the measure between man and the Place. But the duty of man one to another — I have not completed [its account] in it. Indeed, the duty of one man [to another] does not [exhaust the matter].

concerning matters of the soul. How shall one say to a man, "what is in your mouth and in your speech?" — a generation that dwells [together] is fit to be destroyed ... and one lacks [knowledge], for [a man] without love and brotherhood in his speech has no comfort ... And how shall the Temple [Beit HaMikdash] be rebuilt? — when [men are] bad and they make the sea ... it shall not be accepted; and all the more so, when man does ... this matter shall come for us to the Place — yet they do not know that it is [so].

It is the duty toward the Creator, that there be also [the duty of] one toward another, and just as [there is a duty] toward the Torah, and love [of one's fellow], so [too there is a duty toward men], as our Sages of blessed memory said (Pirkei Avot, chapter 3): "Wherever there is no flour [bread] there is no Torah". As is taught [further] (in chapter 5, mishnah 7).

and understand, and make whole [your] words, and the duty of his own [self] is to do his work, lest [a man] do harm and ruin to his neighbors, and in his peace shall be peace for him.

[he must endure] until he is honored, for all men of this kind are [worthy of] honor; and so the cleaving men [those who cling to one another] in [bonds of] ... understand, for so it is (ר' ח' ב' י' פ' — [Avot] chapter 12, mishnah 7).

* Behold, one who has not been fulfilled — this is no fulfiller of anything. As I have seen — for the breaking [violating] of this beloved good is a commandment, by the way of the Torah, and even [for] the holy Torah itself.

It precedes [comes before] all wisdom and all truth; and whoever has the good and the upright purpose in his eyes, and who puts first "And I set my face toward My salvation", [among] the Early ones and the Later ones. And I examined the books of the [gentile] sages.

their measure, "and you shall love your neighbor as yourself" (Vayikra 19[:18]). And whoever gives, it shall be to his bosom [recompense].

I cried out, and it was not fulfilled in this — for in it are upright opinions, in the words of the Torah. And I have spoken with the Source [the text] — this matter and the explanation of the discussion ... to him, this matter, a matter [set apart] by itself.

[On] the keeping of the bond — the bond of fellowship, [of] the gathering, [of] the kind[s] of men, and the perfecting of the way, and to bestir the generations. To love the upright, "to love your neighbor, Yaakov, [as yourself]". My people, and these [are] my wise ones.

* And so [I cried] to my brethren and my people, the sages of the Hebrews: "Be at peace [/keep watch], for the Lord is upon you", and do all that I have instructed; love [one another] between you. Behold, the Lord today, on this very day ... may you set [it] in your hearts, that for the sake of your brothers you shall not bring evil upon any son of man; rather, [be] cautious — guard yourselves, for it is pleasant [Tehillim 133:1, "how good and how pleasant"].

and put your will, and set [your hearts], for this is pleasant; guard yourselves, for [you are] from a province that [is] my own. And [be] a steady people. For this is the matter (ז' פרק י"ב משנה ז); and as men ought [to do], for so [it is].

that no man should be at peace except he be a fulfiller [of his obligations]. As I have seen — for the breaking [violation] of this beloved good is a commandment

[a duty], by the way of the Torah, and [grounded] upon the Received [tradition] and the Reasoned, and upon experience, and upon the highest [authority]. And [a man] of every good quality — this is a praiseworthy quality, than which there is none more [praiseworthy], besides it.

and there is none who fulfills it like one of the duties of the [gentile] nations.

by the way of the Torah, upon the Received tradition and the Reasoned, and upon nature and upon And there is in every proper quality, in [its] preparation and elevation, a measure praised ... the matter [is] honored in the words of the authors and the [later] sages.

* Books small with great [/minor with major]; the new ones, and they too are old in their difficulties, as is written in the Torah, that ... (ט' פ' ג' מ' ט').

I also examined the books of the [gentile] sages, [their] upright opinions in the words of Li'eṭra. And [Li'eṭra] roused [/awakened] my strength, and explained the matter, and understood [its] whole intent in it.

a discourse [set] before itself, in order to rouse the sons of man and to bestir [them] to the great duty — this [matter] is exceedingly great.

My people, and then their wise ones shall understand this; or, [if not,] then [it is by] their negligence. My people, men of your generations, in [the doing of] tzedakah [righteous giving]; "and also you shall be a righteous nation". My brethren — love one another! please, this. And do not desire a man to harm [his fellow].

this matter [is] elevated, to bind and to fulfill, all that is written in the discourse : that every son of man shall be honored [/strengthened] with ... and shall be [so].

in how much he provides for his body — in food and drink — in the measure of the days of his life beneath the sun, [whether] little, according to what he sustains. And in the worship the Creator [requires], for the [continual] standing of his powers, to fill the deficiencies of the body, each day, [against] the excesses and the corruptions.

[that are] bad and ruinous and harmful, so that the soul may be able [to function] — to satisfy what God [wills], for the body, with [all] its being, a precious thing, is [yet only] a vessel of great [worth], as it is said, "and live by them" (Vayikra 18[:5]). "And I set My face toward My [people], toward My land, and toward ..." — in [all] generations.

in the land, "and you shall fashion [them] thus and thus", and you shall see that there is no man [who] ... And the duty toward the Creator, may He be blessed, is in the measure between man and the Place [HaMakom]. The duty of one man toward another I have not [yet] completed [its account] in it.

my Master — how shall he say, and what shall he speak, [of] one who dwells from generation to generation [doomed] to ruin ? Through love and brotherhood there is no destruction. And one lacks [knowledge] — until [the fault that] "you build the Temple of our sanctuary" [is repaired]; and the bad [men] make the sea ... it shall not be accepted; all the more so [kal vachomer]: "this matter has come for us to the Place", yet they do not know that it is [so].

It was [/is] of the duty toward the Creator, so too [there is the duty of one toward another]; and as our Sages of blessed memory said (in chapter 3 of Avot) : that wherever there is no peace ... as it is said in : "Wherever there is no flour there is no Torah".

and understand, and make [his] words whole — the love of one's neighbor. And they sought it, and it was not fulfilled ... in my heart, and I spoke with the Source [the text], [of] its faces [aspects], its bounds, and its endings, [of] the keeping of the bond — the bond of the gathering, [of] the kinds of men, and to instruct the way, and to bestir the generations, to love the upright, "to love your neighbor, Yaakov, my people". And these [are] my wise ones, the wise of the Hebrews.

* Therefore: hearken to me, my brethren and my people, men of the Hebrews!. The Lord is upon you — keep [the bond] and do all that I have charged you : "love [one another]" — between you. Behold the Lord from this day forward and onward : set [it] in your hearts, that for the sake of your brothers you shall not do harm to any son of man; rather, "guard yourselves well", for "[how good and] how pleasant" [Tehillim 133:1].

[be] from a province that is [my own], and [be] a steady people. And [the rest will be explained] — for this is the language of the Rambam [Maimonides] of blessed memory in [his] commentary on the Mishnah, [namely] that men [err] in [thinking] that the excess [advantage] of name [reputation] the gentiles have — pride.

[and there is no] error and [false] knowledge in my truth — for the Holy One, blessed be He, said in [a matter of] law [concerning] the [seller's] expectation; and our Sages of blessed memory said (Bava Kamma 13) : "He may reveal upon it [the defect]" ... he reveals to others [its] flaw; and they said, "if [it is] so", by the way of ...

"[do not] put [a stumbling-block] under your hand". And so there is no permission [to commit] deception and fraud and reckonings [trickery], with the idolaters; as they said (Chullin 33): "it is forbidden to steal the mind [da'as] of [any] creatures", even the mind of an idolater — up to here [is] his language.

so that they may live in peace, in love and brotherhood, with all the inhabitants of the earth; and they shall fill the land. [For] a man — this is good in the eyes of God and of men, and it is a desirable quality, than which there is none [more] besides it.

פרק כ"ו אר

[Sub-rubric, display: מפסדי אהבת רעים — "The Spoilers of Love-of-Friends." Below it, smaller: הסרון ידיעה — "Lack of Knowledge" (the first such spoiler).]

[The first spoiler: lack of knowledge] : that man was not born, and did not come to be, except for his own sake and for the sake of his fellow. And should you say to them, "[a man was created] for great wealth for his children [/builders]" ... they will reply and say, "no — for a man was created [only] to labor", "for his wife and his children". Even so, they would fill [their days], [yet] it is written in the Torah ...

they busied themselves with the negations [the things forbidden] in the words of the Sages — this they fulfill, but not [the positive command], and the words of the Sages. And let no one say — he is not [thereby] a pious man. And they do not know that [the matter rests] upon good deeds, as one who [acts] in [proper] order, a man and a woman, according to what is possible and fitting for him, in [all] the duties.

The spoiler : — a sin that has in it neither defect nor; for it is the opinion of the heretics, that one kills — [as Cain] killed Abel — for the sake of his brother; so that you may renew. How can one be able to fulfill "love your neighbor as yourself" ?

that there be no addition, a matter in the world; rather, after the death of [his] vanity, indeed also, the loss, [for] which his portion was in [the matter] from the beginning, for [if only] he [had] four cubits in the land, in the place where another sojourns for a single night; in the morning he is swept off — bands [of men]. They drove [him] out from there, for [men of] peace, to the place of his fellow ... and against ... and Cain rose up, as is known.

And this [is] a bad heart and a despised nature; and one cannot love his fellow-creatures, even [though it be] in his [own] choosing. This [too] is informed [/made known], for man himself [acts] to refute ... and one [must] strive to overturn what was prepared from the first; by the way of habit, in a matter [where] much [habit] does not [profit], to him ... And day by day he adds more, until it is fixed in his soul, [a] bad nature.

* And fifthly, this matter — there is no need to explain it, for it is well known. For were it not so — were the Torah and the commandment "and you shall love your neighbor as yourself" not [given] — [it would be] for a [grasping] man and a stingy man, by their natures, from birth, for [a man] does not borrow [/lend] ... not [for] chapters [seasons], a [stolen] thing — chapter [perek] of this, for a man.

So [too] is vanity — one law [chok], one Torah — one [law] for every man and for every nature : in what nature your nature is. * The Creator put into the hand of man the power to overturn [his nature], to accustom himself; and also the promise of the Torah, to all ... for if he labors, He will help and save [him] according to His will, in a matter, even [if it be] from his very nature.

[for in the hand of] every man, more than any [other] man — there was a master of wealth and gold, that in the world his eye was not bad [grudging] in; [it leads] to a bad heart, the great evil of vanity — indeed, also a loss ... in [his] graves, for a [different] cause, for which he rose and went, a bad heart and a despised nature. And his repentance is in his hand [/his alone], for [he can] overturn his nature, another [nature], and in his hand [is] the power to add and to walk [in it] each day, [making] a fixed nature; and he is called

a thing [well] taught from our [own] experience. There is no kind, and He did not give [the power] to fulfill. Indeed, this [is] for a man whose nature [is such]; and a man shall be like this, and this [is] a chapter [perek] — the first. [Direct your eye] toward every man, just as he is, one who thinks ... you straightened [/set right] by your hand, [and] this is vanity — the matter.

the matter — for in general, the words of these things, when the Holy One, blessed be He, your God, blesses you in all that your hand undertakes (Devarim [15:10] — printed marginal: דברים ט"ו) — therefore every man with a grudging eye, or a bad heart, or one who is stingy, dies in all his days and never sees God grant him release.

For most people are habituated [in this] always, and so, in their own eyes, they consider it always [a matter of] importance. The one who transgresses against his fellow over the loss of a grudging heart — and yet he waits for repayment, it is a

duty toward the Creator. A man should not be over-particular [in this], for it is not at his death that he takes [it] [in vain] — "for at his death he carries nothing away" [Tehillim 49:18, paraphrased; "כי לא במותו יקח הכל"].

And there is no end to the desire of a man : "and he does not see " — as they said, "no man dies with half his desire [satisfied]" [Kohelet Rabbah 1:13 / Avot d'Rabbi Natan, "אין אדם מת וחצי תאוותו בידו"], "and he is already at hand " — and as it is written, "he who loves money will not be satisfied with money" (אוהב כסף לא ישבע) — Kohelet 5:9; printed marginal: ה'קהלת').

And this is what they established — one upholds a single one of the duties that are mentioned : in a chapter [perek], whatever it may be, and shall fulfill them [as] one who has fallen on every vision and matter.

This [is] not [the case]: there is in him a bad trait, or a [bad] deed, or a disgraceful one — yet in everything he is set right forever; for not so are they; rather, [those] who lack understanding, and recognize every blemish in his own people, and [it] incites a man to transgress, [to commit] a transgression, and clothe themselves in clean garments — and over [it], "let no shameful thing be seen in you" — therefore.

And this [is the meaning of] what they said, of blessed memory: "the eyes "; the [evil] heart; and the garments; and every base sense, for they are sinners — bad and base.

And he has already known the trait of [the bad eye], the bad ones, on the part of those habituated to it, a great [revelation] (in the previous chapter (בפרק הקודם)) — the love : this [bad eye] [is] for a stumbling-block and a snare to honor, for the wicked forever; for there is no man in the land who does good and does not sin.

And this [is the meaning of] what they did with the [hidden] things, from one [perspective] and another; not to humble the children of man, and not to strive to fall upon within them, and not [to find them] faithful : "the words of the murmurers are like dainties" [Mishlei 18:8 / 26:22, "דברי נרגן כמתלהמים", paraphrased; "דברי מרמות יחשבון"].

And the good of the children of man, and they said: "one who is engaged" does not occupy [himself] in [it] except that he [merely] kindles [a quarrel] to steal away the opinion [da'as] of the bad ones, or to dispute, in argument — in peace or [in] strife, and so forth, vessels and coverings, for the sake of bread, "and one like this" — therefore good.

And their thoughts [are] in the heart, for their disgrace, strangeness, and knowledge of the [base] thing, and an intention to do so — why is the matter full, as it is written in the Torah, "And you shall love your neighbor as yourself" — for here He gave the reasoning [ta'am], the hidden one (Devarim), "for the bad of your heart, and a soul; in [the] year you shall be sated, and your light shall shine in the darkness".

[the upright] shall not lack any good thing of His — being to your hand [to do it].

"and you shall love your neighbor as yourself" (Vayikra 19[:18]) — here He gave [Hashem] [the command] "you shall surely furnish him" (העניק תעניק, Devarim [15:14]). And there are many more like these in the Prophets: "[and] if you offer your soul to the hungry and satisfy the afflicted soul, then your light shall shine in the darkness" (Yeshayahu 58[:10]). And there are many more like these in the Writings: "do not withhold good from its owner when it is within the power of your hand [to do it]" (Mishlei 3[:27]). And there are many more like these. And why did the Sages of the Mishnah and the masters of the Talmud warn us about this so many times — they who themselves were constantly engaged in acts of loving-kindness (gemilus chasadim), such as Rabbi Pinchas ben Yair and the like (וכן[ד]ומה)? And learn...

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[On the second spoiler — the bad eye/grudging eye, the man who sees fault and is set in his nature]. For most people are habituated to [these things], and from this it follows. The great [revelation], which the Holy One, blessed be He, from the heavens caused to descend, for our [good and] kindness — [namely], that He, blessed be He, gave us [the power] to establish them [as] habits of the heart.

And to every awakener a small one, and he sees it : not so. And they said, "the love of God — for what?" — [and] always he is not. The opposite of the matter, in every loan, that he shall give for the sake of the Lord, He will be seen before the eyes of a great [crowd]; "I served", "I"; in this matter.

And every iniquity and transgression is seen toward his eyes, [in] a small matter, more, and he reckons in his heart — the loss to himself : and he forgets — "ata" — and so forth.

And so [it is] that the matter is engraved upon the tablet of his heart always : every man receives from another a good thing, and he [the man with the bad eye] sees [it] more. [What] the small one does, to his fellow, he sees [as] a great

[matter], and to a thing small more, and he renders it idle in his heart, and minimizes its remembrance.

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[On the harm of the bad eye, and that it accustoms one to it]. For so they are habituated to it from their smallness, so that the great [revelation] which they received from above, from the heavens — [namely, that He] minimizes [our faults] for our good and kindness, that He, blessed be He, gives us [the power] to make them firm in their hearts — thus it is fitting to be in another manner, over every small thing, that one should reckon it a great [matter]; "and over you"; and one who does an iniquity or a transgression — a great abomination, which a man does [in] a small matter — they think it is a great abomination toward God.

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And every iniquity and transgression, a great abomination, which a man does : he reckons it in a small matter; and they reckon it [as something] of which one cannot make light. [Each of these] is a stumbling-block in [his] own eyes. The bad ones reckon it [as] greater, reckoning — and David said: "Surely in vain — I have kept" [1 Shmuel 25:21, "אך לשקר שמרתי", the words of David concerning Nabal; "ודוד שמר אך לשקר שמרתי"].

...I have kept all that this [fellow] has in the wilderness, and nothing was missed of all that was his [— so] he reckoned, according to his understanding, that Nabal was thus. Nabal and his disgrace : for the good that he had kept, all that was his, [it was] disgrace — [yet] another trait was in it, as [I will explain] further on, in [the matter of].

...that they should take with them the loss, and [it] was reckoned in their thought for [their] benefit — and the honor which the matter held, and in any case it was a meal, another, to his shearers, and in order to refrain.

And they brought to mind — — that he should journey to go to him, and so [there was] a meal; he opened his mouth for harm, and [Abigail's] wisdom from David, and who is the son of Jesse before his master.

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And likewise what is said of Doeg and Ahitophel — that David was [active] for the sake of benefit, hidden from our [understanding], grace, and wealth — also [the] war of the great vengeance, everywhere; "for indeed", "the matter", to do every desire. To David — moreover, a great thing was theirs; they had no portion in

[God's] glory, but only that it was done — for so sinned the people; Jeremiah was [likewise], for the sake of [the] reproof. Hidden from us, to speak, they shall answer (Amos).

And the [absence of] kindness toward the bad ones, by way of a claim, that they cleave to evil, among people; their nearness [to it] is most bad.

And this also is known in all, by His will; a precept [mitzvah], full of : men who keep at a distance [from] another revelation — "shall they not be seen " — as Chazal said, "for if they say, 'fellow-creatures, it is fitting for this, lest it fall upon '"

the eighth [spoiler], for the sake of [his] arriving at his [destination], and he asks [of] men : alone he shall be supreme over all; "[that] which is not " — for the sake of [a thing] that shall not be seen, "for he is rich", "if it is a man ".

And it is the trait of arrogance, and a great [revelation], that there be still more wealthy ones in his place. By the hand of sukkot — "everyone who walks " [shall] not — "who shall be carried" (Peh [80]) — for there is no one [poor man] among them, for they are all destitute, lacking sustenance; and Nabal could —

✱

that he turns away a wise man, one, to a man who is rich — "should he wish to give me his daughter for a wife ?" And [the wise man] answers [him]. And [the rich man] comes to you; from there, not [in] this way, "and now take for yourself a wife, and his sisters shall carry, to go in the [marriage-payment], to support your father-in-law " — also.

If he is poor, also if all the men of his city should be like him [in being] poor — for in every matter you need him : workers, craftsmen, [these are] idle in their place; "shall there not be among the poor no buyer ?" — "[whether] from the inhabitant". He has no grace in his heart; but if all the men of his city were rich, it would be a great livelihood, without doubt.

✱

If he is poor, also if all the men of his city should be like him [in being] poor — for in every matter you need [the others]; idle craftsmen [are] in their place; "shall there not be among the poor no buyer, [whether] from the inhabitant " — one who supports himself; who shall give between the poor ? There is no [one to buy from him]. The rich ones : he alone is poor; to the wise man he is reckoned, for [it is] better — without doubt.

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פרק

Sefer HaBris HaShalem — Part II (חלק שני), "Divrei Emet" — Ma'amar 13, "Ahavat Re'im"

ח"ח / Chapter 28 — [topic-tag: תשיעית, "the ninth"]

[The ninth of the "spoilors of love-of-friends."]

This corruption [of friendship] takes many forms, as we have said. How does one province come to hate another? It happens like this. A person — a complainer and a talebearer [delator] — stands at the helm of one province, and out of malice toward another province he carries his slander further [פ'נ"ג]. A provincial governor [?] will speak ill of another province, attaching to it some pretext, so that they spread word of the distant province — a province whose people he has never even spoken to, never seen, knowing nothing of its inhabitants. Yet he disparages it greatly, and so the rest take it up. By this lie they bring an evil report upon the people of the land.

These men of malice and deceit — the wicked of the people [רשע עמא] and men of falsehood [אנשי כוזבא] — speak slanderously about that province. They say of a province that there is wickedness there: that the people who dwell in that land are of bad character and evil deeds; and so they speak of the men of one community that they are "fallen ones" and "the broken" [the Polish (Sephardim) call them so — "(דעדעלסקי)"; QA: the parenthetical appears to be a vernacular epithet for a despised group, transcribed in Hebrew letters — best read "Dedelski/Dedelsky"]. These are "families of the wicked"; their wickedness lies in their conduct and in their deeds. And they will say: "such-and-such a family is a 'family of Rom' [a 'high' family — מטת אפרים]" — that is, a person whose family or whose tribe [is reckoned thus].

[(א') — "for when a man hates another in his own province," etc.] By reason of this, men of one province hate the men of a far-off province for the most part: most people, by their nature, hate one another even among the "claspers of the Torah" [תופסי התורה], and even among officials [שרי] of the land. They say of the people of a given province: "So-and-so are all wicked," and so on — even those they hold to be utterly upright.

A province falls under great wickedness, and the wickedness of its inhabitants becomes [proverbial]; thus "all the men of that land are of evil character, and so are all its inhabitants". And further: even the qualities [מדות] of wickedness, and the very dispute of the One [המחלוקת האחת]...

[(ב') — "for a man hates a man," etc.] The Sephardim are called by an established slander; and Poland a known slander, too. For there are families of the wicked, and there are families of the lowly and the despised [השפלים ונבזים], among them. And then they will say: "such-and-such a family"; "they have a 'family' that is to us a Jewish family". And further still, the men of "Ashkenaz" and Poland are spoken against, and even more harshly: about the lowly and the despised, and about the wicked in their deeds; but [the writer cautions] one ought not to seize upon a few of the particular individuals [בני הפרטים].

A slander of this kind is even worse than a slander of [a single] family [מבנחה]. And though a single daughter [בת] of this people [grew up in shame], by this a whole tribe is shamed: "so-and-so opens his mouth and speaks slander against a tribe," and they bring this slander [against a whole tribe].

[(ב') — "for a man will slander a man..."]

In the same way they bring slander upon a whole land or upon a whole tribe of Israel; and so, with little reason or with no reason at all, the slander attaches itself. A slight cause [סבה קטנה] suffices, or a slight pretext [או גרועה], for them to bring it upon the men of a distant province — over a matter of words [לשון], or upon another tribe — and so this slander of a whole tribe takes hold. By this they spoil [מאי?] their good qualities [מדות טובה] — qualities of time and place — and confirm this slander of a whole tribe by their schemes, with cunning [בחכמה], or [they bring the slander] upon a particular family, when in truth the slander rests only upon a single person in that province whose name is not known throughout the rest of the province; or upon a single family. And on account of one man's deed they shame his whole family or his whole tribe. By this they slander a whole tribe — this against that, and that against this; and there were [men who] hated one another for no reason at all.

[(ג') — "for there is, moreover, a great folly here," etc.] There is, moreover, in this a great folly. "Tell me, my brother, and see" — empty men [ריקים], or [those who have] taken on the appearances of [the wicked], their conduct being [the same]: in [every] province there are men of kindness [אנשי חסד], and there are men of malice, of folly, and of villainy [אנשי בליעל ובינונים] — men of kindness and men of blood and toil [אנשי דמים ועמל], all of them. And how can a single family or a

single tribe [be condemned for all]? And further: "If you should slander your neighbor for his lineage [על יחוסך שבטיך], one who loves [his land] greatly, and who scatters [his good name across] the land"....

And if [there be] the slander of a single individual [שנאת חנם יחיד], it consumes [the good of] the world...

of the species of human society [מין האנושי], separating those who cleave to it — the slander of words against one another — from all this. So, too, with the slander of many, and the slander of the well-bred. And concerning a quality, they uproot you and uproot you by deception, as it is written (Vayikra [Leviticus] 26[?]).

There is no [warrant] to remove from his heart the love of his fellow and to strip from his own heart the love of friends. For all these are, in every place, "those who dwell" [שהם דרים]: their gaze is upon Avraham their father, "for one was Avraham" — all Israel are reckoned together with the Godhead. There is no slander here. And now: "a righteous nation [גוי צדיק] shall come to your heart", even if it dwells in a far-off province, "and one shall call to another" — like the keruvim [cherubim] whose faces were turned toward one another.

the men who were [set] over this matter; and the keruvim — and now, [the writer turns to] the keruvim atop the kaporet [the cover of the Ark], which teach about....

[(end of the prior chapter's discussion) "the keruvim over the Ark of the Testimony, ... this is the matter, and this is its sense."]

ט"כ / Chapter 29 — [topic-tag: הארון, "the Ark"]

[Display heading: "פרק ט"כ הארון", with sub-line "מורה על התורה כלה" ("it teaches about the whole Torah") and "התורה מונח בתוכה" ("the Torah lies within it").]

[The Ark] teaches about the whole Torah, since the tablets of the Testimony [לוחות העדות], comprising the whole [of the Law]...

[Display capital incipit: "ט"כ הארון"] The keruvim atop the kaporet teach about each one [of these matters]: it teaches about each portion of the parts of the Torah [חלקי התורה], just as the kaporet "shuts in" [סוגרת] the Ark, [containing] one part — the [revealed] precepts and statutes [המצוות והחוקים] that hold between a person and his fellow [בין אדם לחבירו], and between a person and the Omnipresent [בין אדם למקום]. And the keruvim — being of one human form, in the love of friends, upon the kaporet — are "revealed to the eye for all" [גלויים לעין] [טעמי מצות], like the reasons of the [revealed] commandments [טעמי מצות].

And behold, the keruvim, their faces [were turned] toward one another [פני זוערת ?] — by a "great" reckoning [לפי לאמי רברבא] for them — like the reasons of the commandments, as Rashi z"l explained, "the form [דמות] of children", who hint at the strengthening of love-of-friends, which they hint [in their turning toward one another].

"Was Ephraim not a precious son to me?", and the small things [hidden from us] are in His hand. And he goes out and lets go what is in his hand; will it then be that one is more joyful with his fellow than with all... "and the second child with him" [הילד השני עמו], and their faces are turned to one another, this to that — and there is no "joy of a child" [שמחת חינוך].

the love of friends — how good is your fragrance — in the love [of friends]. And the form and shape of the keruvim hint and recall [the love of friends]: there is no other reason for the shape of the keruvim than this — except for what [is hidden] regarding the matter of the keruvim, in the supernal secret [בסתר עליון]. But there is no [hint] to us and to our children except that the Torah gave its good fragrance in every generation and every world, according to what is in it. And therefore the keruvim were "sons," [made] not [as one alone] but to teach — for the world is not [the work of] a single [solitary] individual, and [this is] explained [as drawn] from the community [מן הצבור].

and a rich man among the rich will fail and grow weary, unable to attain by himself [the things] he needs in his nature — as I established above [(פרק...)].

[ג') — "this Ma'amar... 'a teaching' [תורה], as he is called [in] this chapter," and it is well explained.]

The keruvim atop the kaporet hint upward, since the supernal qualities [מעלות ?המלאות] of the Torah and the commandments [hold] between a person and the Omnipresent, [as] between one place [and another]; and one contemplates their place and understands. And if a man cleaves to his fellow — for one was Avraham, in the love of friends — [it is] well explained (this is in chapter 11 of this Ma'amar — "בפרק י"א מאמר זה").

And if [the keruvim] sit upon their wings [כובכים בכנפיהם — recte: "fold"], teaching about the kaporet [as] one who instructs — touching the qualities of the commandments between a person and his fellow — and contemplating their place and understanding [it]: were it not so, this could not stand. And [were] this not [so], it would be impossible to fulfill any [single] commandment that holds between [a person and his fellow].

For if a single person could write the [Torah] scroll, lay the tefillin, and set [the houses of the tefillin] in their places, or [make] the parashiyot — and there is no [single] man who [can do all this alone]. Were it possible for a man, by himself, to bring near offerings [קרבנות] and to do [all the service] — but a man cannot. Therefore [the Torah] could not be fulfilled in the Land of Israel [by one alone]. [(ב')] — "and if a man's portion be in his heart, and it be thus," and so on.

[(another sub-paragraph)] And if [the keruvim] sit upon their wings, atop the kaporet, teaching — that is, "to fulfill" [the love] in purity [נקיים], [the love] of friends between a person and his fellow....

For the [obligation], when the keruvim teach — touching the qualities that hold between a person and his fellow — [requires fellowship]. "Love your neighbor as yourself, I am the Lord [יה]" — that is, "for My sake [כי אני יה]"; "I am the Lord," it is forbidden to [withhold love]. And as it is permitted to him to eat meat or milk, [so] he cannot give an oath.... It is forbidden to him [to do] the [forbidden] thing — that is, robbery [גזל] — and "the good thing" from beneath [the heavens], as I made known and have related, "and you shall fill the earth".

"for the sake of His name" [למען שמו], "for thereby they did not do [wrong]"...

and the sweetness [מתיקות], "and gold is the one [thing] that does not lose its value with time", teaching about the commandments, that [each] is [drawn] from a single source [ממקור אחד יצא], according to our examinations in the Kabbalah [בקבלה]. We are [discussing] the reasons [המשגים הטעם] — for in [understanding the] reason there is no slander.

In its [proper] order, each [commandment came forth] from these [sources], and to every [place] one [thing is] light, in everything: a "scale" [מקלה] of this, "upon the kaporet, their faces [turned] toward one another, a man to his brother." And one is "light" of this, and their faces, "a man toward his brother" — ([as in] Shemos [Exodus] 25).

A province "that is far from your border" [רחוקה ממך] is [still] "this province" — far, but "and already provoked [by] another, much more so"; even so, "love it with all your heart" [ותקרבהו] and draw near to it [ותקרבהו]. Even if [they] are far-removed [in] the Kabbalah, [yet] near — "a man to his brother." And so it is done in love [באהבה רבה].

And in the same way [it holds] for a province; and "province against province," when they shall be called by name: families shall call to one another [families], "may He be blessed." In place of this — for it is fitting that they should not be

jealous of one another [לא יקנא], "one shall love and draw near" — [so] He drew Israel near to His tribes, and they shall not... the faces from the [far] reaches of the land — far in the Kabbalah, [yet] like the keruvim [near].

Even [if there be] the slander of a province, or [the slander of] a tribe — an evil word, or an evil after-report against [one]: [you shall] put it out of your heart, from any far-off [report], and onward. Upon all the men of that province [it would fall — but no!]: for [if] all [the men] of a province [were] wicked — God forbid that you [should] have schemes [of slander] above! ([as in] perek 24 of this Ma'amar — "כ"ד מאמר זה"). "Lift up your eyes now and see" [שא נא עיניך וראה].

And in the same way it is done with us: that there are good men [אנשים אתיים — recte: טובים], we ourselves and the Jews, who conduct themselves in every [place], "they shall be called a family — a family"; sons of the Most High [בני אל עליון], and all Judah and Israel are one tribe. The proud [אפרים — recte: "Ephraim," i.e. the northern tribes] shall not be jealous, "and Judah shall not vex Ephraim", and they shall not provoke one another [ולאחריו]; whether it be [a man's] tribe, or the commandment of his tribe, or his place. There is no slander.

Even if there was already a deed done by him, "a deed against you," [done] by your hand [בא לידך] — "let me tell you" / "of clothing", slander [שנאה], "after what was schemed against him," etc.

[The writer concludes:] I shall tell you, then, by way of good tidings — and I shall say from now: keep far [from slander] all the men of the province, [for] that province was [held to be such]; for all [the men] of a province [are] not wicked. Heaven forbid that you should [hold] schemes — schemes of falsehood [מעשות כזב] — against [a whole province]; "I have made it known, and it is filled — a good reason and knowledge [טוב טעם ודעת]" ([as in] perek 24 of this Ma'amar — "כ"ד מאמר זה"). "Lift up your eyes now and see, from that place" [שא נא עיניך וראה ונתמלא ... ודעת], and it shall be filled with knowledge [ומן המקום ההוא].

[Framed block at foot of p. 558 — beginning of an approbation / dedicatory band, in heavy display type, partly worn and cut at the inner edge:]

[Heading, framed:] ... בית עקד [?] ... המברים להגאון ... מוהר"ל מ ש

[A two-line rhymed couplet, set in display type at the head of the page, opens the chapter:]

For a covenant [brit] I have made [with my lips/eyes] not to repeat my words — once I have spoken, and I will not say it again; and in you I

trust, for you are a discerning man who understands, between the two cherubim, the whole matter already mentioned.

רע — [Perek 30] פרק ל

The Revelation of Certain Men, Lovers of Wisdom and Holders of the Torah

[התגלות איזה אנשים מאוהבי החכמה ותופשי התורה]

These men occupied themselves constantly with wisdom, Torah, and Talmud — Torah set against them all — laboring to choose what is good, and these labored for the life of the World to Come. And even if [poverty struck], their faces would change because of hunger; in the streets and squares their towns would [waste], and they would expire and die of hunger; yet for all this they were not gathered to their resting place.

[They acted] only as the blessed of heart in their hearts, to restore... they would stand in their place within the company of peace. To praise the LORD ... and to be careful and occupied in the fullness [of their strength] in our lands; and there is none like this in [other?] communities. [They are] men disturbed and impatient, [yet] they bind together the children of [men], gathering and uniting the whole people, men, women, and children. And yet [the wicked man] would lay his hand to destroy them and not build.

And if a miracle is worked among the wise men, that ... (see the chapter "Before their king", "When R. Chanina ben Tradyon said").

When the company numbered five, guiltless ... in Torah, and in acts of loving-kindness [*gemilus chasadim*]. And I have not occupied myself with Torah alone, nor with the acts of loving-kindness alone, but rather [as] one who wishes [for them] ... For whoever has in him both [Torah and good deeds] is great, in Torah and in acts of loving-kindness — a beneficial company, and a help to the children of man. "And his dominion is over all".

When a person occupies himself with Torah and with acts of loving-kindness... he draws the [hearts of?] men toward distant matters, and brings them near, to release [the captives?] — and to do much more, for it is possible. ... "No man has merited royalty except for the love of friends". He lights many lamps, in the squares of the town, [enacting] devices so that they should not stumble.

"There is none called by his name". And by the merit of this, the elder, whom they called by his name; as Chazal said in the Yerushalmi (chapter 3 of Shevi'it).

[The teaching that] hatred of one's fellow creatures [*sin'at ha-beriyot*] [is the cause of destruction]... and how many quarrels [there were] on the Day of Atonement [*Yom HaKippurim*].

[Aramaic, foot of column — a Zohar fragment:] "By the building of his ways, they ascend to him; for all his days; and as for Aharon... so the Holy One, blessed be He, ascends to him, upward."

For great is the power of the love of friends [*ahavat re'im*] and of brotherhood [*achvah*], to the point that even the generation of the worshippers of idolatry [*dor ovdei avodah zarah*] [held together by it], in all that they did. As Chazal said in *Bereishis Rabbah*, parashah, upon the verse "[Ephraim is] joined to idols, let him alone" (Hoshea 4 [:17]).

The Temple was destroyed only because [of internal hatred]; and yet they were not gathered to their inheritance. For just as the love [of friends builds]... so hatred of one's fellow creatures [*sin'at ha-beriyot*] uproots the very root of all the Torah, and is the root of all the [evils].

And in the chapter "Korach" they said: the world endures upon three things — upon truth, upon justice [*ha-din*], and upon peace [*ha-shalom*]; and they said in the Yerushalmi, Shekalim : the root of all three is peace, for this [peace] comprehends them all, and it is the one that includes them; for once truth is done, peace is made.

And in the Zohar they said, upon a verse, that it [peace] is "one," and "who understands". ... namely, "the Holy One, blessed be He, makes a place for the unity and the oneness... and there is no [destroyer]." [The verse:] "He shall restore the heart of fathers to children, and the heart of children to fathers".

And now [know] that the precious virtues [*ha-ma'alot ha-chamudot*], and the ones made known to peace-makers ... "I have brought near those who are near to you, fortunate are they; he draws near, and is drawn near, by the strength of the hand; and your eyes [will see]".

[The verse from the Torah:] He turned to his manner and to the love of friends, [so as] "you shall not destroy", "the ten [generations?]". ... for already, opposite your eyes, so it is fitting [for you] to maintain the good... "Love your neighbor as yourself" (Vayikra [19:18]).

"Brother and brother shall not see" ... this, in all the qualities and virtues of man, and his disciples. And [Aharon], who drew near every soul, beloved of peace and a pursuer of peace. The "south wind" ... "Even the LORD shall give what is good".

For this reason the Holy One, blessed be He, [created the beasts] "after their kind", and bound them and united them; "to be the children of man, all of them, as one". [Each beast was created] in pairs at its birth, every flesh of the living creatures, "male and female He created them".

For the LORD said: "Let the earth bring forth a living soul after its kind"; "and the cattle and creeping thing and beast of the earth after its kind"; "And God made the beast of the earth after its kind" (Bereishis 1[:25]). The species rose, hinting at many things.

But in truth, regarding the creation of man it does not say "after its kind", for in the beginning man was created singly, alone; and he was a living being, [created at] some time, at the very first — alone, single, and he was called by every name. And what [Chazal said] in the Bereishis [Rabbah / our Sages] — "the man", for there is no "first man", but rather... "and what and what" : this God did, in order to make known and to teach who. ... "and it was done forever, upon... for they are not for the wicked, but for the upright".

But each and every one is needed by them all, and bound to them all — this is something it is impossible for him to maintain by himself, as I have made known (in chapter 3 of this Ma'amar). Only look upon them in your image, and understand the matter in its own terms. Therefore : the company [*chibbur*] is pleasing to them and pleasing forever.

And thus, blessed be the Maker of man [*Yotzer ha-adam*], to whom this is alluded: that in the beginning there was one man, and so He brought forth the children of man as well; even though [each was created], conducting himself with love, with affection, and with friendship, this one with that one, until they would be united in their hearts, like the limbs that are joined together in the body, and they were as one man.

[To the end that] just as the limbs are joined to one another in the body — each limb bound into the body as one — so a man should see himself as if he were [a single limb joined to the body] of another man. And for this reason the philosophers [*filosofim*] called man "a small world" [*olam katan* — a microcosm], and so the matter — as he created Adam, and Chavah [Eve], "in the streets" in one body, as a man and his wife.

The virtues that exist between a man and his fellow in their generalities, in the love ... and in this whole Ma'amar — this is the true way [*derech emet*], which reaches, in the name of *Sefer Charedim* of R. [Eliezer Azkari].

[Whoever holds] fast to the measure of the love of friends, and loves to see the [face] of the Holy One, as it is written ... "ruach HaKodesh" [the Holy Spirit] above (in chapter 4).

[Display incipit:] These are the things by which a man attains the Holy Spirit [*ruach HaKodesh*] — namely, the virtues that exist between a man and his fellow. For truly, the foundation of it all is, between a man and his fellow, in the matters mentioned, in the complete faith of the perfection of the Name, with brotherhood, the root of all. And as the *Chassid* [the pious one] wrote, upon the obligation.

Know, my brother, that most of the matter of the reckoning [*cheshbon*] in the virtues lies in the hearts, and in the calculations, because of those who ascend in them. And by their hand a man reaches the Holy Spirit, the primordial holiness of Israel; and the deeds and the works that are mentioned above (in chapter 7).

רע — [Perek 31] פרק ל"א

[Display heading "פרק ל"א רע" set very large.]

Go, my brother, and see all the virtues that are in the whole Ma'amar, [whose] head was the matter mentioned above, in the whole Ma'amar.

Just as at the first ... as the matter of the Holy Spirit (chapter). The teacher held fast to the measure of the love of friends and affection, to see the face of God and an angel; thus brought it, as he wrote it elsewhere, z"l.

And behold, [if] he sees the faces of the Holy One ... and this, in his image ... (chapter). And this is the degree of [the level of] ruach HaKodesh.

Therefore I have relied upon the Ma'amar, [in setting forth] the way of the Holy Spirit, by which a man attains a place among the peace-makers, to attain the Holy Spirit, the virtues, all of them — [those] between a man and his fellow. ... these are the words of the [thinkers], to see Him and to cleave to Him, and "his likeness" — for this is the root of all, in the hearts (in the Gate of the Reckoning of the Soul).

[Said the *Chassid*:] "z"l: It is fitting for you, my brother, that you should know that [these are] the things which are by which [a man] is aroused upon the virtues that will be in the hearts, and they are the root of the Torah, z"l." And by their hand a man reaches the Holy Spirit, without any doubt, beyond the ways of the

Jews [*darkhei ha-Yehudim*], and the good deeds and the works mentioned above (chapter 7).

Therefore I have devoted to this a Ma'amar of its own, and I have relied upon this Ma'amar; and upon its surroundings rests the Holy Spirit, to those who hold fast to it. In this — my whole aim and the purpose of my intention.

But, in order that [the matter] should be — when he sees that "it is a superfluous matter" [Aramaic: *milta de-yuteret*] to maintain it always. Therefore I said to broaden the discussion of this matter; and [though] you will find it difficult, by some marvelous device and one holy way, by their hand it will be easy for a person to maintain them.

[Closing of the Ma'amar:] ... as the *Chassid* wrote, upon the obligation : "My brother, know that most of the matter of the reckoning is in the virtues; ... in the hearts, and in the calculations, because of those who ascend in them; and by their hand a man reaches the Holy Spirit, the primordial holiness of Israel; and the deeds and the works mentioned above (chapter 7)." Therefore I devoted to this a Ma'amar of its own, and I relied upon this Ma'amar.

And afterward, [if] its roots are there, the Holy Spirit rests upon the man — for the LORD will give what [is good]. ... the purpose of my intention in this book.

Therefore I have sealed the book [*] — for "a superfluous matter" [Aramaic: *milta de-yuteret*] it is, to maintain it always, and likewise the love [*ha-ahavah*]; ... to broaden the discussion of this matter, and [though] you will find it difficult. A complete Ma'amar ... by their hand it will be easy for a person to maintain [*] — and great honors.

Sefer HaBris HaShalem — Part II (חלק שני), "Divrei Emet"

Ma'amar 13 (מאמר י"ג) — "Ahavat Re'im" [Love of Friends/Neighbors] (conclusion)

[The display band reprinting the essay title "מאמר י"ג אהבת רעים" stands at the head of the column; beneath it the final lines of the essay close out.]

speaks of it in the manner of the philosophers — that the intellect understands what is right and fitting, pure and easy to sustain — as the author of the *Chovot HaLevavot* [Duties of the Heart] wrote there: "according to what they have made

it pleasant for us to dwell upon"; according to what God * has placed within them of love and gladness. Therefore I have called them * love and gladness, and that is so. :

Ma'amar 14 (מאמר י"ד) — "HaAhavah veHaSimchah" [Love and Joy]

[New essay heading in display type: "מאמר י"ד האהבה והשמחה"]

Perek 1 (פרק א) — "Ahuvi" [My beloved]

My beloved and my companion, know that the commandments of the Torah are divided into three parts.

(א) Those that depend on speech — such as Torah study, prayer, and the prayer of the *Amidah* [the standing prayer], and the like. One must take care to perform them with proper intent and concentration, for a commandment of speech that lacks intent and concentration is like a body without a soul. So too with prayer: prayer without proper intent is like a body without a soul. *

(א) [The author then enumerates positive commandments of the heart.] To believe — as it is said, "*the Lord your God*" (Devarim 6 [recte: Shemos 20:2 / Devarim 5:6, "I am the Lord your God"]) *. (ב) [the unity of God,] as it is said, "*the Lord is One*" (Devarim 6 [:4]) *. (ג) To fear — as it is said, "*You shall fear the Lord your God*" (Devarim 6 [:13]) *. (ד) To love — as it is said, "*You shall love the Lord your God*" (Devarim 6 [:5]) *. (ה) [To cleave to Him,] as it is said, "*and to cleave to Him*" (Devarim [11:22] / Devarim 10 [:20]) *. (ו) "*To cleave*" (Devarim 10 [?]) — concerning what our Sages, of blessed memory, said: "to cleave" — how is it possible to cleave to the *Shechinah*? But what is meant is to cleave to the Sages and their disciples (Kesubos, fol. 111 [ק"י"א]) *.

And further, that a person should attach his thought to God always, in the manner of "I am ever mindful of the Lord" (Tehillim 16 [:8]) — that is to say, R. Moshe ben Nachman (the *Ramban*), of blessed memory, explained in his commentary on the Torah: "*and to cleave to Him*" (Devarim [11:22]) — that a person should never separate his thought from his Creator, whether sitting in his house [or walking on the road], in his speech and in his heart. With these [duties] their souls are surely bound up in the bundle of life, for through them a person clings to the Living God of the world. *

"For you, the children [who cleave]" — that is, to those who cleave to the Lord; as it is written, "*But you who cleave to the Lord your God are alive, every one of you,*

this day" (Devarim 4 [:4]). [The author cites the verse to show that those who fulfill the duties of the heart are "alive."] *

These are the commandments of the heart that we have recalled. Now there are ten commandments dependent on thought and on the heart alone — *"that I may be a sanctuary in their midst"* — the joy of the commandment that is *"in your heart"* (Devarim, the *Shema*). [The author opens an enumeration of negative commandments of the heart.] (א) *"You shall have no other gods before Me"* (Shemos 20 [:3]) *. (ב) *"You shall not make for yourself"* [a graven image] (Shemos 20 [:4]) — a positive commandment not to ascribe partnership; but to honor [God in] the heart, as the Sages of Israel said (Yirmiyahu 13 [?]) *.

For there are matters in which the highest grade [of perfection] is the cleaving, and the next [lower] grade is the love and the gladness, and the third grade is the longing. *

[The author distinguishes between commandments fulfilled in deed and those fulfilled in thought, the latter being weightier and constant.] But the matters that depend on thought, which we have recalled — for example, cleaving, and love, and gladness, and longing — these the heart is obligated [to fulfill] always, at every moment and at every hour. For just as a man cleaves to his money and to his possessions and to his deeds always — as our Sages, of blessed memory, said: "[a man] cleaves to" — for the cleaving is constant, in thought, at every moment and at every hour, in love and in gladness and in longing. *

[Citing] *"For so it is, the Lord your God"* — as it is said, *"You shall remember the Lord your God"* (Devarim 8 [?]) *, *"to fear, to love, and to cleave to Him"* (Devarim 11 [?]) — that is, R. [?] explained in his commentary on the Torah, of blessed memory, *"and to cleave to Him"* (Devarim 10 [?]) *. "[A person should] not separate his thought from his Creator" — recall always the *Shechinah* before you, in your speech, in your heart, and on your way, until you reach perfection in your fulfillment of all of them. And it is fitting that the higher grades flow downward to the *Shechinah*, as the Sages, of blessed memory, said. * And in the midst of [all this], the Holy One, blessed be He, dwells [where men love one another].

There are positive commandments dependent on action, and likewise the [corresponding] negative commandments are not [fulfilled] always, but only at [particular] times — such as *sukkah*, *lulav*, *tefillin*, the counting of the *Omer*, and the like; and these are called [time-bound]. * Even Torah study, though [in itself a constant duty,] there are times when a person is exempt from it — for example,

when one is occupied with a commandment that cannot be done by another — yet [a duty of the heart] is never set aside. * But the commandments of thought that we have recalled bind a man always, and there is never a moment in all a person's life when he is exempt from them. *

Perek 2 (פרק ב) — "veHigah" [And he shall meditate]

The commandments that depend on action and on speech — known ones such as *sukkah*, *tefillin*, and the counting [of the Omer], and the like — and these are called [time-bound], depending on a [particular] time, and at a [particular] season, depending [on circumstance]. One is exempt from them [at other times]. * Even Torah study — though the obligation is constant — [there are times one is exempt,] such as when one is occupied with a commandment that the matter cannot be [done by another]. * And there are matters from which one is exempt — for example, when one is occupied with the burial of a corpse, and the like.

So it is in everything: there is no moment in all a person's life [free of the duties of the heart], for the duty between a man and his fellow [and] the love of neighbors, as it is said, "*and you shall love your neighbor as yourself*" (Vayikra 19 [:18]) — this too is a duty always. *

[The point is] that all the commandments of the heart are always [binding] — for there is no [fixed] time and season [for them], but rather one is obligated to love at all times and at every moment. Thus, when a man is alone by himself [he is still bound]; even alone, a man can [fulfill them]. * One who is in the wilderness, far from human company — even though he is removed from people — is nonetheless [obligated], for the duties of the heart that we have recalled bind a man and his fellow, [and indeed] just as one cleaves [to God] in the wilderness, so too among people. *

But [as for] the duties of the heart that we have recalled, even when a man is in the wilderness, set apart from human company, he is obligated to love — and not only [is he obligated], but it is fitting that he cleave [to God] in his thought always. * For the wilderness-dweller — a man removed [from society] — is not [excused]; rather it is fitting that he be ever more bound to the Living God. * And love, that he should love his fellow always; and the cleaving — the recollection that we have recalled — is always upon him as an obligation, [for] the joy of fulfilling the commandment is from within [the heart]. * The longing and the desire are within him at every moment.

[Citing] "*For so the Lord said*" — just as a man cleaves to the [perceptible world, so let him cleave above]. * "*And he shall meditate [in His Torah]*" (Yehoshua /

Yirmiyahu 13 [?]) *. And one should fulfill the matter, as it is written, "*and you shall cleave to Him*" — that is, the cleaving of [the soul to God] (Devarim 10 [?]) * ... ; and within [all this], the King [reigns]. *

Perek 3 (פרק ג) — "veAtah" [And you]

You, a man of desirable qualities, [must perform] this [duty] — its time and its [proper] manner — and you shall fulfill it, [whether you be of] males or females, and from the time of the Torah [it is] an obligation upon every man of Israel, to recall them at every moment, as R. Aharon HaLevi wrote in his *Sefer HaChinuch* [Book of Education]: * "I am willing to fulfill, from now [onward], the commandment that has not [yet] presented itself to me" — for it has already [been incumbent]. * These commandments of the heart [are like] the leaven in the dough at every moment, for every man can fulfill them at all times and at every moment — [namely,] to fear the Lord and to love Him. [The duty is] to learn at the time when it is possible.

[The author continues:] These commandments are mentioned [for] the worthy — to recall them at all times — to merit Israel; to recall in your heart these commandments in [proper] love. * And the explanation of this is the intent of being occupied in serving the Lord [your God] in awe (Tehillim 2 [:11]).

Perek 4 (פרק ד) — "Kora" [He calls / one who reads]

[The display band running header on p.564 now reads "מאמר י"ד האהבה "והשמחה".]

[The author calls upon his reader:] Set your heart to all that I show you *, and let your God [be] before your eyes, and place [the qualities] as a model in your soul — through the introduction that is within you, [for] the divine name *HV"Y* [the Tetragrammaton] dwells within you, blessed be He. * He passes over your head — [the divine name] *YHVH* shines upon you as a crown upon your head, [for you are] the King who lives and endures always. * For do you not know that He is the Living God, the King of the world, whose kingship [extends over all] as we recalled above — that the King reigns over all generations, in every generation, [He] is revealed to those who cleave [to Him], to know [Him] above. *

[And the author proceeds with a Kabbalistic teaching:] (Perek [?]) — and know that He is the Creator, and He is the [most exalted] *. [Citing] "*the heavens above*" (?) — [the divine throne is] like a mishkan [tabernacle] built above, [with] the *cherubim* and the *seraphim* and the *ofanim* [the angelic orders], near [Him], and [the heart is] a dwelling-place fit for the *Shechinah*. * "...*the splendor of your*

fellow, your beloved David" [allusion to Tehillim 16] — to be in your inner chamber, in your innermost heart, [a place fit] for your companion, and *"to do you good in your latter end"* (Devarim 8 [:16]). * [The teaching speaks of] one whose eye is not [satisfied] with seeing, and whose will is not [content] with possessing the Shechinah; and the salvation of [his soul] is its perfection in [the upper world]; and the salvation of the world is everlasting. *

And when [a man does] this — [serving God] with desire and with goodwill in all your borders, with a whole heart — know with certainty that the Holy One, blessed be He, [will rest His presence upon him]. * As it is said, *"and the Lord is upon them, they shall see"* (Zechariah 9 [?]) *. And it is said, *"and to you [it shall be]"* *. And as it is written in *Sefer Brit Menucha* [the Book of the Rest of the Covenant], of blessed memory: * "How does the throne of glory appear, standing above the head of every righteous person from above?" — [it appears with] luminous faces, raised aloft, [bearing] the throne of glory, of blessed memory. *

Therefore there shall not be [doubt] in the words of the prophets, and the holy ones, and the remembrance of the Lord your God. [The Lord's] grace [shall be upon him] more and more, [a hero] mightier than [other] men; His mercy is everlasting; all the days of the world [shall not move] him, and forevermore. *

For it is fitting that you should know that it is fitting for a man to love and to cleave to [the Lord] with a mighty love. * And there is no doubt that when one thinks upon Him with a mighty love — [a man of these qualities] (Perek [?]) *. And because of [this love, his soul] is rescued from evils, and is saved from snares and from all evil. And one who [meditates upon Him] — He is good to him, [and] He recognizes [his soul's] perfection. Among the matters that he knows and recognizes [are] the matters that one knows about [the duties of the heart] —

for they are aware of what is hidden from them, knowing within themselves that there is none but the glory of God, may He be blessed. Therefore...

and many know it in actuality, those who recognize it within themselves. Yet there are those who do not know, and who do not recognize it within their fellow men — for there is a category of individuals among them who recognize one another...

whether in the past, the future, or the present. As it is said, "Do not let your foot be moved" — for "He who guards you will not slumber"; "God will guard you from all evil" (Tehillim 121, alluded to here) — "the Lord will guard your going out and your coming in, from now and forever" (Tehillim 121:8).

(2) [Second reason:] Because of his goodness toward him, and his kindness with him — to give him all his need and all his desire, as it is said, "You open Your hand" and "satisfy the desire of every living thing" (Tehillim 145:16).

(3) [Third reason:] Because of the disgrace that He conceals — covering over his sins and his transgressions, which He does not... He does not reveal his deeds before a great congregation, "so that he not be put to shame before others." "And He is merciful," covering over his transgressions for the sake of His own honor (cited there, Tehillim 78:38).

(4) [Fourth reason:] Because of his fellow men — that there be no evildoer who "lifts up his eyes" and "lifts up his voice and passes over a transgression" against him. As the verse says, "lifts up his eyes... and passes over a transgression" (Michah 7:18).

(5) [Fifth reason:] Because the one who has [true] knowledge in the intellect understands that there is none worthy of devotion in all the world except for the Holy One alone — for so did He make every nation, so that they might cleave to the Torah and dwell within it. He sets His desire upon a person's deeds, so as to refine them in the world of souls. As it is said, "And I will betroth you" — to betroth them in the days of the Messiah and for the resurrection of the dead — "and to dwell in the rest of His glory in the world." As it is said, "I will place the living" — at the beginning of the resurrection of the dead, "in the way of the living, in the glory of God" — at the resurrection of the dead, in [their] proper place. As it is said, "And you shall cleave to Him" (Zechariah 3, alluded; cf. Devarim).

(6) [Sixth reason:] Because the Holy One, blessed be He, loves them and chooses them, as it is said, "...You... and your forefathers..." — and so too "He is the one who chooses among His people Israel" — and yet "He is the chooser of all that is most exalted" (Malachi 1[?], alluded). As it is said, "You shall cleave to Him." So a person should cleave to Him: as He turns toward us, so I have cleaved to You — "the praise" and "the glory" (Yirmiyahu 13[?]).

And there is more besides this. For all these reasons, one is obligated... to exalt Him and to sanctify Him, and to attend to the [angelic] Shechinah dwelling for the good among His "garments" — to walk among those who stand [before Him]. As it is said, "...in the beginning, the resurrection of the dead..." and "to be His rest in honor in the world." As it is said, "I will place the living in the glory of God" — in the way of the living. "...in the right place, with precedence, and the resurrection

of the dead..." (these matters are alluded among the standing ones — Zechariah 3). And he is enjoined to attend [to all this].

(7) [Seventh reason:] Because of the desire to live in the world to come... Because of his good portion and good fortune... He arranges and binds together these five positive commandments — fulfilling thereby [the commandments]....

Therefore He has arranged them — the perpetual ones and the value of cleaving [to God] continually, in joy and with a good heart. As it is said... For all these positive commandments performed regarding this matter draw [a person] near, since love is something planted in the soul, and the subject of joy is sweet in this matter. And so... will be....

So that he not depart from the intellect, and that he know that there is none beside Him — for to Him belong [all things]; for He has made every nation thus, in order to refine [souls]... and He plants His deeds, walking among those who stand [before Him]... As it is said, "I will place the living in the glory of God for all worlds" (alluded). And so He is the one who fears [recte: who is to be feared — i.e. God is the proper object of awe]... (cf. above).

(8) [Eighth reason:] Because the love and joy are themselves the broadening of the soul and its expansion away from all the lowly things [of the world]. Therefore "Be strong" — Blessed be God — in the joy of the commandments... And so His honor and His glory belong to him, and His Name is called upon him. For he is called "near to Him" [recte: he is "the one who is near," reading / קרבה / קרובה], to be...

פרק ו והוא [Perek 6 — opens "And it was"]

is found in his thought many times.

What is the matter? The yetzer ha-ra [the evil inclination] causes the sin of straying, and it separates between a person and his Creator. Your transgressions were separating between you and your God — distinguishing between you and Him, and... As it is said by way of received tradition [Kabbalah], one transgression undoes much good. Take care, then, lest by the word of God you perform "small" deeds, or, conversely, the love and the joy — for the matter descends to the fulfillment of the commandments. So too it ascends to the great [reward]... (cf. Perek "...", Ma'amar 4) — for love and fear...

in the deeds of the commandments performed for the world. And if you come into love by way of fear of God, you will also come... in the deeds of love. As it is said... For love and fear are two paths: the one is the fear of the exalted [God] —

that is the fear of the love that comes with it; the lesser fear is the fear that comes with it. Whether by way of fear or by way of love, the [proper] love is one... He fulfills [the commandments] with the love that is in his soul, as it is said, "...all His commandments..." — "with God" (Devarim 6, alluded).

This is already explained, and is already among the believers; "I have set the Lord before me" — those commandments, "I am the Lord your God". He already believes, among those who believe, that love is the foundation of intellect; and there is no doubt that one who fulfills the commandments, the value of love being a settled matter, fulfills the binding-words — as it is said, "Our God, the Lord is one" (Devarim 6:4) — and his cleaving [to God]. So you have, then, that the fulfillment of the commandments... (cited there, Devarim 10[?]).

These are drawn after the joy that is in them. For love is the principal matter, and after love comes the matter... These are the things [done] with both hands; and after fear comes... fixing his thought upon this design. And after [acknowledging] that He is the One who loves... the truly complete man, he nullifies [all else]; "...is worthy of great love" — and after [acknowledging] that to God belong all... and "good of heart," as it is said, "...you also that go after Him;...your transgressions were a separating..." His name is exalted, and His joy is sweet in this matter, more than all [else]. "Blessed is the one who trusts in the Lord" — to be with you in fear and in love...

to cleave continually with desire, drawing out his longing without interruption, and without ceasing — for it is impossible [to attain] but through joy in his thought; and to cleave always in desire — drawing the longing without interruption. And so by means of love, and by the power of his joy in his thought, [he cleaves]...

His unity. And he will believe that there is one... [recte: that there is none beside Him], the design that is set before you — that there is none that you fulfill, that there are no "other gods" beside [Him]... "no other gods" (Shemos 20[:3]) — "and know that the Lord is God [recte: that He is God] forever" — that there are [those] who fulfill, [for] "He has remained for you, lest you forget the Lord your God" (Devarim 8[:11,14]).

love and joy: there is no emptiness in his heart, and within him not even a small moment but he turns his heart after the radiance — that is, after the desires; from there it follows that he gazes upon the radiance like a [passing] moment, and the [worldly] desires are [as] images set in their world. The Holy One has His eyes ever upon them; at their head He has reigned, rejoicing in the delight of God; and

"it is in his mouth" — sweeter than honey, more than all... a strange fire shall not... and there shall be peace in the way of love, all the love...

For one who longs [for God] will not love any other thing besides Him; and the longing follows the deeds done with two hands... And it is fulfilled, drawing after his deeds (Bamidbar 7[?]). And after [this], one who longs is enwrapped in it the whole day and the whole night. And already... "...a contrite spirit and a lowly spirit..." — for "thus said the High and Lofty One" who dwells [in eternity], "...and a lowly spirit" (Yeshayahu 57[:15]) — and "exalted is He." "All who are near [to God], 'My heart is moved'" — and "the Shechinah, what does it say among men?" (Tehillim 51[?]). All these turn the heart of a person to God; "He turns the heart..."

Then he will be quickly aroused, this longing, and his desire — then he will quickly arise toward [Him], and there will be a lowly spirit before all men. And after [acknowledging] His blessed [glory], he humbles himself, and his deeds are lowly, [done] in love and in joy — and "to fulfill" — all that he does, he eats and... the perpetual gladness through the radiance of the Great Name, and one is honored and...

He will bring out and fulfill a perpetual miracle, [doing] the four positive commandments perpetually, fulfilling [them], not... The cup [of blessing], the fulfilling of all ten positive commandments — the [whole] value of the words of the [ten] obligations (Perek 4, Ma'amar 4 / Ma'amar 7). "And now, [it is] light upon him, easy" — one of the foundations [recte: easily set before him]. The matter is difficult for a person: "between his brother and his fellow, his deeds [done] in this manner".... is among those who hold fast to it.

פרק ז' והנה [Perek 7 — opens "And he shall meditate"]

This great and exalted cleaving [devekut], and the radiance of [divine] holiness — these the early ones among the holy [kabbalists] already... For this is included in the general principle of the whole [matter]: the early ones [קמאי, the earliest authorities] among the holy [sages] already gave [their views] upon it. As it is said, the Ramban [R. Moshe ben Nachman], may his memory be a blessing, in his commentary on the Torah; and the Rambam [Maimonides], may his memory be a blessing, in his book [the] Moreh [Nevuchim, the Guide of the Perplexed] — they wrote thus, in the first chapters... And the second [chapters]. (cf. Moreh Nevuchim, Part II, Perek 51[?] — the Guide's chapter on devekut.)

[Citations on the page: "מורה נבוכים חלק ב' פרק נ"א" — Moreh Nevuchim Part II, Chapter 51; "הויה ב"ה") — the Tetragrammaton (HaVaYaH), blessed be He.]

For one who mentions [God's Name] from time to time, on this account : as did King David, peace be upon him, when he said, "I have set the Lord always before me" (Tehillim 16:8) — to be ever opposite me. As one says, "I have set the Lord always before me" (Tehillim 16:8). Indeed — [howbeit] this account [requires] that one fear Him, that one set Him perpetually before oneself, so as not to sin...

so that the fear of Him be upon him perpetually, and the dread of God falls upon him, [making him] like "[a man whose conscience smites him]," so that he sins no more.... before Him: "[is] the gate of the fear of [God]" — that by it His remembrance walks with him. "And a poor man, and the disgrace of a man" — to nothingness, to vanity. For in this way it is possible for a person to habituate his thought to be drawn after the radiance...

always within it. And if by his choosing he strengthens [himself], his thought turns [away]... [it] sprouts and vanishes; and continually he chases [it], hastening to renew within himself the thought... Behold, this stands and is established: another thought arising swiftly in place of [the first], if he prolongs [his concentration] on it. By forgetting it, [the holy thought] quickly departs, and a stranger comes, [so that it] does not stand within it....

he sets his eye upon it, and refuses [to let it go]. And if with a strong arm... a man with strength, in his choosing, with strength... they prosper [recte: succeed], and with a strong hand he reveals them from within himself; and his hand...

(Continued from Perek 7 of Ma'amar 14, "Love and Joy.")

with the weight of a misguided thought. He then returns to take up his earlier thought once more, and behold — this happens to him repeatedly. He gives counsel within himself, and forgets [?], so that he does not stay fixed [upon it]. Why is it that the contemplative thought of awe before God does not endure with a person? It is because by its very nature [the mind] is restless and unstable, and it cannot remain still; rather, it forgets and loses the memory. So writes the holy Arizal [R. Yitzchak Luria], of blessed memory.

There is great benefit in the matter of awe: it is the truth, and his Torah is truth, both for him and for his companions — and so [too taught] the Rema [R. Moshe Isserles] and the Ramas [הרמב"ם], of blessed memory, that this contemplation must be sustained constantly, every day and every night without fail. As for me, my fellow, it is possible — if [one fixes it] by means of love — and the reason is that awe is, in its essence, a fearful and dreadful matter, like one whose punishment is harsh and bitter; it is hard for a person to dwell upon it constantly, and the mind flees from it because it is one of the burdensome matters. By

contrast, love is sweet and pleasant, perfect in its essence, attractive; and the joy of a generous spirit and gladness in the matter spread out before a person, so that awe is enclosed within love, just as joy and goodness [are]. The matter is fitting and good. The reason is this: it is well known that, by nature, all created beings are drawn to those things that are pleasant to them and that delight them, and they exert themselves to take hold of them. They do not flee from them, but rather pursue them constantly. And so it is that every living being seeks out its sustenance: the herds and the cattle go down to the field at evening to take their fill of grass; the fish and other creatures that live in water [seek their food]; and so too with the birds — they all seek their food and gather it from every place, both by day and by night, and gather it together at its season; they store it up and take from it.

This being so, then by means of love a person will be able to take hold of awe constantly — for awe is fearful and full of dread, and a person flees from anything that gives him no rest. Therefore he will be able to sustain awe by visiting it [in love], and it will be good and pleasant for him to be drawn to it, to dwell upon it, and to engage with all the limbs of his body. He will not flee from it. Now consider: each living thing is drawn after its sustenance, and not one of them is missing; each one goes down to its [appointed place] to take its fill — for so the Holy One, blessed be He, has set within their nature. So too should a person draw himself, by love, to seek and to attain his sustenance [in awe]. Indeed, the matter would be more fitting and more beautiful: by means of love a person can sustain awe — to engage in it always, and to draw near to it.

* And the matter of awe of Heaven is this: a person should fashion himself to fear sin, and through this his soul will be cleansed, so that the holy spirit may rest upon him. He should not stand for even a single hour without it, lest he stumble — for "behold, [he stands] in awe before the Lord," and he should neither flee nor cease, that he may bring about [?] the soul, taking hold of awe of God's exaltedness — for so it is fitting; and he chooses it.

* And as for glory [tiferet] — and it is well known that there is no praise in it [?], for the awe of God is fearful — yet he should engage with it, dwell upon it, and turn his face toward it, cleaving in his thought to the One whose great Name is to be remembered [yitbarach shemo], with the abundance of yearning, of attachment, and of the joy and gladness of awe of God — with this contemplative thought — for a long time, until he attains the will to be set apart before the Lord.

* Be glad and good of heart in the joy of the commandment [simcha shel mitzvah].

ב' דברי אמת — צב

ח / Perek 8 — "And now [Israel]" (וְעַתָּה), Devarim 10:12)

*...and remember "the lusts of the soul" (Yeshayahu 26) — "and the desire [of our soul is to Your Name]" — and love [Him] amid delights, and you will long for the Lord, [as it is written] (ibid.). The matter is sweet; whoever occupies himself with cleaving in love, and pursues it — that this awe should be humble and lowly, to be set firmly within him — should constantly seek to be seen [before God]. The very nature [of the soul] is that it errs; he should always sustain it, for it is in the soul's own nature to err and to forget repeatedly. Many a time it happens that the [contemplative] memory rises, and sin causes [it to be lost], dividing between [him and the love of God]; sin separates between the beloved who cleave to one another and makes them loathsome, and turns aside from the throne of His glory on high.

And so a person should constantly seek to be seen, and through this he will renew [his bond]. [As it is written] (Tehillim 2): "...let my soul rejoice in You." Therefore, a person should fashion in himself, by means of awe, the cleansing of his soul — that the holy spirit may rest upon him. Let no hour pass without his renewing [it] — and this requires only a small effort, but it is a great secret [sod gadol]; one's whole [being] depends upon it.

* And every commandment that is performed in awe and love, and every act of awe — when they are done with this awe, [their power] is doubled, like one who serves a king and his nobles: he is anxious and fearful and exerts himself to fulfill the king's command. So too the righteous, in their fashioning [of devotion]....his soul [longed]...; and it is said, "[my soul fainteth for the salvation of the Lord]" — only that the righteous one does not draw [the matter] near [?] [to himself fully]. The matter is, in fact, a small thing, yet it is a great secret. And this is what the [Sages] meant — that one should always walk in this contemplative thought, and not pass [from it]; let him [hold] from you... his way is set; and "when you say in your heart, on account of [my righteousness]"...

* Now consider the matter of one who is honored by another — and so the matter is fitting; one should fashion within himself, by means of awe, the cleansing of his soul, that the holy spirit may rest upon him. He should not stand even one hour without it, lest he stumble; for "behold, [I have set] the Lord before

me" (Tehillim 16:8), and he should neither flee nor cease, so that he may renew [it]. Let the contemplative thought of this awe dwell upon his face [as it were] written, set "upon your head".

* But [David] said: "I will be glad — let my heart rejoice — and I shall declare my glory" (Tehillim 16); and he said, "My soul, [bless the Lord]" (ibid.) — only that the righteous one does not let himself draw too far from the matter; for the matter is honored, so let this be the way....between joy...

[The text here turns to the inner mechanism by which mindfulness of God is restored:]

* A person should set in himself the strength of contemplative thought even more in speech than [in the mind alone]; for what one first arranges in thought, [its impression] is then drawn forth by means of thought as something fitting and good. And it is concluded thus, that contemplative thought [is the root]; and there is no end to it.

* "And it shall be for a sign upon your hand, and as frontlets between your eyes" (Devarim 6); already your hand stands as a sign, opposite, and your forehead is opposite your face (ibid.). He had the freedom [reshut] to gaze and to behold how the Throne of Glory [stands] — as the Sages, of blessed memory, said: "the Patriarchs — they are indeed the [Divine] Chariot [merkavah]"; and the deeds of [the fathers]...

* And concerning this great secret it is said... — and concerning this secret it is said... — [the verse] does not say "for good" but rather "for good within it," and concerning this secret it is said... And "if you continually [keep this] before you, day [and night], many will [rejoice]".

*...and to love Him and to cleave to Him in great joy. * Only: in every sign of yearning of the soul [tashav nafshcha] toward [Him], the deeds of the King and His nobles are seers, and seekers, and the living beings [chayot]; in His image He [created man], [so that man] may take hold of [his Maker]. * And [the holy spirit?] rests upon the righteous, [the first ones?]... [as it is written] "...my paths" (Tehillim 38); and Yeshayahu said, "My soul, [I have desired You]" (Yeshayahu 26:9) — only that the righteous one does not draw the matter too near, so as not to push it away. * Awe is, in its essence, a small matter, yet it is a great secret. And this is what the Sages meant: that one should always walk in this contemplative thought, and that he should not pass on, and that he should pass [from?] you.

* "And when you say in your heart, why is this honored [matter] told to me" — concerning this it should be answered and said... [it is] well known that...

* Each one of these [the soul?] is able to harm; and still more, what one [does] is able to harm. And this [happens] for several reasons:...in matters of yearning all the more, however much they err, and... so too a person: for so the Holy One, blessed be He, has set within the nature of the created beings — that they err in the upper worlds. And the Holy One, blessed be He, fashioned man in His image, to love Him and to cleave to Him; the more one draws [the matter] near, the more its purity [increases]. And the [holy spirit]... — for so [our father Avraham?], and we are his children, in truth, as it is said, "You are children to the Lord your God" (Devarim 14) — and the Shechinah is with us. * "And the angels of God"... — angels in the aspect of "children"... — [for] He calls them children of God, to bring them [near?] (Iyov 1); and so [too] "all [the angels of God]" feared [Him]... [as it is written] "...children of the King"; for so [it is written], "When you said in [your heart]... [the deeds] of the house of so-and-so"...

* "And so I have set them, and [my servants?] of the [Lord], as it is said, "...made" — the contemplative thought is the [theme] of awe. And let there be no end to the matter of contemplative thought; and the matter is likened... and what is fashioned... — those who are taken [?] in the upper worlds; everything is made by means of...

*...[only?] the labor of contemplative thought... [it] has already been remembered above. And speech and word are more "made by deeds" than [thought alone]; [it is] like that which is drawn above. Likewise, the language of the Bible reflects [?] the upper worlds.

* And the "voices" — all the great deeds that come to be — [are accomplished?] by the [voice] [as it is written] (Tehillim 104): "...with the spirits, His ministering ones, a flaming fire". And lo, all the great deeds that come to be in the natural world [are accomplished]... [yet] all of it is only the labor of [the Maker?].

* Set the strength of contemplative thought even more in speech than [in thought alone], for what one first arranges in thought is then drawn forth by means of thought, as it is concluded: contemplative thought is the [root]; and [the matter has] already been remembered above.

* "And your hand stands opposite, your forehead opposite your face". He had the freedom [reshut] to gaze and to behold how the Throne of Glory [stands] — as the Sages, of blessed memory, said: "the Patriarchs are indeed the [Divine] Chariot

[merkavah]"; and the deeds of [the fathers] [were performed] by their own hands.

* And concerning this great secret it is said... — the verse does not say "for good" but rather "for good within it"; and concerning this secret it is said... And "if you continually [keep it] before you, day [and night], many will [rejoice]" — all... and they will see your humble offering [before] you, for in them you will see your constellations; as it is said, "and all the peoples of the earth shall see that the Name of the Lord [is called upon you]" (Devarim 28) — [the Name of the Lord] is called upon you, and they shall fear you. * "He will not [show?] their constellations" — they saw the dread of the Lord, and the dread of the Lord fell [upon them] — concerning the people who [stand opposite]... [for] when the Name of the Lord is called [upon you], and they shall see you — [it shall come] from you. The reference here is to the prophet — "and by the hand of the prophets [I gave parables]" (Hoshea 12) — and to "I will dwell in their midst" (Shemos 25:8); "and the glory of the Lord shall be seen upon you" (Yeshayahu 60[:]:2).

*...there is in it real "eye" [?] [substance] [?]; "the glory of the Lord is revealed upon you" — and so it is for all the souls in the world;...for the righteous, "a great delight," "the crown of glory of your head" [shall it] be... [as the Sages?], of blessed memory, said... — those who dwell...

(Continued from Perek 8 of Ma'amar 14, "Love and Joy.")

in the upper worlds and their attendants. And they did not [merely] say it, but rather they place crowns upon their heads, and He shines continually upon the heads of the living beings [chayot] in their lives and in their death. The honored and the awe-inspiring radiance of this glory [tiferet] — yet for all this there is still a difference: for from the radiance [ziv] of the Shechinah the great ones, the righteous, in their death are more bound to it than in their lives. The substance of the matter is that "no eye has seen" — the Lord is seen, and His glory upon them, and a strangeness is upon it.

ואתה — פרק ט' — Perek 9, "And you"

[Display-capital chapter rubric, upper-mid page.]

And you must form yourself in the image, in your likeness [demut], as it were, to stand beneath the Throne of Glory and to support it, with the seat of the glory of the Lord, by means of His love and His compassion. "And you shall love the Lord

your God" — and whoever loves Him does so amid delights. As the Lord said: "...for he has already cleaved to Me" (Yirmiyahu [?] 13 [?]). The likeness of this is that he does but little, and yet [accomplishes] more; and they were bound in his contemplation and cleaving to it ever the more, and were prophesying — with the harp, the lyre, the drum, and the flute. And those at his side were on his right, Michael, and on his left, Gabriel, who rouse up within him this love. "I have loved you," "I had been a father to him," "this great thing" — and he said, "Did the Lord not...," "the heaven and the heaven of heavens do not contain You"... — [a man taken] "from the clay and from the mire"; and so too is it with a person.

So our Sages, of blessed memory, said... — "the heaven and the heaven of heavens." And [it is written:] "Take me up to serve" — "the Lord has set my portion," and the matters that are above (Yirmiyahu [?]) — "your face is set opposite his." This joy [simcha] is a matter of great worth and high standing — for it was precious in the eyes of the Lord, the King: "because you did not serve the Lord your God in joy and gladness of heart, from the abundance of all things" (Devarim 28[:47]); "Serve the Lord with gladness" (Tehillim 100); "Be glad in the Lord, you righteous; let the upright of heart shout for joy"; "let the righteous rejoice in Him." "I will go in to the altar of God" — and so the early ones. Only that the righteous one does not let the matter be drawn out too far from himself.

One who comes to attain prophecy [nevu'ah], or the holy spirit [ruach HaKodesh], must be mindful of this, and of what comes of it — for so it is fashioned within him. The contemplation itself is joy — "behold, gladness of soul," and behold, joy is the root of every commandment, "for in Him our heart rejoices," and it is whole within the great Name. And the joy [encompasses] all the commandments and all the Torah; and this joy is doubled, such that one takes greater care to engage in it, as it is said in the same discourse (Devarim 28[:47]). And we are warned about it, as it is said, "rejoice in it" (Yoel 2); and "and they shall add joy" — to the righteous; and the way of the pious [chasidim], as it is said, those who fashion ornaments (Yeshayahu 25) — and (Chavakuk 3). And David too rejoiced over this great holy secret [sod HaKadosh ha-zeh]; [he said,] "therefore my heart is glad and my glory rejoices" (Tehillim 16).

For the Lord shall be your confidence — the verse does not say "at your right hand" alone, but "I have set the Lord always before me; because He is at my right hand, I shall not be moved" (Tehillim 16). David descended into the inner chambers of the holy, to a small and lowly matter, to make firm the soul; and the honored and the awe-inspiring radiance was upon him — so too upon the heads, and the holy spirit upon him, fashioning love, to fulfill the ten commandments.

The contemplative thoughts are the image; many times does a person come to know this.

* Behold, the contemplation upon this great matter [reaches] up to a single [moment]; great is its worth, and how great [its merit]. And our Sages, of blessed memory, said in the chapter "Bameh Madlikin," and in Pesachim, folio 114 — and Elisha, when "the minstrel played, the hand of the Lord came upon him" (Melachim [II] 3); and so too all the rest of the prophets, who prophesied "with the harp, the lyre, the drum, and the flute" (Shmuel [I] 10) — with the harp and the lyre and the trumpet they would make music for him until the spirit rested upon them. This is its great worth, and how precious it is, and how much one must take care over it.

* And how honored is the worth of this joy, and what its great [merit]! In prophecy — how precious is the matter, "in the seventh [month]" of the Lord. With all his heart and with all his soul, in love, "be glad and rejoice" — for so it is, that this love comes from a pure source, not from the outside; rather it is a matter from among the high commandments, from the inner source of love. By means of love its luminaries [me'orot] are kindled by the longing [teshukah]: "on my right Michael, on my left Gabriel, before me Uriel, behind me Raphael, and over my head the Shechinah of God" [מימיני מיכאל ומשמאלי גבריאל ומלפני אוריאל ומאחורי]. And this is what I have set down [for you here], at the close [of Perek 9] concerning love.

יְהִי — Perek 10, "And it shall be"

[Display-capital chapter rubric.]

* "And it shall be, if you hearken diligently to all my commandments" — you have already heard the matter of all the commandments, the way one fulfills them; and to the souls upon the heads of the patriarchs and over their souls. And the repentance [teshuvah] is in them. And a man's hand may stir up evil, whether by his own way [or another's]. In this matter there is doubt: many times daily, at no fixed time. And [as for] what one does — sin in error, my misdeeds and my transgressions, I know them; and I have done many commandments, but how many I have not [done]; and so I shall magnify... to make atonement, and to do for it; and how worthy is it to create.

* And these differ one from another: some come from forgetting the matter; some from the harm of their wickedness; and some from the smallness [katnut] of mind, [coming] from harmful [habits]; some [come] from negligence and

harm; and some are more severe, [coming] by way of [several] matters. * And from them — through the words of "Bameh Madlikin" — and some by way of [neglected] commandments. Some are sins of error: "they did not know," and behold, "this is the upright path that I have chosen"; and how many commandments have I not transgressed? And of them — "a profanation of the Name [chillul Hashem]" — as it is said, "they sucked from them"; and from them, "Be glad in it" — and they are sins of which I have rejoiced [too] many times, and I have turned back from them in repentance and restored them, those who cleave to them.

* And so the opposite: how shall I find comfort in them, without great care? * And this is the law of the sin-offering [chatat]: to atone, that the iniquity may turn aside for the sake of the dignity of the One above — but rather seraphim and ophanim, who are set over [it]. And you shall make atonement; and you shall say in your heart, "I have done what is good, and so it is fitting"; "over my labor [amal], your servant, for it is great"; and "Far be it from me before the Lord — far be it; moreover, still more from now."

* "For he is good, and his right hand [supports him] without doubt; you shall walk your way and shall say [it]." * And he descended into the chambers of the holy [hekhalot HaKodesh]: "to atone for them" — and you shall serve at His glorious throne. And this is the way of the King: that the righteous [tzaddikim] are wholly rewarded. And as for him who is coming, He keeps him; and the holy spirit upon [him]. * And our Sages, of blessed memory, in the chapter "Ein Omdin," said: "in the place where penitents [ba'alei teshuvah] stand" — walk in your beloved's [path], in love and in joy; from this you shall be counted for [repentance].

חלק ב' דברי אמת — צד

*...and he acquires his world [olamo] in a single moment of complete repentance [teshuvah shelemah]. And there are some who hang [their world] — it is not enough for this, but rather... — a matter that we see, that the couplings [zivugim] are done by [intention]; moreover, all the rest of the commandments. The one who does this sees this — it is not only that he receives delight [oneg], but [there is] much for the righteous; and there is no labor [amal] for one who pursues the matter by his toil and the searching of his soul.

The image of this matter: that a person acquires his world in a single moment of complete repentance — and there are some who hang it, for the couplings are

done by intention, as it is said (the chapter "Yom HaKippurim" [Yoma]): "here, [out of] love" — "here, [out of] awe [yir'ah]"; and the great one who does so [does it] from love more than from awe, as it is said (the chapter "K'shem Shamayim" [Sotah]) — but not [merely] from the commandments. And it is already known that this is so, that the world to come [olam ha-ba] depends [upon it]; for in the world of souls it is impossible to attain it except by means of diligence in Torah and the service of the Lord. And every yoke also heals.

* And already there was a deed [ma'aseh] concerning a person who, after he was harmed many times — they said to him continually: "[As for] you, behold, your eyes and your standing place." * He answered them: "What good is this for the world? — for he who toils in eating and earns his livelihood from the world, every one has his portion. You toil at a matter, and your household shall enjoy [the benefit] of it; and if you have a son, he labors at it, at times in their season, and so too — by a matter, you make for him a name." * And concerning this — "I have spoken the matter, and I have hastened, and I have returned in repentance" — to adorn them; the matters are settled for him. And so, by means of [this] — "and behold, I walk in your way [derech]."

* With all the labor of his toil: those who serve the Lord do not weary, nor do they grow faint. For he who [serves out of] love does not weary, nor grow faint. * For he whose love [draws him] toils, and subjugates himself to it, and exerts himself for it; at the time the wonder [pele] is upon him, he serves it — to toil for it, and to delight in it — fashioning the holy spirit; and they rise to do the service of the Holy One; and they did not grow weary in serving the Lord. * Therefore, "Happy [ashrei] is the man" — the verse does not say [it of every man], but rather [of him who delights] "in every good deed," for from it they grasp it, and there is no [weariness] in them. As for the rest [of the matters], they are settled for him; and he acquires it.

פרק י"א — Perek 11, "If"

[Display-capital chapter rubric.]

*...from love. And there is no attainment from the longing [chefetz] of [the heart], the [perfecting] of the [soul]; and you shall know also their soul. For whoever knows [his Maker] better than another, that man knows that a person is in the world; and his Shabbos rest is upon all [the world] in complete repentance, and afterward he sets them [in their place], by creation, from the [supernal] beings other than [the rest] — by a creation from among the upper beings and their

attendants and elders. * "And you are holy chariots [merkavot kodesh]": "you who cleave to the Lord your God are all alive this day" — and the Throne of the Chariot is before [Him]. * "And you shall be a beloved people" — as it was with your fathers; "this is your going-forth." * He who knows, that he loves the Lord, more than every man of Israel — the acquisition of each one is for his own good, in this world and the world to come. With them is the man[’s portion]; and all who trust [in the Lord] — He keeps watch over each person, at all times and at every moment. * The Throne of the Chariot is before [Him], "and you are holy chariots."

* Beloved [are Israel] before [Him], as it was with the patriarchs; "this is your going-forth." And so they couple one with another; for if not, there would be nothing between their eyes — whoever loves him, he too is his beloved. * And after this, "I have loved you, said the Lord" (Malachi 1). * "And you also shall set your face toward Him." * "And you shall not hold back, and this [comes] from awe [yir'ah]" — for he shall not grow weary; for all that he exerts himself upon it [is] for the sake of the One who loves him. * "And happy [ashrei]" is he who is not among the fools who trust in their money; but rather [those] of the heavens, who place their trust upon [the Lord]. A man keeps watch over him, and to him it is good; but he who is coming — He keeps watch over him, and to him it is good.

and it is good to trust in the Lord [as it says] regarding the matter of the World to Come (in *Sha'ar HaBitachon* [the Gate of Trust]), with good reason and discernment. Therefore beware — it is a good thing, this — that a person take hold of it, namely, to love Him, blessed be He, and to rejoice in Him, blessed be He, for thereby are brought about goodly elevations and good qualities. There are good qualities that result in life and good attributes [?], and the rejoicing in his heart on the day of the joy of his heart [cf. Shir HaShirim 3:11] — to love the Lord his God, as the [author] will mention in the chapter that...

[According to] the foundation of the Lord, in them shall we rejoice and exult [cf. Tehillim 33:21].

פרק י"ב

[Perek 12.] Now, then [if you have understood] — to gain understanding, the place [or aspect] of this is among the constant ones in the love [of God] [?]: that a person set [his heart] upon it and labor [to attain] the delight in the Lord; and he busies himself with these four good qualities by which one [attains] the perfections [?]. [These passages describe how a person sets his head and heart, his appointed faculties, upon what is above him — above and below — and

through this he busies himself with all the goodly attributes, while the limbs busy themselves accordingly.] The evil attributes that [a person] busies himself with in this part [section] (of this Part), he uproots from evil [removes] in its measure; and the elevations that he draws [down] [?] — also he conducts himself in love [of God] and rejoicing and delights in the Lord, may He be exalted. Thus the author elaborates in the *Ma'amar* [essay].

He explains how a person [attains] all four of the chief good qualities, in the [matter of?] joy and rejoicing on the day [of his heart's joy], with the love that is mentioned (as it is brought down [from above] [?]); and the desire from the heart, and a longing in the morning to draw near. Behold, this is what brings to all of them. The drawing-down [shefa] from the great good comes from before Him, blessed be He, and the joy. He elaborates in the *Ma'amar*, and in particular — for it is impossible that one [person]...

all of the good qualities. And further [a person]... is fitted by [these] for [attaining] the chief of the good qualities, in the joy of drawing near. And he [eats] of all of them [?]; and over them all his glory rises, so that...

all of them shall be brought up [together?]; and a man and his fellow likewise, thus by a measure such as this [?]. And it is brought down [from above] in the heavens of the Lord. And likewise [a man rejoices and exults] [?] in the bound corporeal delights, and they hand over... [a person] in the manner of the morning. He shall awaken [?] in the morning to seek them, with the holy thought [machshavah ha-kedoshah]...

the [drawing] near, with cleaving. And the great elevation that is filled [drawn down]. And to elaborate, it is impossible — for they are many. Therefore ...

among the good qualities — and being known [?]. But against this, not a single one shall escape [?]. And now I [shall recount the matter]...

[these] busy themselves with several [matters]: with the abstention from desire, and the constancy [diligence], bringing... [a person] to this love, may it [be]. And every thought of his shall be drawn after the love of the Lord; and so [too] a man with his fellow — together they all walk. And so it is according to the worth [value] [?] of the matter — like a censer this [or: like a fragrant censer], and so forth. He fastens his soul [longing] to the corporeal delights and they hand them over...

and afterward he longs [thirsts], his soul having attained [the love] and the joy, to the corporeal delights [התענוגים הגופניים], and they hand them over — [bound] [to

the body?], and afterward... in the morning. [There is] a yearning of the heart, and a searching at dawn for them in the morning [cf. the foregoing]. So it is among the people of Israel for everyone, with regard to all the good qualities and the evil attributes by which [a person] cleaves — these being from evil — at the foundation [yesod], the spirit [ruach]...

[from] the bad foundation of the body [?]. And [his thoughts] turn back upon him constantly [tamid]. And in his thoughts [he]...

to seek atonement [?] for himself. And in the matter of joy and exultation, with the holy thought of [drawing near] — to recall the holy. The [matter] elaborated above,, in [its] inwardness...

shall I trust in Him; and a thought I shall reckon as a deed of His [?]. On such a man [it is said]: "Happy [is the man] who rejoices and exults in his portion" [?]. And he is fully righteous [tzaddik gamur] in all his ways. And in the [matter] of joy and rejoicing, with the holy thought, in the morning...

above, beneath the throne of His glory [kisei kevodo]. The spiritual and the corporeal [ha-ruchani vеха-gashmi] — let him not speak a [vain] word; nor [vain] thoughts. The [drawing] near is required of him in the matter of hearing words that are in [the realm of] life. He is fitted [to attain] this, in the manner of the good qualities — for many [people] err in this — the [drawing] near ...

the [matters] in all their occurrences. And in the thought [machshavah] likewise.

fully [in?] all his ways, this matter [?]. And he eats [enjoys] by means of the love, with the deceased [?]. And he sits [dwells] in the abstentions and the...

פרק י"ג

[Perek 13.] A thing rightly said is one that is set [pleasing] in the thought [machshavah],. Before [his] presence — and to complete it — comes from us [?].

elevation, up to the heavens; and he adds for himself, [too], several great longings. There is [in] the taste, and there comes upon him another good, and he finds himself a great good. And so [too] he benefits himself in [each of] them, with the love of one another, [for] it is not possible [?]. And the spirit-of-life [ruach chaim] enters all of them with the deeds of the world. And the people of the world err in this — many — [in] shame and a sense of disgrace; and if [there is] doubt in them, [their] shame and disgrace [is the greater]. He shall make their love [an?] elevation; and a man whose seed [stock] is of Israel...

and he prepares his innermost being [his image] to cleave [to the Lord], and he benefits him. By [means of] this, the spirit [ruach] is fitted to him, and a great longing and exultation, on account of his being constant [diligent]. He shall make the joy itself an elevation, and shall arouse [?] — for [if] a man [does not] love and grow fond of his neighbor [?], it is impossible to discern, lest there be a doubt in them. He embraces a man whose seed is of Israel; for the most part, his love is from love, may it [be]. And he benefits him, [knowing] how a man overcomes. He is a man whose loving-kindness [chesed] is upon him; and he [is] thereafter a master of much [loving-kindness], according to that which is fitting...

in keeping with that which is fitting, [for] his loving-kindness [chesed] toward him; in particular, with the service [worship] of the [Lord], at [times of] rest [tranquility]; and he [is shown] ...

they sought to make his name dwell there; therefore [I am] ashamed. I have borne the reproach of my youth; and my shame [reproach?]; nor any shame of the face [open disgrace], in [the manner of] that...

[may his name] be magnified, and I have made it great, up to the heavens. And [if] [a person] sins, [he is] ashamed and disgraced; and he conceals the shame [or: he is ashamed within]. And he...

that which a master of [loving-]kindnesses [gemilus chasadim] desires — to perfect for him [for himself], in [the matter] of his deeds [pe'alav], and he is one who fears [the Lord], for this very [reason] — from this [comes] love [from the love]; and as it is said, behold [in this chapter [?]]...]

how the [holy] thought [machshavah]...

[Perek 13, continued.] ...the prayers, and so forth [?]. And he [the author] has already explained in chapter [11/6?] (in this *Ma'amar*), thus bringing the matter : that a person is fitted always to be clothed in [garments]. And the perfection [shleimut] is the great elevation... for him. And both the abstention from... and the constancy [diligence]. And the labor of the body — and the wearying [exertion], in the [thought?]. And the deeds of the world, and the longing of the heart, to cleave [to the Lord]. There are good qualities by which one [attains] the perfections; and they are [drawn] from the heart, and watched over diligently [?]. This he longs for, in a manner such as this, and [there is] also the matter...

the great honor [glory], and the desire to be more glorified, with a love such as this; this is the holy [thought] [machshavah ha-kedoshah], as we [explained]. And in [the manner] of the delights and the pleasures, his soul has thirsted [longed] to

ascend in worth — like a fire [?], in [the manner of] all the days [tamid]. And the joy of the world [simchat olam] — and on the head of [each one of] them shall rejoice, in the trust [confidence] that comes from the abstentions [perishut] from the...

[that] he busy himself in the heavens of the Lord, and so forth. Behold, this [is] a thing brought down [from above] in the heavens of the Lord; [and] there are [those who busy] themselves with the goodly attributes, on account of the corporeal delights [התענוגים הגופניים]; and they hand over ... in the morning; and the labor [exertion] in the [matter of] the corporeal delights, and the foundation [yesod] of the body, in the wearying of the body and the...

[from] the holy thought [machshavah ha-kedoshah]: a person — when, perhaps — he is fitted [for] life. And then there comes upon him love of one another; and there is fear and dread, "the abominations" [?]; an ancient one from above [me'al] [?]; and these "garments" [begadim] — [in] my body they shall dwell; and likewise white-as-snow [ka-sheleg chivar — "white as snow," cf. Daniel 7:9], and those who lead [govern] — they shall caution [warn], in [the manner of] the foundation of the firmament [yesod ha-rakia] [?] of [the heavens], [the?]...

constant, and the Lord. He desires [to draw down] from this; and these "garments" [begadim] — they cast off [strip away] their souls; [there is] a fragrance [reach nichoach — "a pleasing aroma," cf. Bereishis 8:21], and.... He blessed it [him]; and it is said, this generation [dor zeh], in their clothing and...

and he enters before [the Lord]; and there is no strength [power] in his hand; and from [a place?]... the prophets, and the people of his treasured ones [segulato] [are] upon him; the holy spirit [ruach HaKodesh] is upon him, therefore ... according to the longing of his eyes [?]; all this so that [he be] perfect in the love of the Lord, just as [the verse] "the covenant of the Lord, which He blessed" [?]; and He shall give all these ...

upon a "stone" [even], a thing brought down. Therefore beware, lest, lest a thing brought down [befall you] [cf. Devarim 4:9, "hishamer lecha... pen tishkach," "take heed... lest you forget"].

[From the holy thought of the matter [?] — the ancient idea recounted above:]

in their innermost being [be-fnimiyutam]. With fear and dread, and an ancient one from above [me'al]; and these "garments" [begadim] — [in] my body they shall dwell; and like the white snow, those who lead [govern], shall caution; in [the manner of] the firmament-foundation [yesod ha-rakia], [the?]...

constant; and the Lord desires [to draw it down]. And these "garments" — they strip away their souls; and they [give off] a pleasing aroma [reach nichoach], and...; he blessed it; and it is said, this generation, in their clothing ...

and he enters before [the Lord]; and there is no power in his hand. And from... the prophets, and the people of his treasured ones [are] upon him; the holy spirit [ruach HaKodesh] is upon him, therefore — —

in keeping with all that is fitting; in keeping with the [worth] of [his] thought; like the white snow of the firmament, and so forth — constant — and the Lord desires [it]. He grants [draws down] from this. And these "garments" — their fragrance [reach begadeicha — "the fragrance of your garments," cf. Shir HaShirim 4:11, "ve-reach salmotayich," "and the scent of your robes"], and the scent of your robes [salmotayich]; this — let my disciples [talmiday] recall it; that...

[Take heed, lest you forget — touch [it] not, lest, we be not put to shame; nor be confounded forever and ever [cf. Tehillim 25:2–3]. This holy [thought], that which draws near, is good for the day of good for you.]

פרק י"ד

[Perek 14.] Whoever comes to advise his fellow [give counsel to his neighbor] an evil counsel — to lead him into a bad path [astray], or [whether onto] a good path: know in truth that the Lord [is the one who] knows. Know, regarding his fellow [neighbor], even by a hint [allusion] — yet the prober of hearts [ha-mishtatef be-libo, the one who shares in his heart] [knows], in the language of the One who probes [interprets] hearts [doresh ha-Lev — "He who searches the heart," cf. Yirmeyahu 17:10]. And if [a person] comes to speak to his neighbor [in] a tongue of [deceit], and if [a person] comes to look upon another's nakedness [shame] [be-arvot — "in nakedness"?], or [to speak] an evil word: know [too] that the Lord knows [it]. [A person] errs....

turn aside from him [keep away from him] [cf. Mishlei: "sur mimennu va'avor," "turn from it and pass on" — Mishlei 4:15]. These [are] things that... he does not let pass, and these [counsels?] do not [endure]; and they are pushed [thrust] in the matter of fear; for many [people] err [stumble], on account of the [things?] — like robbery and theft, and a married woman [eshet ish], and the deeds, and the work of; and by [evil] speech, [in] bad sights [seeing what is forbidden] — just as one is led astray — what is it that he has brought about [caused]? ...

[since] [a person] hears the greater part [rov] of the worldly fools and stumbles by them; and likewise [as for] the [counsel] that is given to them, they are pushed

[thrust]; for upon these [matters] he is, by [the rule that] one transgression [drags after it another?]. A voice [kol], and he hastens to them; they are pushed...

[for the matter of] his image [his very being] for [the sake of] the good, and a fence [restraint]; with them, by [means of] love of the Lord, [the matter] is fitted. He shall withhold [restrain], and shall turn aside the bad in the small [matter] from the great, because [he is] one who knows — for "the Holy One [is concerned] with the souls of His pious ones" [?]; for behold, upon the holy ones [it is said], as it is said, "[He] charges His [angels] with [folly]" [?] [cf. Iyov 4:18, "u-vmal'achav yasim tohola," "and His angels He charges with error"]. Better is bad [open] speech [arvot davar ra — literally "the nakedness of an evil word"] [?], or evil reflection [hirhur ra], than [actual transgression] ...

without doubt there is left upon him [adhering to him] the [taint] of his holiness; and he recalls the King — exceedingly. And likewise let him turn aside [keep away] from everything that is against the will of [the L], may He be exalted — be it small, in keeping with the great [the small against the great] ...

also faithful [ne'eman], an oath of [ten?], [in] the matters — there is [in them] a fulfillment that is not a fulfillment [a "completion" that does not complete]. The words [are] not... ...

a fulfillment [completion] that does not complete; [in] a deed that [is done] in purity [be-taharah], in particular — what is in [the realm of] the [Ten] ? It is impossible for a person to fulfill [it], except — specifically — by [means of] love, by love of the Lord. By fear, behold, it is already revealed and known to all, in keeping with all that was [written]; and it is fitting, not [to forget?]: lest he stand [be measured] in his image [be-atzmo, by himself] [?] up to ...

[in] keeping with the small from [the?]; before [the One who] knows [the secrets of] the world, that there is no before Him [in] this; and the King — and His throne [is] clean [innocent] [naki — cf. Mishlei 22:11], and there is no [cf. Shemos, "yitkadshu," "let them sanctify themselves" — Shemos 19:22]. And immediately, at once, when — for [if] the Lord chastens his heart, then immediately...

upon him; for those about him [around him] [are] in a storm [se'arah], the small transgression [averah kalah] is like the great [chamurah]; (which is the foundation [yesod] for the most part). He goes — after this place [makom] — this [is] a man, in his innermost roots, to his heart, always, not...; the hardship [the difficulty] is his — how is it possible for him? [to attain] a heart; for [it is] a matter that does not cease [does not let one pass over].

for many days yesterday, those who desire many things — there is no end to this. So too in your inner being: all that a person learns, he forgets in part, and what you give him, give him; for it is impossible that he should reckon all of this and keep it stored away. It cannot be that the vessel should be like the King's own daughter [i.e. perfectly full and intact]. Therefore the wise said, "My sons, live and do not learn, and afterward die" — for [the King] knew that on the day of atonement [Yom HaKippurim], when he sees that he cannot retain what is in his stores, his store-chambers are reckoned to him only according to his portion. So too [the matter] is, that a person cannot hold within himself all the love that exists; rather, the vessel that is his heart can hold love only in proportion to its capacity.

It is for the same reason that the wise said this concerning love. A person cannot be like a vessel filled to the brim with love. For just as the heart desires to attain [its object], so too the love it can hold is limited; one must therefore know that one's heart is fit, or unfit, for the matter. There is no ground to argue that what fear can attain, love cannot attain — that one's portion in [the love of] the Lord is no greater than his portion in [the fear of] Him. Rather, just as a person's portion differs, so too do his shortcomings: a person's love is incomplete in proportion to his deficiency, and he cannot, by his nature and his own powers, take up [more love] than his vessel can hold.

In his choosing he was created and made; and what is fixed by nature [is fixed by] habit, as the sages said of blessed memory. Thus a person has a portion that is not given to him in full — for example, in the dread of holiness, when a person stands trembling in awe and is filled with the love of the Lord more than he can contain. Then, when his portion in [the love of] the Lord is greater than his portion in [the fear of] Him, he is moved to study and to do and to attain a thing — for the matter is suited to him, set by nature, fixed firm within his powers. Such a man knows the worth [of these things]; sometimes [his vessel is] thus, sometimes otherwise. So a Jewish man, fixed and standing [in his nature], will not add to his labors, nor prolong the matter with words and the like, when he has spoken upon love, in their measure. And if there had been writing and one wrote — your heart filled with the love of the Lord, [as Scripture says,] "And you shall love the Lord your God with all your heart" — what is meant by "with all your heart"? That is, with the whole of [your heart], that your heart should not be only with the love of the Lord; rather, [it should be] only with the love of the Lord. "With all your heart" — this is the love that is the desire of [this] world. For of all that he longs for in this world, when a person reaches the love of the Lord, and this is what is meant by "with all your heart" — that is, that it shall be in your

whole heart, and from this place it shall be cleaved [to the Lord], and from this it shall cling and adhere to Him in love.

The King's design [is] to take pleasure in the love of the Lord, His glory; and also a heavy, abundant, sweet love, and a remembrance at every time and season — "holy is the Lord." Therefore his heart is full at all times, and by this he fulfills "with all your heart" — that is, his heart is filled at all times with the love of the Lord. For with any beloved thing of all the cherished things of this world, [his heart is filled]; and if his heart is already full continually with the love of the Lord, [there is no room for any other desire]. His heart will not turn after another, and he will not covet it. The matter is something other than himself; he will give you a parable. If you set before you two cups, one filled with wine to the brim — no more — and that one is filled, you cannot add to it nor pour into it [anything more]. So too with everything: if a thing is at variance, whether wine or water or the like — any drink that one drinks — and a person knows and is at ease, [he weighs] easily, to understand and discern the parable. Make this clear to a person.

to a person; in his inner being, [it is] not for the love [alone], that he should not leave room [for anything else]. "With all your heart" — even though he loves it, only that his heart [should be filled]. And it is found that a person fixes within his heart [the verse] "And you shall love the Lord your God with all your heart" — that is, with the whole of your heart. And this heart is filled, [so that] in his choosing his heart is not [drawn] after another. For when the desire of all the cherished things of this world is set before his eyes, and the eye [follows] the heart, and a person's choosing — by his choosing and by his testing he is bound up, against his will, in the love of the Lord; and he is drawn after this matter, against the matter [of any rival desire], because of [the love of] the Lord. The desires that are at the surface of the heart — even the hand can reach each one. (This refers to the cross-reference at Perek 12 [a cross-reference].) Concerning him is this said: "All that is precious is no match for her" — a thing of vanity. There is no doubt that the worth of [each] thing is fixed within the heart, [and a person discerns] in the goodness of his eyes, whether a thing is precious or vain.

When you discern that you are bound, against your will, to one matter rather than another — [namely] the love of the Lord, with all your heart — this is the rule: another [thing], when it is "in your gate," will be reckoned only according to its proper measure. Therefore the wise said, "All that is precious is no match for her"; this is the parable, that just as the matters of this world are reckoned, so too

[is the love of the Lord]. Therefore the wise said this love: by the love of the Lord and by his cleaving to it.

Sometimes [there is] love of the Lord; and "you shall love the Lord your God with all your heart." [Concerning] all the cherished things of this world and its pleasures, [and] the sons [of men] — [these] are the cherished things of this world. By his choosing, [the matter] is his concern; and the heart's eye [follows] — when love of the Lord is together with the love [of these things]: a thing is at variance, against [the matter]; and a person is drawn after [it], against [the matter, by] the love of the Lord. With all your heart — this is the whole rule. And there is great joy, and further, that the bond [is bound up] in the labors of this world: vessels and crops and robbery [theft] — a person rules over money [property], and over the desire that is upon him [his neighbor's, as Scripture says,] "Let him not covet"; "Jacob shall request" in [his] field, taking pleasure in the seven [or: in Shabbos; reading uncertain].

[A person's love] persists and is rekindled, and he turns to [the love of] the Lord. The desires of the righteous He grants; and all ten of [the cherished] things. He raised them up in [the doing of] commandments, "not [coveting]" — "He set them not [before them]." Continually [is] the Lord with him, the One who illumines [him] in the love of the Lord and great joy. Continually [is] he engaged with cleaving in love. The bond is bound up — a thing of variance — and the words, the love of the Lord: for if [a thing] belongs to him, yet they have no heart, and it is not called [by his name]. The matter is spoken: in the parable, after this, another [thing] he despises, [as] one binds himself [in love] to the Lord; great love is greater.

And further, [there is] a great, abundant love, and a sweet [contentment], and joy fills it. He cleaves in love, the Lord [being] love at the head [chief of all]; and he longs to cleave to Him with his whole heart — that is, his heart is filled to its full with all its greatness in the love of the cherished things of this world. He is filled continually in the love of the Lord — for this reason is the awareness of this love continual. In the love of the Lord [there] is the place within the heart where He will dwell. Set before you two cups, one cup filled with wine to the brim — no more; and it is full, [so that] there is no room. You cannot add to it; you cannot add upon it [anything], nor add upon it any further thing, whether wine or [water or anything] — [it] reverts to its [proper measure]. He drinks and knows, understands easily, to discern the parable. The wise [said this] of blessed memory: "for [the cup is full], make this clear to a person."

and it shall return to its measure, [withdrawing] from its place, and the rest shall remain in its place; and it shall be reckoned. From this [example concerning] the love of the world: even though it [the love of God] be present, do not. He commanded [a person] to be gracious — except for the love of the Lord; for all the cherished things [of the world are nothing] besides the love of the Lord. For all things are like emptiness and void, and even the remembrance of them [is] like void and emptiness; they cannot fill it, and they cannot [satisfy], for nothing of the matter [endures]. And cleave to them — and the matter [is set] by the act of nature; [it is] fixed by nature, the act upon a matter such as this, [namely] that there is set for it a fixed place beforehand, and the act is fashioned, for its act is in [its] proper place. And so [too] there is for it a fixed place beforehand, [set] in nature, and the act is fashioned within it, and it cleaves; and to cleave to Him and rejoice, to attain [Him], by means of this; by means of [it], the eye [follows], and so he parts and separates [from all else] — [as Scripture,] "by means of this thy gaze [is set]."

The Lord rejoices over the matter, [for the love of God] is fixed within the heart, [from which] it shall return [to its measure], and "it shall be reckoned" — drawn from this matter, [namely] the love of the Lord, [which] is the matter, set firm. He acts and rouses and aids, to make known and recognize — and discernment [binah], and recognition [hakarrah], and discernment. This — "All that is precious is no match for her" — and the matter is sweetness and joys; and discernment, and longing; and his service [is] for the Lord.

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[Display capital incipit:] **פרק ט"ו** — Perek 15, "And I lifted my eyes and saw, and behold, one holy one" [incipit וַאֲשָׁא עֵינִי וַאֲרָא וְהִנֵּה אֶחָד קָדוֹשׁ; cf. Daniel 8:13]

the holy thought, and it raised up this good [thought], and it raised this thought up. For if a person will be of those who reflect upon Him continually in love, and rejoice — for it is the Lord who is [his] portion [and] inheritance; and he cleaves to Him, and knows in Him; this is the commandment "remember," with regard to him who reflects upon all his thoughts at the proper time, who is engaged with prayer and engaged with Torah, [thus] he is engaged with intending [his thoughts] toward [the Lord]. The commandment is [fulfilled] in the seven [days, or: in Shabbos]; and this should not vanish [from the heart]; rather, the thoughts of the commandment should not [depart]. As the commandments of the Lord [require] discernment by means of wisdom; for not [by intellect alone is wisdom attained — but] by wisdom one comes to see the commandments, by means of wisdom. The cherished things — the doubt [is] dispelled; and the parable [is]:

"[All that is precious] is no match for her" — and [the matters] of this world cannot [endure]. Therefore [there are] none like them, and they cannot be filled with the love [of God]; for they are like the act of nature — there is in them power to plant within themselves, yet [the matter] cannot [be]; it cannot be reckoned void, and not.

But one must begin with a thing among the matters. He weighs it, and it is the cherished — and [the matter] is honored and turned about; he loves the Lord. He shall be honored, [as Scripture,] "and you shall love the Lord [your God]." [It is] sweet on the palate; and the matter — yes, the act of nature has within it power to plant within itself; it cannot be — were it a matter [of] absence [of nature]; he discerns it, according to his nature. And so a person, to cling [to the Lord], by means of his thought and his discernment — and how shall one do this? Just as there is fixed within him beforehand [a disposition], at the surface of his heart, [a thing] empty, [or] a thing precious — but one must, at the beginning, empty himself of a thing among the matters [of the world]. His act [is] in [its] proper place; the act is fashioned, and it is full; and there is no doubt as to its good [end]. (See the preceding chapter [a cross-reference].) Therefore the holy one. He acts within it in joy, and does not await [the time]; he does, and ascends, and his rank [rises]; he turns the corner to [cleave to] the love of the Lord, [so that] it shall be in his proper time; and there shall be. He drives out [evil] and expels every other [thought] — [as the verse,] "[the love of] the Lord at every time"; [his love] falls and breaks [free] and ceases from the heart [of evil], and is repelled; and [he is] cleaving to Him — "like the love".

[Display capital incipit:] **פרק י"ז** — Perek 17, "Behold, I will yet do a wonder [with this people]" [incipit להפליא יוסף; cf. Yeshaya 29:14]

[The chapter heading reads:] **הנני** — "Behold, I [will yet do a wonder]," to make wondrous the holy thought, and it raised up this good [thought], and it parts. For if a person be of those who reflect upon Him — let him be wise, reckoning; and one who understands and discerns. For if his thought cleaves in Him, then he is [reckoned] good; and this is the commandment "remember": that is, [it is] commanded that one reflect with all his thoughts; he reflects — [and] catastrophes [are] evil. For [a person should] not [reflect on evil]. The second [point]: the [proper] order; and the third — permissions and reshut [optional matters], are conducted as he wishes, from [the wise]. The commandment is [fulfilled] in the proper time of prayer, and one engaged in Torah and engaged in prayer, to direct [his thoughts]; and concerning this it is said, "his mouth shall not slip". And concerning the speech of his mouth — "the commandments of the

Lord"; and the prohibition is among the cherished things of the Lord. The heretics [apikorsim] and [their] errors and their covetousness, [coveting] every matter, [each] according to his evil desire and the like — and there are within it superfluities. The remembrance — [the matter] is not at variance; it cannot [endure]; the engaged ones, [in] them [the matter] is like water, and [within them is] motion. For there is in it no benefit, neither benefit nor [advantage], with regard to rumors [shemu'os] and with regard to wars [milchamos] and with regard to those who are passed over [the dead?] — it is reckoned, even if; he is harmed by it, by the matter, at all. And if [there is] no benefit at all, it does not avail; rather, even if there is, at the surface [of the heart] it stands, and persists — and it persists, by his choosing and his lengthening.

For if one prolong, "it shall not avail," with all the catastrophes [of] Gog — the thought of the prohibition, while [a person] cleaves [in evil thought], so long. But for all that, the matter is grievous and bitter; therefore a man [should] reckon to himself: a small thing, in its place and in its time — a small thing, by [his] choosing, sometimes; he reckons it; "and you shall love the Lord [your God]." Yet, all things — by way of his thought, it cannot benefit at all. Or — [the thought is] reckoned to him [as if] he had reflected upon other matters, the cherished things; and he is reckoned, a stranger to it; he reflects — and concerning those who pass over [the dead?] it is reckoned, even if; "this king". And concerning a small thing, by [his] choosing, sometimes [he reflects]; a thought such as this — by its variance, [it is] like nothing; and "I am set apart" — to cling to Him; in it, by his will; and he ceases [from it] for a time and a season, and [not] without [purpose].

For a person has no [free] rule [reshut]; and "it shall not rise upon the heart" — by the awareness of a person, the commandment, "for if [one reckon]" — that the love is one. To reflect, by reckoning, a thought [for] a single moment — to reflect on its substance; at the time that he reflects on the matters of [his choosing], in [their] superfluities, that are within it. [These] thoughts [are] beyond his power to remember; he wipes out his choosing, and the matter shall not perish; the thoughts of [his] heart [are] only to satisfy [his] yearning, and money; the matter is among the superfluities that are within it, in vain words and idle things [devarim betelim] that are, as it were, reckoned [as nothing].

they devised against him and turned aside his thoughts, and many a great and lofty thing besides, [whether] by means of an evil scheme, or [when] a malicious thought comes and intrudes among them — [a thought] of empty and worthless [matters]. For there are many [kinds of] thoughts that resemble one another in a man, so that he cannot tell their nature apart, nor can he distinguish whether

they spring from himself or [from] another. By their very nature [such thoughts] incline a man toward evil, and it is hard to be cleansed of them. * For it is likewise written, "He has no [room in his] thoughts" — that is, he frames nothing in his mind, and accustoms himself to evil, and to recounting idle matters, as Shlomo [HaMelech] said, [when] Scripture writes that one should not be excessive [in such talk].

Empty are they: in joy, in merriment, in dancing and rejoicing, in their doings with those who busy themselves with them, and so on. For it is possible for the thought to be removed [from a man], so that he comes to think upon a [worthless] matter — every day, and every night, God forbid. So let a man turn toward his God, and not [let his thoughts] be divided, for they cannot be apportioned [in two directions at once]. * For the man who knows how to guard all his thoughts from deficiency — and is thereby careful, and observant of the matter — let his thoughts be a great offering to the [Holy] One. * "Guard yourself from every evil thing" (Devarim 23:10): a man may sin in [the conduct of] his thought without ceasing. *

and the nature [of man] inclines toward evil, and it is hard to be cleansed of it. * For so too will [a man] do [good]: idle words shall not weary him in [their] speech, [just] as in [other] matters, when one busies oneself with them, and clings to [them], so the thought clings — [to that to which] the heart [is drawn] — for in the heart [is the great] thought. * This is [the matter of] the source of blessing for the whole Torah and the [divine] service, and the spheres of the four worlds — past, present, and to come. * A man should give himself over [to it], like Avraham, Yitzchak, and Yaakov, whose every desire was [fixed] upon their God, [their thoughts] cleaving and clinging to all that is dear to Him, [namely] the works of the LORD's kingship, [in] dealings, cleaving [to Him] (Yehoshua 23[?]), the king[']s commission]. * This [is the matter, and] consider well the true measure of it — how far it bears upon us in this discourse — and every man of understanding will gain understanding from the deficiency.

* For the LORD is a great king above all, [reigning] over every man of Israel in his love for [Him], [following] our forefathers, [in] prayer. * He has sent us many [paths] for this [purpose], as it is said, "[He says in his heart, God has forgotten]" (Tehillim 10[?]); and Yehoshua said, "for the LORD your God"; and so [Scripture says] "His gods" — and the [angelic] hosts. * "[Thus says the LORD]" (Malachi 3[?]). * And [so] said the righteous one [צדק]: the LORD desires nothing [more] than understanding, [bidding a man] to remove his ears from [idle matters] — that his thought be set whole toward the [Holy] One. * Even so, my brother,

guard the thought of holiness as a precept in itself — there is no forgetting in it, [for] it is no slight matter at all, neither in [the world] to come nor in the [act of] remembering, [for there] is no [room] for [oversight]. * For likewise [a man] does [it] at times for the sake of descending [to a lower] grade — yet [the matter is] a [thing of] understanding, upon the matter of the precept. And in this [lies] the perfecting of the world: to be able to be wholly perfected.

* And [it is] but rarely that one busies the heart with the love [of Him] in [worldly] matters, or [in] the evening — a great [busying]. * And [if] the world busies [a man] at a time when there is no [room] beneath your hand — busy [yourself] meanwhile in cleaving and clinging, and turn it [back] to your God, that he not turn aside from his thought, to be drawn after [foreign matters] and [things] of others, [and] idle things; for [it is] close to the evil thought, [the thought of] deficiency, as is recalled in the previous chapter.

אם — פֶּרֶק י"ז [Perek 17; incipit "אם"]

For at the time of his birth one must, even before [his] remembrance of [things] holy, [form] in his mind even a tiny moment — [yet] he is great [in this] — even [from] his birth. * And the servant who honors [Him] receives from Him a tiny moment — [yet that is] no small thing — and [thereby comes] truthful understanding and life, for the choice [is] in your [own] hand. * All the while that there is a [moment] standing before the truth, [it stands] gathered toward [Him], or it is gathered toward [worldly] deficiency, [received] by way of [the evil thought], God forbid. * Therefore, choose this, and not [the other] — for [the matter of] the choice and the life [hang upon it]. For at every moment your Creator [is to be remembered], so that there be no forgetting from the remembrance of [His] holiness — [keep yourself] like His image, even [in] the smallest moment, for at every hour you are clinging — [to remember Him], as it is written, "[know Him in all your ways]". * For at every moment that you forget [Him], [it is as though] His face is turned away from you, may He [keep] you. * And the matter is like the moon, that shines [only] from the great light [of the sun] that is given to it; and when [the moon] is divided off [from that light], the source of the light [is cut off] forever. *

[Perek 17, cont.:] ...for it is by means of the [intervening] thing that separates [it], and breaks off [its] light, that the source [of light] is left dark — [as] those who join [the matter] explain. For at every moment that you are not [turned toward Him], [you are] like a man whom a great king has set [in his service] and given a great office — and the man [responds] only with deficiency [of attention]. * And he does [worse]: [the king] will say, "He is foolish! — yet the king does not

[therefore] withhold [his rebuke]. So too with the [holy] thought. * And it is [a matter] worth recalling, "for so does the LORD command" — and consider how [a man] would [act], on every occasion, in one [moment] of love, [whether] great or small; [a man] sins one moment and [then] makes it whole [again]. *

פרק י"ז א — [chapter heading at foot of p. 581; incipit "אם"]

and likewise with [the work of] the heart, and [the matter of] separateness [פרישות], and [the work of] the discourse [המאמר]. * Apart from the act — the faces [פנים], which one sees first in the [windows], the heights [רוממות]. * [And] between ... "Whether by deed of man, of mouth, or of speech, [whether] a small thing or a great one", as is recalled (in [the discourse], part two, chapter [this]) [Margin/cross-ref: זה חלק ב' במאמר]. * And as the righteous one said in the chapter that comes, in the name of [Reb] Shimon [שמ' — name abbreviated]. *

[Perek 17, cont.:] ...apart from the [other] act, [there is] the perpetual prayer at [your] Creator's [throne], [recited] by the LORD's [light], at the time [of fixed prayer]. * [And consider] what is [hinted] in [the words of] the early ones [הקדמונים] — the inner faces are seen according to [a man's measure]. * [The fear they framed] is the fear of [Heaven], whether [in a matter] small or great, for they are the fear of the world, and the fear [of God]. * It is between [the level of] the early ones and [that of] the man of [lesser standing], received according to what each is fit for, according to the entering in. As is recalled (in [the discourse], part two, chapter [this]). * And as the righteous one said in the chapter that comes, in the name of [Reb] Shimon.

פרק י"ז א — [Perek 17; incipit "אם"]

For the people, as it is written, concerning the light of this holiness — that it is the great fear, [as] Scripture says: "the fear of the heights". * This is the fear that is [aroused], because of [what] the LORD has caused to descend upon them — the chariot, and the chastening, a great [rebuke]. * For [a man] descends and [falls], "and the matter [of] the LORD's departing", and "[He] sets the [decree of] death upon him". * [So with] him who is foolish, even [in] a tiny moment of cleaving and clinging [to Him].

פרק י"ז, cont. — head of p. 582]

[and so] he sent against him many [adversaries] and [hosts], one [coming] after another in turn, to [confound] him; and there came also a great one. * And they served Him with a whole heart, and said : "[Now if] you would say in truth — [is] the matter [thus]?" — [the matter of] the will and the [heat of] anger of the king.

* And [the discourse considers] every matter that may be [adduced as] a parable [in this]: "[the heavens] declare", that the [earth] is filled, [yet] cannot contain His Presence [Shechinah]. * And whoever cleaves to Him in [every] man of Israel, with a whole heart, and an [overflowing] soul, serving in the works of the LORD[^s kingship], like Moshe, cleaving and clinging (Tehillim 10[[?]]), to [Yehoshua].

[Body, p. 582:] (Yehoshua 23) "My messengers, by My love, let it be reckoned"; "Says the LORD" (Malachi 3[[?]]). And [so] said the righteous one : the LORD desires nothing [more] than understanding [בְּתוֹנָה], and [bids a man] to remove his ears from [idle matters], that his thought be wholly [fixed] upon [Him] — a [thing] worthy [of being made] a great [offering]. * And so, my brother ...

[p. 582, cont.:] ...the holy thought, in itself, [admits] no forgetting at all. * For there is no [room] in it; in [the world] to come this matter [admits] no forgetting and no remembering [in the worldly sense]; nor, [likewise], in [the world] to come. * So it is also at the time of your thought: it always stands [poised], [whether] one is able to perfect [it] wholly or not. * The descent of [the matter], upon the manner of the precept — and so it is at all times of the world, apart from [the time] one is alone. * Only when [a man] busies [his heart] with the love [of God] in [his worldly] dealings, or [does not do so] in the evening — [that is the] great [matter]. * And [if] the world busies [a man] at a time when there is nothing beneath your hand to busy yourself [with], [then] one [thing] alone [stands], a [thing] worthy [of recall], that you not draw your thought away from Him — that [you] not be drawn after others and idle things, for [it is] close [to evil]. * For [it is by means of] the [intervening] thing that separates [it] ... [matter of the previous chapter].

[p. 582, cont. — the Merkavah passage:] ...the fear of the heights [יראת הרוממות], the honor of His kingship — this is precious; [and there are] those who walk [מהלכים], standing between ... seen by them, and made to appear to them. * Already [it is recalled] ... the fear of the heights. * Many kinds of luminaries, precious [and] radiant ... [shining] in every generation, [from] the [windows] of the throne, and how many kinds of radiance and lightning. * "[For] Israel [is] a holy God"; ... the angels [המלאכים], the perfect ones, the [companies].

[p. 582, cont.:] ... the strength of the [multitude] above is revealed ... the [chamber] of the left is kindled, and the heights, a spirit going forth, [the planet] Nogah [נוגה, Venus], the bodies ... * And the four living-creatures [חיות], the four ... for fire and returning. * ... the living-creatures [are] a firmament [רקיע] like the eye above, toward the firmament, like the appearance of a stone ... upon it. *

There [are] wings ... to this one and to that one, and [each] said: "Holy, [holy]" — fire. * And [there was] a voice ... * "[With] a great [rushing] sound: 'Blessed be the glory of the LORD from His place'" (Yechezkel 3:12). *

[p. 582, cont.:] And then the living-creatures sing, and the cherubim glorify, and the seraphim, and the [holy ones] sanctify, proclaiming and crowning the LORD : "[the LORD shall reign forever]" — [and] all doing ... to hear the voice of His words, [the words of] His servant. * "[Coming] before the king, [as] His chariots "... [singing] praises [תהלות] to the most high God. * ... fear, and [the] heights, and holiness. * The sphere [הגלגל] quakes, [before] the splendor of His kingship. * And the living-creatures ...

[p. 582, lower:] ...the great [throne], only ... the throne [is] seen ... over against all the worlds beneath it; and the [chariot of] the living-creatures over against all ... and over against them all, the heads of the living-creatures ... and over against, and He magnified the throne. * And He set His throne over [their] heads, and magnified. * For in every place there is room for His throne, and those who join [the matter] [say], "this [is] from this, [there] is [a] place". * "And He shall reign, and His throne [is] clean "... He stands, and His ministers [stand] round about Him. * ... with the wisdom that is in the [souls], and His angels do spirits, His throne round about ...

[p. 582, foot — Aramaic, from Daniel 7:9–10:] [Aramaic: "אלף אלפין ישמשוניה ורבו" — "a thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him"] (Daniel 7:10). * ... to glories and hosts ... [the cherubim] spreading wings * ... "for His Name's sake, precious and great". * [Aramaic: "עירין קדישין... וקדישי עליונין יקבלין" — "watchers, holy ones ... and the holy ones of the Most High shall receive [the kingdom]"] (Daniel 7:18 / 7:25).

with the dread of the LORD, and with the breaking of the *shofar* and the *teruah* [of the King, whose people sing of Him], in songs of praise [chanted] to the Supreme God. * They sound forth in their songs, [singing] with thanksgivings and with praises and with rejoicing. * [The throne of glory] is established in purity, in holiness. * The Merkavah and the throne of His glory above. * A mighty voice and a third voice — [the voice that gathers] and the voice that * [restores], a melody in the manner of the Supreme [the meaning of the upper] * to give honor, to ascend the way [to the King]. * They kneel and bow down to Him, [and to the abundance of the choirs] *

These same — they all give thanks and praise; * they tremble and quake before Him; * and they exalt Him in continual song, their canopy [stretched out]. * These are the singers, who in their songs * [send forth] their melody before Him, with a great voice and with a still small voice [*kol demamah dakah*]. * Each according to the cantillation [*ta'amim*] of the praise, and according to the rule [*mishpat*] of the beautiful song. A voice * [is] forever [continually] in their mouths, to give thanks and to praise, to laud and to glorify [the Most High] * — every kind of song and melody [*zemer, ron, shir*]; and praise shall never cease from their mouths. *

And [the throne] is sanctified in the secret of the holy ones [*Kadosh, Kadosh, Kadosh*] — the [mighty] and the supernal ones. * [Around] the throne stand the singers [*meshorerim*], the angels, the *elim*; before Him the *ofanim* dread, and they are divided into ranks [*machanot*] and assemble in companies — these stand, and these — ["Holy"] each calls to the other, and they say and praise [and recite]: "[The LORD] shall reign forever" [Shemos 15:18 / the Kedushah]. *

And behold, all that we have recalled — [these are] the voices, the camp [*machaneh*] [against camp]. * "For [His ways are] unsearchable; His greatness none can attain; His might none can plumb; His mastery has no limit; His grandeur is past finding out" [Tehillim 145, paraphrase: "Great is the LORD and exceedingly to be praised, and His greatness is unsearchable"]. * [As it is said:] "and His greatness is unsearchable" (Tehillim 145). *

Among the words of our Rabbis it is found, [in the matter of] the power [*koach*] that joins one organ to another [in the works of the Chariot], "there is a stronghold for his wanderings" [*yesh mevatzar lenodiv*] (Job 25) — and it is said, "and His greatness is unsearchable" (Tehillim 145). *

and in the upper [worlds]. As one cleaves to Him in love and [longing], so He sustains him. *

[The text turns to the service of love.] And just as the soul that loves [is bound to the Beloved], so the One whom they serve [yearns to be] near to His servants, to be drawn close — like a great king who longs and yearns [for his beloved]. * "[His name] is called Glory" [*kavod*] — that name is heavy [weighty], [for] He surrounds it [in His glory]. * "[Who] fears the LORD?" — He shall come to fear [the LORD] in His exaltedness [*birat ha-rommemut*]. * "And if [a man] already fears the LORD" — [then he loves Him, for love revolves about] the early ones [the patriarchs]. * ["His pillars stand"] above (in [Ma'amar 4, part 2 of this work?]). * [He] longs for love [*la-ahav*]; this is the love by which a man becomes

attached to the LORD [yearning] for the world to come — out of a great love [*ahavah rabbah*] and an exceeding joy [*simchah*]; it is sweet and pleasant to the soul. * Love is the head [the root] of all [the good qualities]. *

And were there [no love], there would be no fear of the LORD at all; ["if a son honors his father"] (Malachi 1:6) — what causes the son [to honor] — does it not stem from his love [for the father]? * For fear and trembling enter the heart [of one who serves with love] continually. * "What benefit is there in [serving the LORD]?" — for the sake of the reward [the recompense]; and many a one serves [for fear of] punishment, lest he be punished and lest evil befall him. [That is] not [pure service]. *

But [the proper service is] that a man should always set the LORD before him [*shiviti*], and exert himself to act for His sake in everything — that nothing [base] should reach the heart of the child [the inner soul] when he comes to do for His sake. * All this is not the fear [we mean]; rather [it is the recognition] that the child cannot do anything [great] for his Father, nor reach an [exalted] understanding — even [a man] of [great] understanding [*binat adam*]. *

"Of the fear of the LORD, to turn from evil" — [a man] has no power at all to turn his hand from evil and they surround him [with temptations], for there is [in him] a desire and a love that does not [cease]. * For he comes to fear the LORD out of love of the LORD — not [out of fear]. * And trembling enters his heart, [yet he comes near to the LORD] for the sake of the desire of [his soul, the impulse] that is always [in him]. * He removes himself from evil [out of love] of the LORD, ["I have hated every false way"] (Tehillim 119). *

And [the LORD] gives [him a thing] — a love [a portion] for himself [in serving Him] * — what shall a man say? [What] reward and recompense [is laid up] for him? — what He shall measure out to him as he merits. [Of him] one may speak [thus]. *

[Turn to the right and see — for] "the sun [shines upon you] in the very chapter..."

PEREK [chapter] *

—and you will understand [the matter] aright: whether it be so or otherwise, and whether [it accords with] my view, that love revolves about [these things], [you will] know what is desirable [and to be loved] above (in Perek 7, [section] 47), [for love is what enters continually] now — and then they shall be at one continually [*yichudin yihyu tamid*]. * And love is the supernal world; [it is to fear the LORD]

continually, to fear the LORD * — for who [knows] the fear of the LORD [save Him]? * Hear the voice of His servant who is accustomed [to serve] His world [*olam*]. * This is love — to love Him and to cleave to Him, and [to serve Him] with great joy. * For beyond this [there is nothing else]; * rather, [it is] what surrounds — repentance and trust, shame and submission, and abstinence [*perishut*], [which surround love] as above, within these earlier chapters that this discourse [comprises]; ["my flesh and my heart cry out, for it is my life"]. *

And now, "Blessed be the LORD" [*Baruch Hashem*] who [calls and] enlightens His servant, [granting] understanding [*tushiyah*] and discretion [*mezimah*]; this is [your] life [*chayecha*], for it is your life. * ["His pillars" *amudim*...]

PEREK Y"Y [Perek 19] — "Yet [*amnam*], the beloved of the LORD must know that, just as the One whom he loves makes Himself void [*mefaneh*] of His own world and [busies Himself with him], so too [the beloved] must busy himself with the matters of the holy King." * As the [angels] hang [their songs] and stand [in their stations], so does a man [stand before the King]. * [As our Rabbis] of blessed memory [said], and as all the *taryag* [613] commandments [*pikudin de-oraita*] hang [upon love] — [these are the matters] that hang upon Him. The hidden ones of the [supernal worlds] are an [allusion] to the matter [as it is in the Zohar:] "in the throne of the King" [*be-kursaya de-malka*], in the matter of the [supernal] cleaving. * [Aramaic: as it is written there — "He has there knowledge"...] and the union of the hidden ones of the [supernal world]; [the holy Name *Shema*] issues from it, and [behold it is] revealed. * And the [appellations] [*hitkashetin*] between the qualities [*middot*] of the mercies of the LORD; and from one [quality to another] * — and [the LORD] shall be beloved; and as it is said: "Great is our Lord, and of great power; His understanding is beyond reckoning" (Tehillim 147:5). ["He counts the number of the stars"...] *

Between the hidden ones of the [supernal world], the power of the love [that is] sanctified in their inwardness [*kadmutam*], [is made] strong; ["the living ones run and return"], and they [revolve], this one [toward] this and this one [toward] that [Yechezkel 1:14, paraphrase]. * And [these too:] ["and were] * above them [a likeness]" — for what we have recalled are voices [*kolot*], a camp [against] camp.

[A new passage:] "[As to the question] whether He is already to be feared — the LORD [is to be feared] in His exaltedness [*be-yir'at ha-rommemut*]" * — and if [it be argued otherwise] also as to opinion [*da'as*], according to my view love revolves about [these things]; and [in the matter of] the pillars [the qualities]: * "[After] His soul's craving [*kalut ha-nefesh*], a man [longs] to cleave to Him." *

For [the beloved] must, just as he knows, also love, that just as the One whom he loves makes void His own world, [so he must do]; * and he must love Him with all his heart, with all his soul, and with all his being [*me'odo*; cf. Devarim 6:5], and with all [his power]; * and with [all his thought] and the cantillations [*ta'amim*] of the Holy Kingdom [*malka kadisha*]; * as they have said in the *Tikkunim* (*Tikkun* 18 and *Tikkun* 70): [Aramaic: "The hidden ones [hang] within the two organs of the body of the Kingdom, where the commandments are [*it pikudin*] * in the matter [there *be-inyan zeh*], and there [are the hidden ones *u-vit kashurin*"]]; * the *Sefirot* of the Kingdom [hang] upon every organ and every limb [*it*]; * ["His holy Name *Shema*"] is His beloved [appellation], where [the hidden ones cleave] — [Aramaic: "the soul" *nishmata*, the radiance *zohara*; the organ [reaches] here to its tongue]. * "He counts [the number of the stars; He calls them all by their names]" (*Tehillim* 147:4). *

[The LORD is] "merciful and gracious" — what You are, merciful — what is His [portion]; ["The LORD is good to all"...] * and the [appellations] *hitkashetin* — these are what [the LORD has set] above; and every commandment from the commandments, [or every] quality [is set] above. * And just as [a man] gives you power to do them, you shall rejoice in them and you shall rejoice with great joy [*simchah rabbah*]. * For if these commandments and these qualities * [are kept], you [keep them] by their power [*koach*]; and through them and by them [you cleave] — ["The LORD your God"; *the LORD your God you shall ask*; on you and on you...] *

"These same beloved ones [*dodim*] whom the LORD loves" — [He shall] cleave to them, [drawing them] near to Him. * And the matters [*ha-meni'im ve-ha-ma'arichim*] that move [and prolong] * — pangs of cleaving [*chevlei devekut*]. * [There is] therefore no other [way] but this: for a man [to set] his qualities [*middot*] upon them and in them. * Apart [from] the supernal [qualities], and the qualities that are drawn forth in his heart * — that they may come to him [in fullness], and there be in him no profit at all. * For [whoever] busies himself with the matters of His commandments [*mitzvos*] never wearies, [for he] occupies himself [with the LORD] ["that whole [day]"], or one of [the days]; on him a man [will say:] "How good is his portion!" *

And [if you ask] whether it is fitting [*hagun*] to love Him for the sake of His Name [*shemo yitbarach*] * — He removes from him from the evils, and for the sake [of His Name a man toils]; and the discernment, and the knowledge [*da'as*], and faith [*emunah*] [in] the LORD, [and His commandments], and to love Him. * And it shall be [in him] * —

But "the cause and the reason" [*ha-ilah ve-ha-sibah*] is that He is the inner [face *ha-panim*]; * He shall reward him [*shalmuto*] according to [his deeds]. * "[His pillars] of His world, and [the LORD] shall set their value [*erko*] and prepare [for] him according to" [his measure] — He shall reward him according to that. * ["His pillars] of exaltedness [*ha-rommemut*]" * — "Look to the right and see: the sun [shines] upon you in that [chapter] PEREK..."

PEREK KAF [Perek 20] — "And lest you say in your heart: 'I shall pursue [*edof*] and overtake [*asig*] all the levels and the statutes that the LORD has commanded' — out of great love and great joy. * [Will the LORD] desire [this of you]?"

'Why [say you], O Jacob...' [Yeshayahu 40:27 ?] — and I had occupied myself in [the study of] Torah [*esek ha-Torah*] all the day and all the night; only a good thought and a holy intention [*kavanah kedoshah*] have I [maintained]. * Has not, then, the fall of [the impulse — for] the *Yetzer ha-Ra* [the evil inclination] sets a man's eyes upon a thing [other than] this, and removes [the holy thought], [and brings] in its place an evil thought, so that he cannot [keep] all the commandments. They are all [kinds] — the [thoughts] that the *meni'im* [the moving forces] * [stir up] — this is the cleaving [*devekut*]; their love [is] continually in their love, and there is joy [there]. This matter [is what removes] him [from clinging]. *

The Torah's labor [*amaleh shel ha-Torah*] [must be done] with love, and this Torah [exists] only [for] me; * and behold, He has given recompense [*nimla*] for it, [reckoned] in the way of the tree of life [*derech etz ha-chayim*]; and behold, [the LORD's] grace [shall] fall upon his glory [*kevodo*], and his [flesh] shall dwell [in safety]. * Therefore, O children of man, [understand]: * for, [as to] the master of the [supernal] qualities, He has no [desire] for him, and you shall not hear [otherwise]. * For the master of the work [*ba'al melachah*] [serves] the LORD with the [inner faces] in seeing Him face to face; * [as it is written] "[after] him" [*lo*] (Tehillim 32 [*lamed-bet?*])). * And His grace [comes] [Aramaic: and his soul is poured out *ve-nispach*] * — therefore busy yourself with Torah, and build yourself up [in it] all the day, "for it is [your] life [*chayecha*]" (Tehillim [119]) * — ["I love] what I have loved" — your Torah * — ["how I love"]. *

and you shall busy yourself [*she-tishpot*] with His statutes [*chukecha*] * — "and you shall cleave to Him, and the LORD shall be [yours]" * — "and turn aside" [*tachuzeh*] to the level of the supernal height [*rom*], [for] * ["my days are spent"] — your days are spent in vanity [*muggalah*], [in] this world [*ba-olam hazeh*] [the world] of the *Kaf-bet* [?]. * For of what worth [is it] that they should be spent

[vainly], [in] his portion? * As if to say [*kelomar*], that this one rejoices in his portion, that this is his good portion. *

["What profits a man?" — the *Yetzer*] turns my soul (Michah 3? — [Eichah 3:24 *chelki nafshi*]). And David said: "[Let] my portions be portions of the world" (Tehillim 73:26 [*tzur levavi ve-chelki*]); and they say: "[Let] us know what is the good [*mah tov*] of his portion." *

PEREK KAF [Perek 20, continued/incipit shown again] — "And lest you say in your heart: 'I shall pursue and overtake all the levels and the statutes that the LORD' [has commanded] * out of great love and great joy. * But if the matter is so — how precious is it! *

and an honored thought [*machshavah nikbedet*] will arise in [his mind], that this holy intention is for cleaving to Him. * "If thus [you do]" — [it is] the level of [great] honor [*ha-ma'alah ha-nikbedet*]. * What more [shall a man say]? — all of them are [as one] before [Him]. *

And in truth it is written: "[the holy Torah] is set against them all"; * and in truth the Arizal [*z"l*] has written, in the matter of the [proper] intention [in study] — that thoughts directed to the LORD [are precious], to honor His name in joy * — [this is] the [true] service. * There is no remedy for one who wastes his learning, Heaven forbid [*chas ve-shalom*], and does not [study]; * for already he has busied himself with Torah by day; [the man who studies] Torah, where it is possible for him [to do so] above. * For the [special] virtue [*segulah*] of the Torah [is great]; he who has learned it by day or by night * [is] better than all [Torah]; * as our Rabbis of blessed memory have said: [Whoever] cancels [the study of] his learning [forfeits], Heaven forbid. * [Like one tied with cords *kashur* — bound up, like a donkey to a burden]; and like the [matter] of one who studies, [let him] not depart from the thing — that is, [from learning], with the love of His Name; even [for] a moment in [time]. *

[As to one who] runs to his heart to consider some thought, [some] other thought, where there is none — [there is] no profit. * For already it is known that He has set [in man] a power and a [warning] in the hand of man, [namely] the discernment of the intellect [*pekidat ha-sechel*]; * His might and His power are upon the imagination [*ha-medammeh*] * — [the imagination] conceives [*choseh*] some thought, and prolongs it for him in it, and his thoughts thrust [it aside]; * for it is the nature of the imagination [*ha-medammeh*], and the way of thought [*ha-machshavah*], to think and to imagine [things] continually; * and at times the

imagination prolongs in one [matter], and at times it shortens in [another]; * and there is no [remedy].

[For] thought cannot rest empty [*reikanit*], [and a man] cannot keep [his mind off] some matter; [it must always think] and imagine [*lidmot*] continually, * to consider and to imagine continually, * and at times it prolongs in one [matter] and shortens in [another]. * And there is no [man] who can hold his thought [fixed], and think [solely] upon some matter [and shut out] the rest of the matters. * And matters, and [the imagination passes from] this one to [another]; * for you cannot [keep your mind] even one moment [empty of] the [imaginings of] matters; * and we cannot, by free choice [*bechirah*], [make it cease] in man — nor [does a man have it] * — that he should not consider [some thought] in any matter at all; for in general there is power in their hand [*koach be-yadam*] to interrupt [the flow of thought]...

Ma'amar 14 — Love and Joy (האהבה והשמחה)

to interrupt this imagination and to bring something else in its place. Therefore, give it no rest until you have offered it something else. By no means remove it from your heart and. When you sustain this for the ten utterances [maamarot] of the imaginative faculties, [as is said in chapter 8 of this maamar].

[The full ten utterances of the imaginative faculties (see chapter 8 of this maamar):] only by these is the [breath/spirit] sustained — not by your conscious will, and the conscious mind cannot deflect them. And as has been said, you have no measure or deed and no wisdom — only the knowledge. Therefore, guard this always.

Perek 21 (פרק כ"א)

"And moreover" — also in this there is profit: that you sustain love by means of desire and pleasure. Even this [profit] is great. For a wise man takes thought, and a man of understanding [draws it out] — and how much more so when joy and gladness fill it, for it surpasses every [pleasure]. So how much more here, where the power and the thought are great; and whoever is accustomed to it grows in the love of God and in joy, for it is called by His great name.

Therefore He calls you "My beloved," for you are called by His name; you are obligated, from the [Torah], by the ten utterances of the imaginative faculties. By all this — "this also is the gain" — and the recognition belongs to thought and to

memory alone. The desire and the pleasure attach to the love and the longing, and they become a preparation for [its] beauty.

"O give thanks" and "be glad" — and the acquisition is planted [in the soul], as David said, "Be glad, my soul, in God, in the Living God" (Tehillim 42).. "This and that" — both are sweet, as it is fitting for the breath, that it may attach itself in thought to good and pleasant things. For the longing of the breath is to cleave to the Holy One, blessed be He, and to attach itself to Him in thought, as a [fish] in water, which cannot exist without the living water — as Yirmeyahu said, "...Your name is called upon me, O Lord of Hosts" (Yirmeyahu 16), "and my heart will go out / cleave to the Living God."

And he said: "Lead me in Your way", and "guide me with the gain of the soul" (Yeshayahu 26). And he said — and he brought...[the passage] "let it not be," in the thought.... The pleasant, sweet ways [are] within him, [in his heart], to be without the breath's being empty of [thought]; for the imagination cannot rest empty.

So our early sages, of blessed memory, advised the wise concerning the matter of. And he said: "And you shall fear before God" — to instruct and to give understanding. And the imaginative thought, and the kindling [of love], rise upward, as the imaginative faculties are written above (in chapter 8 of this maamar) [cross-reference]. And he said: "And it shall be filled with the [scents]" (in chapter 8, paragraph 6) [cross-reference].

And moreover — [thus also] do this constantly within a man, for by means of the imaginative faculties [the love rises]. The lower imagination is even smaller than [the higher], yet love is sustained by it. He spoke truth in his songs and in the joy of the soul (Tehillim 42). And he said: "and the recognition is sown in the soul".

David, glad in soul before God, before the Living God (Tehillim 42). And he said: "And this and that" — every sweet thing is sweet to the soul, just as it is said: "And you shall come about". To be in this world honored, [in honor], and he brought about the cause.... "It was not written" — only [the love and longing]; [in chapter 4, the Gate of Loves]. And he said, "this also is the gain".

In this world, in the world to come — which is the world that is the whole of [reward]. He labors continually at the love that brings to perfection, in this world. The matters that uphold his godliness, and he labors in it always, that he may be filled...; as he was, to grow and to rise to the Creator, may His name be honored, of blessed memory.

And behold, I have known the [philosophers] from among my people, that they do not believe in the tradition of our fathers and the transmission of ... concerning this maamar; and concerning it... the fool and the dolt do not believe — [these are] the men of.

דברי אמת) "Words of Truth" — Part II, ספר הברית

to those who cleave to God, your God, to the holy ones; and the believers and the discerning will understand what is precious about the matter of the honored one, in cleaving to Him; and they will understand by means of stratagems how to draw near to Him. There is no wisdom in this, and no understanding, [no stratagem] — only [the stratagem] to draw near to the holiness of God. A good, fitting thought [is] the rule of this: take in hand, and do not omit from your thought your love of Him; and as has been said, you have no [measure] or deed; the wisdom is the knowledge.

Therefore guard this always. And concerning whoever founds [his way] upon love — therefore I will tell you, O man, what is good, and what God asks of you : the face — the love shall be a [healing], to the Living God, may He be exalted, His name being with the House of Israel. And He turns the faces of men to ignite the godly faces, and He is.

(פרק כ"ב אהבת) Love — Perek 22

[Body heading, p. 587: "פרק כ"ב אהבת" · "את ה' כל חסידיו"]

"With God, all His devout ones" — for the kinds of love of God, may He be exalted, are of [several] sorts. And these are they: (paragraph 1) without the love of a thing other than itself; in what way there is something there in its inwardness, and the Divine Presence. For the Holy One, blessed be He, loves His people Israel, as it is said: As Israel was beloved, the Holy One loves Israel in truth, with all the heart, and reveals the [matter]. (Devarim 10[?]) — "and you too shall love the stranger" — and "you shall love the stranger". Moreover, the love of God is [twofold].

(paragraph 2) "God loves the righteous" — that a man should love, with truth, with all his heart. And whoever loves to do a good deed, and does not bear the iniquity, and transgresses upon a transgression — the [recompense] of what he is, is great....

And he said: "and you shall love" — even more in love than [in fear], for love is greater.... (paragraph 3) — "and you shall love the stranger" — and what is good

and pleasant in all faces, in [several] ways, beyond what is fitting for love; how much more so a great matter, since "the love of God is permitted you" — and how much more so love, like the love of your servant, your money, and the like. Run, then, to love.

(paragraph 4) — "The Gate of Love of God" — and this is a matter that is [there].

In this world or in the world to come, which is the [whole of reward] — that the [capacity] of most love is greater; the love that is [hidden]; from the sons of together with...

of our fathers, and the transmission [of the tradition]; concerning this maamar, and concerning it the fool and the dolt do not believe... (paragraph 5) — and this is a thing that is there.

This world or this world to come — the world that is [the whole] of [reward], which is, the love that is [hidden], with all great love, from all the great kingdoms of, because [I am]. But it is in a condition : love in the house of. So too, the deeds of the king, his great ones, to attain leadership and dominion. (paragraph 6) — and he who is more beloved than the one whom loves... and this attains the love.

great, in their drawing near in love; the smaller [drawing] insofar as it is possible to sustain. The one is more beloved than the other; and he profits and prospers in what he sets right, and reveals to you the place where the commandments are, in what way, and profits the [whole].

(paragraph) — "My son" — for how does he eat? And I have seen, in his wickedness, that a man is filled with love of Him, may He be exalted, more than the one whom the lover loves with his soul and his sons; to drive out one from before the other, for the smaller love and the [bond] of the near ones — and so it is. (paragraph) — But this — it is from above, beyond the capacity of man, because of the. And whoever fulfills the [bonds] — this is the singular one, the unique one, who exerts himself; his soul does grieve, for it is not [in] truth, in the holiness of the Creator, and His help them.

And whoever sets [his love] constantly upon a man — and they shall be helped, and they shall strengthen the love, to cleave [b"=in chapter 22?] before Him, may He be exalted. (paragraph) — this is the [matter of] love of God, the pleasant; and it separates between [those who cleave]; mended before Him, may He be exalted, and against Him.

(paragraph 3) — "by which" he changes, or by the thing that comes, the qualities of evil and one's money; he causes the [imaginative faculty] to be filled, to ignite

the love. As the love-, he always fears, lest he reach distress, and turns to the night, but he is. (paragraph) — "or what is he afraid of?" That which comes from love is there.... He is [strong] and faithful, as I have informed you, from those that are appointed; so your fear can be measured — this is the way the love comes to be, and how the of the love is whole. And you shall understand that thus it was. (paragraph 4) — he reckons, judges, and exerts himself, that he may bring forth a satisfying [matter] from all the commandments of God, which he did not —.

[As for] the lover [of God]: from Him is the [reward], His honored, great name being upon his head; and thus, as a lover who loves [his beloved], as it is said, the lover loves his son, and his soul is bound to it; the youth, and although he is careful, [yet] more is one who acts so that he does not before Him, in a matter that is whole, and love is its perfection; and this is the death of love, for the love upon thought from those appointed and from before (in maamar 4, chapter 11, paragraph 7) [cross-reference].

The love, for he sees that it comes from all the love of God, which is called love. (paragraph) — "Lift up your eyes", and see, from this place, that He is love. He judges and exerts himself, and constantly pursues a great matter, after the things, great, with the diligence of the; the commandments and the kindnesses, and the qualities of fineness [hadikkut] and the qualities of the good; and the good, and he set right. (paragraph 4) — he reckons, judges, and exerts himself, that there may come forth from him a satisfying [reward], may He be exalted; and these are the qualities, the good, and the kindnesses, and the [fineness], and they reach the.

— and prosper and profit in them, more than, that they may be filled... — and to the near ones, and there is no voice for those that, as David said there. And the wise will not grasp this, that the sons of man may understand that these are the of the Creator, may He be exalted.

(paragraph 5) — "as the wise man said, the wise has none [comparable] to a beloved one, [in] the separation of the longing". (paragraph 6) — and the joy, when these things are done, the bringers-forth bring forth before Him, may He be exalted, in His will, and they are the [imaginative faculties]. And when these things reach his hand, his heart shall rejoice, and he shall be glad, [from] every good and pleasant thing, for God has given him a great gift, gold and that which surrounds it. (paragraph) — with great profit.

[The good qualities] that a man receives, that he is, [and] he profits in it, and [thinks]; and this is the man, [in] the coming of, in great longing and twofold, each one to do [fineness]...

and his hand cannot reach it, and they have not the means to do so. So too, just as one must — as much as a person needs — to build a house for the sake of Hashem, yet not occupy himself [with it beyond measure]. Hashem does not build a house [for nothing]; rather, to make a rampart and to build a house, garments such as Hashem has graced a person with — and to make for himself a tallit and tzitzit, and however many of the commandments a person is able to fulfill. For all the riches and the honor are before Him, may He be blessed, and [it all comes] from Him.

And know, too, that no one ever yet built a house, garments, or any other adornment except by what Hashem, may He be blessed, gave to a person from His goodness and His kindness. By His great goodness He has granted you the strength and ability — [whether] tekhelet and argaman [purple] for a garment to wear, or the like. * However many fine garments a person possesses, and however much people are wont to make in order to fulfill the commandment of tzitzit — torn garments stripped bare have no fitting vessel for a garment. * And just as Hashem gives a person knowledge of his religion, and teaches a people understanding in His Torah and the law of halacha — so that one becomes knowledgeable, with the Talmud and learning at hand, and with their savor — so too none of those who compose [works] of body and Torah lack [reward]; rather, He grants to each what is due. * So that one's mind may be set right, and a person's eyes opened [to know] the upright way — by which strength is restored to all his limbs. * "The precepts of Hashem are upright, rejoicing the heart" (Tehillim 19:9). And one should also occupy himself with Torah, * and likewise set his heart to do good, so that the heart not [reckon] this as a thing of contempt.

* Moreover, in the heights, the need of the upper [worlds] is already great. * [There are] those who attain and those who do not attain — and behold, by Hashem's deeds, He who draws near [to Him] and is drawn near to Him: that he be good. And what more [can be said]? For all the honor and glory are before Him, may He be blessed; and what blessing has not already been given by Him? Many of the children of Israel already have a share in this. * "For Hashem has chosen for Himself" — He chose in [you], and He chose you (cf. Tehillim 135:4). On this account, too, [scripture] says, "What does a person profit"? — for that which Hashem, by His decree, ordained for him to keep, that he might learn — He who granted me [this] to learn, that I might bring it [to bear], if not to do good with this very Torah and this commandment. * "For You have gladdened me, Hashem, with Your work; in the works of Your hands I will exult" (Tehillim 92:5). Let it be by my hand to praise [Him]; let my words be to my tongue, and to

gladden my heart. * [As Scripture says,] "Keep Shabbos" — and in songs I will cry out to Him, and praise [Him] forever, for the joy of His indwelling within it.

* "Therefore my heart is glad and my honor rejoices; my flesh also dwells secure" (Tehillim 16:9). Let my words be to my tongue and to the gladness of my heart. * ... in songs I will cry out to Him, "And I will praise [You]" — forever in the joy of those who dwell within it.

[Body heading, p. קא:] **פרק כ"ג — הדבר [Chapter 23 — The Matter]**

[The matter] is this: that a person should strive, and bring it about, and teach them and guide them toward the love of [Hashem] — that one should labor at it day and night, * "for the precepts of Hashem are upright" (cf. above); * no sin comes by his hand, nor is there any ground for any complaint against him. Whoever turns toward Hashem strives in wisdom and in the discipline of the intellect, and by every means [to draw close] to Him, as it is said, "Reprove [your fellow] — reprove him [continually]" (cf. Vayikra 19:17). * And those who love His name — the ancients — were [pursuers] of the matter and devotees of the love, [drawing near] to Him with the body and with sons and the household, and [refining] one another. As it is said, "Reprove him continually," so that he be drawn near and cleave to Him in love. And if it brings forth precious fruit, well and good.

[Ma'amar 14 — Love and Joy, running band, orientation inverted in source]

that he strive and bring it about, the good [that comes] from his Maker, drawing him near to people [each] one to another, so as to return to the good and to the Torah of Hashem, [that] he may be glad day and night. This is fitting, in order to uphold what they said in the chapter [beginning] "He who reckons" — no sin comes by his hand, and there is no ground to remember it [against him]. * Hashem [grants] that a person should occupy himself in love at all times. Yet how many people there are whose hearts are not whole in the love. They are not able to build a house [of love within], so let the inner constancy of the love draw near to them, and let the flame of [love] burn within them all their days; and they refine [themselves] in it. * And he should grow strong at every turn in the love, and strengthen himself in it day by day, and add to it at every [occasion]. The love was, in this matter, like a [vessel] for silver and for gold — like one who pursues silver and seeks it (cf. Mishlei 2:4) — and he should pray before Him, may He be blessed, that he keep this love steadfast within him. * "Set me as a seal upon your heart" (cf. Shir HaShirim 8:6) — that the heart not swear in vain (cf. Kohelet 5). * And let him pour out [his soul] all the days of his life, and rejoice in his heart, [in

his] love for Hashem, "like a planting" — and "the Redeemer of Hosts is His name" (Yeshaya); and in His remembrance let blessings be poured forth, glad and hidden [within]. * At the time of [drawing near], "I have chosen the precious tidings concerning [His honor]"; let the tidings be upon his head — [a sign] of how much they exalt the love within them.

* The need of the upper [worlds] increases. * Wisdom and Torah, [as a lamp] in their lodging-place. * It is hard to build, and to forge the cleaving and the love. * Behold, all of these were never yet [perfected], nor was praise [given them], nor was anything done. * "Eye has not seen [it], nor [will it be told]." * In the Torah from the One, and from the angels [on high]. * The words of Chazal, of blessed memory, [are] sweet * and trustworthy — that they precede [me], and that they may serve [as a guide]. * "Now I will arise" — what is precious in Your eyes, Hashem? "[A love] of Hashem" — Ahavah [love]. * "And that which is precious in [his] eyes [is] a great honor in the eyes of [people]; for in this [I delight]" — that they were the precepts of Hashem; and so His [way] is to draw near to Him, [each] love drawing near.

So He spread out His mercy; and [the King] drew me near with honor; and the great King came in. * [As it is written,] "Whom have I in heaven [but You]?" (Tehillim 73:25) — for all my [longing] is to draw near to You. * "And this is the matter": "the King" — there is none. * "Fill my desire" — do not let there be any quarrel with You. * [On the matter of] love I will speak [further]. * "Therefore my heart is glad, and my honor rejoices; my flesh also [dwells secure]" (Tehillim 16:9) — and to the gladness of my heart. * [Keep] Shabbos. * In songs I will cry out to Him, and praise [Him] forever, for the joy of those who dwell within it.

* "I will arise" — this [is what] Nachemya, and this is [what] he gladdened me [with], "Set [me]" — [as it is written,] "I am my Beloved's, and [my Beloved is mine]," "and to [me]" — [a song] of love, [steadfast]; "remember me, Hashem" (cf. Shir HaShirim 6:3; Tehillim 119). * And David said, "I have remembered Your name in the night, Hashem, and I keep Your Torah" (Tehillim 119:55); "and in [the keeping of it I have] kept the love" — by the light of love. * As it is said, "My soul yearns for You in the night; indeed, my spirit within me [seeks You] earnestly" (Yeshaya 26:9). [Sub-paragraph 13:] **The 13th [aspect]** is that the love stirred within him at all times, with no weakening, until [it consumed him] — that one direct toward Hashem, may He be blessed, the love. * "Whom have I in heaven but You? [And besides You] I desire nothing on earth" (Tehillim 73:25). And it is said, "And if it should bring forth precious fruit, [there is none] sweeter" — [for]

the ancients were pursuers of this matter; and so too, in the same manner, many [pursued it] — [in] sons and households and [families].

* To stir the love within him — so that even by night, when he falls into a deep sleep upon his bed, he should remember it; and at the time when others are stricken with sleep, and the matter is not forgotten, then his heart will [wake]. * For "I have rejoiced in Your work, Hashem, with Your Torah and Your precepts" — let it be a delight to me, that my way may be set [right] in order to [serve]; "to praise the great Name." * Already there are some among the children of Israel for whom it has not been found that their lips are pure — [for] only [in] the heart [is] the [true] love, not [in] the mere movement of [the lips].

* And it is said, "My soul desired You in the night; my spirit also within me [sought You] earnestly" (Yeshaya 26:9). [Sub-paragraph 14:] **The 14th [aspect]** is to direct the order of praises — the song of [longing], of yearning and of [delight] — the labor [is] in giving him a song of friendship in joy, and that his songs be in the words [that are] woven into the love, "like the [songs of] Tehillim" — as Scripture says of him, "they shall sing his songs to him" (Tehillim 105:2). * And it is said, "[I have] kept it" (Yirmiya 20). * And many [have done] so: that a person [accustom] himself to every matter [of] the love. * He stirs himself for the sake of Hashem; "the Redeemer" — [at the time he] gives [voice] to song, * a melody with the voice [in] tenderness and thanksgiving at the time he [draws near], directing [his heart] to cleave to Him in [love].

in rhymes and in [measure] that is [fitting] — let his soul cleave only to Hashem, may He be blessed; let it be his will to love [Him] with songs of the [Sanctuary]; and let there be in him a cleaving [to Him] — [a song] of friendship — in plain [language], according to what [your] ability [permits], so that his soul will yearn to cleave to Him, may He be blessed, by the abundance of the love. * And let him do this: in a fitting place — that the body be a [vessel], and the soul pursue [the love], directing [it] toward Him in love. There is nothing that is engraved [more deeply], nor anything in particular [more fixed] than this. And thus David[?], Chai[?] [the living one], king [over Israel], knew well [how] to play sweetly upon the harp, [a song] of the Sanctuary, for honor and for the glory of the Torah of Hashem, his songs and praise, "the precepts of Hashem"; his testimonies and his statutes — and he praised His ways, "Happy are those whose way is blameless" (Tehillim 119:1). * [Even though] one has not done so — neither has the [Holy One blessed be He] done so — He has done a sign [for him] in all the songs of [the Torah], "and he composed upright [songs]." Each one of the masters of this work, [who] toils [at it], praises [Him]. And the Abarbanel, of blessed memory, took [this

teaching] from [Chazal]: that "they took for themselves this [practice] from the Ishmaelite" (cf. the saying of Chazal); "and let the righteous [exult], do not let the [wicked] believe — they [shall] not [endure]"; "the righteous shall rejoice in Hashem" (cf. Tehillim 64:11). * And may the Merciful One bring [it] to the heart, [as he sought].

[Sub-paragraph 14 continued:] **The 14th [aspect]** is that one direct his thoughts [in love], [drawing] upon the harps — to occupy himself with goodness and gentleness, and to find in it a good thing; let it not [be in vain]. * Whoever is empty of the discipline of the [intellect] — the matters of the world's discipline are [foreign] to him; and [he becomes] like a dog [going round and round] before Hashem; and one says [of him]: "There is none" — like a pursuer [of vanity]. The sons and the planted ones [grow firm]; let him take hold of the order [of song] and the custom of [the world], and let it not be said of him that he is in [error]. * Or that his brothers, the children of [Israel], make a sound to him — a fool's voice, and the like — as it is said, [in] every matter of [the love], that one should not say of him that he is a fool; and let there not be in his songs nor in his movements anything strange. * But let it be said of him, "[He is] a man whose love-of-soul [is fervent], and his love is steadfast — for the wise have said, 'There is no love in our eyes' [save this]. * [Yet] is it not the case that this gives birth between people — [so that] one does not look upon his fellow [with contempt], nor [reckon] this love [as worthless]?" * Indeed, the good of a person's life is set [in this]. * Is it not so that gladness gives birth [to gladness], and brings to the surface a glad sound, the sound of joy? — even though there be in him [some] difference, [some] failing of [body]. For [the children] of mankind — when they say, "the body of the man stricken [with love]" — alone, [the man] gives birth: "Who will give you to me as a brother, who nursed at my mother's breasts?" (Shir HaShirim 8:1).

* And after he has written this, "I have fulfilled it" — like a [son] in [his father's house]. * The just ordinance and the custom — to give them their reasons; sometimes a person must [restrain himself]; sometimes his songs are loved [by Hashem], and sometimes [they cause] him no [stumbling], nor are his enticements and his delights [a snare] to him. * Rather, he should set his heart to do good things — at the outset, by knowledge; for in the beginning, and by his will, let him do [this]. * But let him not do [these] things [merely] by knowledge: at the outset and by his will let him do thus. * [Rather,] let the intellect [reckon] for him; thus by the hand [of God] will he stir the love and attain [it]. * "[It is] the way that the intellect walks": the heart [draws near] the love of Hashem and Mordechai [the Jew] * — yet he should [reckon] himself among the [errant], and

the [folly that comes from] the [lips], as it is said of him. * Indeed, but if "Your love is wondrous to me" (cf. Shmuel II 1:26)...

[Note: the prose continues without break into the following pages — no end of Perek 23, Ma'amar 14, Part II, or the work appears within this opening; no colophon, index, printer's device, or haskamah is present here.]

— for you will not attain it at the outset, and in the end you will go astray entirely, with no understanding at all. Rather, you must take the long and good road, for you have reached a great level. So set your heart upon Hashem, "for then the Lord your God will shine upon you", and you will cleave to the good and bind yourself to the beloved Son. Therefore, my brother, see this matter and beware lest you abandon the holy intention. Take courage and be strong, and learn to make your foot follow in the footsteps of the [supernal] task — only a clean and light [matter] is this, to maintain it constantly, until you fix it firmly within yourself, all the days of your life, as we said in this Ma'amar. Guard this also forever, in all your occupations, for it is your life in this world and in the world to come.

And if you accustom your foot to fear Hashem upon the earth — for you exist between the heavens and the earth, standing midway among those who stand, at the height of all the levels and the good qualities, in all the powers and degrees [of being] — happy is the one who cleaves to this, whose level is high; and there is no end nor limit to the level above, for those who cleave to Hashem are "alive every one of you this day" (Devarim 4:4).

פרק כ"ד [Perek 24]

And if you say in your heart: "I have known that for His name is great upon me always" — there is nothing comparable to it; nothing resembles it. How, then, can a man give his understanding [over to it]? To accustom one's thought to fear Him — when one fears Him with awe, he is small in his own eyes; and when all flesh, of whatever sort, turns its face to fear Him with love, [it gains] His pillars and His [supernal canopies?]; and the smaller one, [the more] he fears. Why, then, do you ask of me in your heart, to love Him and afterward [to attain] the joy of holiness? For there have already been many earlier righteous ones, great and good men, and the masters of those who explain the matters of attachment, who would always increase it [their love] — yet now, my [love] will not suffice for me, and now it will grow, the kindness too, and [for] me He will perform. He humbles others by their qualities; better than these am I. Concerning this it is said: "Hide

[the matter] from the eyes [of others]". The matter is not [meant] for the children of men, to give the matter over to them.

And if you say and ask: "Behold, I have known the thoughts of the children of man, and I fear Hashem and dread the Rock of [my] habitation". By the word of the mouth, when one does deeds, the will runs to the act, and in the act it is fulfilled — [namely,] a clean intention and good speech and good thoughts. Also, I have known that there is no fear without [an accompanying act]. For the one who fears Him — from every deed of His [is the fear drawn], a fountain of living waters; he is fixed [in his] wisdom standing forever, and "whoever wishes" [to draw near], Hashem [receives]. But all this good — of love — is from Him. "Then you will not stumble [over] gold". Yet joy is far better than this. And great is the power of love over the fear, in matters where a man cannot put aside the labor [of life]; for he knows that He, may He be blessed, has set His face upon him, and He performs [for him]. He will not reach the [full] enjoyment if [only] after many days, for He sets His face upon him, and He will do — a deed which has no [other like it]. The deeds of the wicked deed run swiftly.

Indeed, by way of love and joy [is one fit] to cleave to Him, in His own name, great [is the reward]; for love is born from knowing that the Holy One — the King, whose throne is clean, and who does not. [He is] One who cannot be [grasped?], or who comprehends, or for whom a thing is bad or hidden. The thought [must] gird itself and grow stronger over the heart, and one [must] put aside what is profitable to him, because he knows that the Holy One [knows] the secrets of the heart. As it is said: "[He searches] the heart". Whatever a man does with [improper] intention is [an empty] thing, or [a fault] in the deed, or in the heart; as it is said in their [the Sages'] received tradition: "There is no [empty] heart among the children of men [free] to perform [the divine] will" (cf. the Sages, see there). Indeed, by way of love and joy, to cleave to Him in His name — great [is this attachment].

Concerning this the salvations increase, because he knows that the Holy One is the King, whose throne is clean, and who is not. One who does not err, or who is filled with, the iniquities of an evil word, whether in the heart or in the [reckoning?], and from [Hashem] is [the help]. When one fears Hashem, or when his hand removes the matter, without any defect upon him, but rather purified — his soul, more than the love of his soul, [it is] good. And from the Ma'amar

God [will help him] to gather [his thoughts] at once and immediately, as Yehoshua said to the people: "You will not be able to serve the Lord, for He is a holy God" (Yehoshua 24:19) — that is to say, you will not be able to serve the

Lord, and "you will not be able to serve" this thing, which is against [your nature]. By means of the removing of the evil inclination, for they are a holy God, and at once He will remove His glory from upon you — from everything which is opposed to His will, may He be blessed, [as one] who escapes from death.

The second [point]: there, wherever there is here speech, and where He is wrathful at his bad deeds, and it is finished, for "if not by means of the love it shall not be", not by the hands of the fear. As is His trust upon Him and the cleaving to Him. He despises His people, and his thought [is set] before Him; whatever is His, he is not fit [for it], except in order to, so that he should not fear from Him. And so it is to this, and so to that one — the qualities of the deeds of the [worshipper] [are] not a thing at all. So, too, there is no [error?] in this — to learn the measure of the good qualities only by means of the modest qualities. The Holy One is not alone in all this, in all of these the levels of the commandments.

פרק כ"ה [Perek 25]

Indeed, there is no end to you [in] words, good [qualities] which the hand of love fills, and the reason : that within the love, there is fear, [yet] there is no [proper] fear without [it]. For these are the mainstays, and they bind together this with that, in it; and there is no fear [arising] within love [as a separate thing] in the manner of the imagination. This portion, the Torah teaches him in its very self, the chapter, and you shall find a fixed place [for it]. Cleave to Hashem in all the Torah, and fill all of them from [the love], by way of the love, for he is cleaving to Him; in his heart, when good, because he has trembled [in awe], also a son, the Name has rewarded him. The second: in all the commandments of the Torah, all of them, [there is] a great [thing], the one who performs; the worshipper who fears — by means of the, in the chapter "How do we bless [the Shema]?". [And so the matter of] fear and dread, when thought arises from the deed of fear — this depends on.

By [the citation]: thought, at the time of, the [deed of] fear and dread [arise]; and Rabbi Shimon ben Elazar said : greater is the one who acts from love than the one who acts from fear. In particular, [in] the qualities of repentance — the good is great in the place in its [right] times, with intention in their joys, [as] in inadvertencies, as they said (in [the chapter on] Yom HaKippurim), here. The man [whose] place is not fixed, and he does not, from the inadvertency, of inadvertency. The sweetness of the man, and the savoring, when — [a thing] sweet to the soul, except for the [matter], from the time he was wakeful [in heart].

[He must] always have it, what is sweet to him, in nature, the [proper] way, not; [and] in joy he fills [his heart] with it — only in the time of evening is it good; to strengthen it and to make it constant so that those who do it shall be many (in this Ma'amar, and in Ma'amar 4 of this Part). Apart from the love, and there appears no fear without love, because of His Presence. So, too, you shall fill it, for [the fear of Him] is roused; you shall fear Hashem, walking in all His ways.

[As it is written:] "And now, Israel, what does the Lord your God [require of you] but to fear [the Lord your God, to walk in all His ways and to love Him]" (cf. Devarim 10:12). He measures, and there is nothing new in this — to learn the quality of the [supernal] chariots, only by means of; that there is no love which does not arise, and there is no measure [that is] settled, in His fear — a fountain of living waters, to turn away from the snares of death. Indeed, the fear alone does not stand forever, in the heart of a man, by nature, because ...

[The text continues describing fear and love. Reading: "כי יראה קשורה בעבותות אהבה" — for fear is bound by the cords of love.]

For fear, when it is bound with the cords of love, behold, it is fulfilled; but the [innovated] thing, the matter standing forever. Indeed, light, the fear by itself, so that, it is shame, a wandering, and it causes the love. [Fear] of a man [is] in the heart of a man, not constant; but by nature

[The passage continues:] ...it is in its nature, and "Therefore my heart is glad"; and it was not, but rather a small moment. Acknowledgment, that when his palm forgets, his servants will lose their pleasures, "until [today]." [Cross-reference:] לפ"ז. This love is to strengthen the fear, so that one may grow strong, [namely] the fear; this is so that you may lengthen your days. And afterward, when the cup [is] full, the four faces, and it too is the cause, a complete [thing]; love of, without; and all the good of his Master [is] in his hand. Therefore I have said: with

מאמר י"ד האהבה [Ma'amar 14: HaAhavah / "Love"]

[that I have set] the book in this great [chapter], the one spoken of, and the love of Hashem and the burning [for Him]. [It is fitting that one] not look [merely] at the literal sense, at the level of fear; for happy is the one whose face is already enlightened. The fear is upon the level of the love, and the love is revealed to me, and it will be ...the light, and there I have mentioned (פ' ח) above. But also concerning the fear, and the causes of its perseverance, and by its hand there will be good, to fear [Him]. So too the miracle of the [tree of] life; and this good of the [tree of] knowledge, and is hung [upon it]. There is one who says that there is no

good at all in the world — [a thing] always [done]. His name being honored, as mentioned above (in chapter 7).

this [is what] David intended in his Psalm, "before Him I shall not [stumble]", for He is honored always, as against me. The love of Hashem, may He be blessed, in your heart, so that you may always be enlightened by Him, all the days [of your life]. For happy is the one whose face is already enlightened (cf. נ"מ ד' זה); "for then God ". And the love is the consummation of love, and it precedes it, above, when ...[the love] is upon the level of the love, and the love is revealed to me, and it will be the cause ...

But, the one [for whom] the love precedes its [proper] level, it is exalted, and it is a thing standing [forever]; the good of fearing the holy ones, and without it there is no establishment of fear. Those who are hung and complete — all of them you shall see [bound up] with the love. And [these are] always the qualities; the speaker [says], "for to bring the love of Hashem" by means of ...(in chapter 7). As one says of it ...

this is what David intended in his Psalm, "I have set the Lord always [before me]" (cf. Tehillim 16:8), "because He is at my right hand, I shall not be moved". He will say of him, "for He" ...[until] he cleaves to Him. And if ...

[The text on Tehillim 16 continues, with the refrain "Therefore my heart is glad and my glory rejoices" (Tehillim 16:9):]

"Therefore my heart is glad and my glory rejoices, the secure rest; for You will not abandon my soul to the grave"; "You make known to me the path of life, fullness of joys in Your Presence, pleasures at Your right hand forever". And so ...

the deeds, the speaker [says], "for to bring [the soul] to the love of Hashem" by means of ...the love (in chapter 7). As one will say of it, "for He is" ...[until] one cleaves to Him in love.

But, the one [for whom] love precedes its [proper] level, it is exalted, and it is the cause; the good of the fear is to fear the Lord God, and without it there is no establishment of fear; those hung and complete — all of them are seen [bound up] with the love.

this is what David intended in his Psalm: "I have set the Lord always before me; because He is at my right hand, I shall not be moved; therefore my heart is glad and my glory rejoices " (תהלים ט"ז).

Happy is the man who cleaves to Him, and the son of man who takes hold, for accustoming himself in this is holy from the outset. And there is no one [who] sins afterward in this, for this, the God by His commandments — "live by them" — concerning the chapter and the Ma'amar, so that your soul [may be set] to do all that we have mentioned. And it shall be upon [your heart]..."when you go on the way and when you lie down, the gates of fear and the gates [of love]".

the gates of love and the gates of fear. And a spirit turned to one direction, and suddenly there blows the holy spirit from; as I have come in [my] trials and the ...

[As it is said:] this is nothing but a precious service, which there is no [other like it]; from the. The Holy One [grant us]; and this, with ...with rejoicing and gladness and great love, all the days of my life.

Sefer HaBris — Part II ("Divrei Emet"), Ma'amar 14 ("Love and Joy"), Perek 25 — the Conclusion of the Work

פרק כה ועתה — Chapter 25: "And now"

[The chapter opens with a scriptural lemma set off in the heading band:] **"And now"** — [the verse continues:] *bnei, hear instruction* [Mishlei 8:32], [and:] *guard the keeping of these matters* [a paraphrase of Devarim 4:9: "only guard yourself... lest you forget the things"]; *"and now, Israel, what does Hashem your God ask of you... to walk in all His ways"* [Devarim 10:12], *that you may live for the sake of cleaving to Hashem, [as it is written:] 'and you who cleave to Hashem are all alive today'* [Devarim 4:4].

[The body resumes the argument of the previous chapter:] ...as I explained in the eleventh chapter (Ma'amar 11, Chapter 8 — "if this is so") of this part. And all this is in order to bring about *ruach* [spirit] for the Creator alone — not [merely] in order to attain *ruach HaKodesh* [the holy spirit] specifically, just as I made known to you in this manner (in Ma'amar 11, Chapter 8 — "if this is so") in [the matter of] cleaving to Him, may He be blessed, through *ahavah* [love] — and through your distancing yourself from every transgression and every evil trait.

And it is already known among the Jewish people, according to the Torah, that *ruach HaKodesh* rests upon a man specifically through good *de'os*

[opinions/dispositions], good traits, and [good] deeds, and above all through cleaving to Him, may He be blessed, in love and joy — as the author of *Pri Etz Chaim* [of R. Chaim Vital] said (in the gate "Hanhagat HaLimud," "those who busy themselves" [section]): "a day without conversation [study] — its master is assured that *ruach HaKodesh* [will rest] upon him," etc. — and the [proper] *kavanot* [intentions] and *hashbaot* [adjurations] that are drawn to the ways of *ruach HaKodesh* [come] solely through good *de'os* and traits and deeds, as the author of [Sefer] HaKabbalah said.

[Section divider *] In other words: "*let oil upon your head not be lacking*" [Kohelet 9:8] — [meaning:] let the oil upon your head not be lacking, [for it is] *ruach Elokim chayim* [the spirit of the living God], and [it] is revealed for one in whom there is no withholding before Him, may He be blessed; but rather He gives to every thing [its measure].

* Just as, when the soul (*neshamah*) draws down good fortunes from above, so that the [astral] forms are received in the manner [proper to them] — and the *neshamah* immediately gives to the body forms similar [to those received]; and if the *neshamah* draws a more refined and finer composition [of fortune], it gives [to the body] a finer and more beautiful form [accordingly] — so too, when one prepares himself [for] the holy [influx] and sanctifies himself more, he is more sanctified, and the body too becomes a finer vessel...

And one who guards [himself] from all danger and from every stumbling-block, [there rests upon him *ruach HaKodesh*]. [Section divider *] And not only this, but [it comes] through the Torah, as I mentioned in this very chapter (in the gate "Hanhagat HaLimud," "those who busy themselves" [section] of the *Talmud*); through joy and love in Him, may He be blessed (as stated in the foregoing — in Ma'amar 12); and through [proper] *de'os*, traits, and deeds — these are the matters by which the holy spirit is drawn near, as my constant remembrance [teaches], "remember for good." * This [I have set down] without doubt, for the matter is revealed to my contemporaries in my thinking.

[Section divider *] For *ruach HaKodesh* — all are able to attain it, according to the greatness of the man: as he grows great, so his [capacities] are revealed [and] he is elevated [in] the [proper] order, and *ruach HaKodesh* [rises] from level to level by ascending degrees (as above — Ma'amar 4, Chapter 11). * And in your understanding this matter from below to above, you will then go in the way of *betach* [security], a refined way; [open] for yourself an opening of light for your soul [through which] *ruach HaKodesh* [enters], that it may rest upon your head. *

And "who will grant" [Bamidbar 11:29] — "and it shall be" — "all the people of Hashem prophets, for He gives" [paraphrase of Bamidbar 11:29 and Yoel 3:1].

* "...he will come quickly in his days" — [a *mevasser*] one who proclaims and says: all of it [is] complete, [its] paths are smoothed [for] the soul of him who walks [therein]. * And behold the *chesed* [loving-kindness] of the King [in giving] *neshamah*; [the soul] receives in a manner [fitting]; immediately [there is given] to it... [the souls] are drawn to the holy forms — "the upright shall behold His face" [Tehillim 11:7] — and the holy spirit is received in a manner [fitting], even as I explained, "the highways were raised up" — also [those who go up upon] them [draw near] with the holy spirit, [crowned] with glory and beauty (*kavod v'tiferes*).

[Closing scriptural seal of the work:] "...and Hashem shall be King over all the earth" [Zechariah 14:9] — **Amen and Amen.**

סליק סליק סליק — Sliq, Sliq, Sliq

[The end-of-work formula, set in large display type across the foot of p. 595, repeated three times: "Sliq, sliq, sliq" — Aramaic for "[it is] completed." The third "סליק" is partly clipped at the right margin but legible. A second wavy decorative rule follows beneath it.]

[p. 596 — no running header (final leaf). The page opens with a large display-capital incipit.]

ברוך — The Author's Concluding Thanksgiving (Colophon)

Blessed [is God], *who has not turned away my prayer nor His loving-kindness from me* [Tehillim 66:20] — [in that] *He gave me the merit* [zikah li, "granted me"] to write this book. * He listened to the voice of my supplication; He was [my help]; the hope of His goodness — the loving-kindness of Hashem — [sustained me].

[The author's autobiographical aside:] * He drew me [along], whether [when I was] at home or [when] on the way and in the [open] land. I hoped to Hashem, and He inclined to me and heard my cry, and gave me — [strength of] body and might, prospering [the work] in my eyes — and [made good] every deficiency of mine. * In Him my heart trusted, and He helped me to complete it [the book] *HaBris* and to bring it to press from first to last, in folios (*kefalim*). *

* Because the heavens [were favorable to me]... * And now, behold, Hashem has given [me to know] that "there is none who can reply" and "none who can answer, none who can bring back word" [a paraphrase of Esther — "ein l'hashiv... ein

l'havi"] — and how much more [should I] glorify and honor *l'Elaha* [Aramaic: to God] above and *u'lishmeih raba kadisha* [Aramaic: His great and holy Name].

[The colophon shifts into an Aramaic doxology:] ...*[blessed be] His [Name]; from the strength and the might that is His — m'varakh min* [Aramaic: blessed from]...

* For I have added in it [the book] — in the name of God (בשם אלקים) — three hundred three (ש"ג) additions... * For I asked [it], for the goodness of Hashem [is] *l'kav* [a measuring-line] for the souls of our generation. * And great is this book... * And behold the loving-kindness of the King [is] not [upon me] for honor — only [for] thanksgiving and praise — [I am] but dust [from] the heights. * *u'l'shmeih raba kadisha v'yakira* [Aramaic: and to His great, holy, and precious Name]; [let] their praise be to Him: "*His Name is the God of gods*" [the *Brich Shmeih*-style formula]. * ...*v'yhei ra'ava min kadamohi* [Aramaic: and may it be [His] will from before Him] ...*u'l'mansar yat pekudoshi* [Aramaic: and to guard His commandments / to deliver those redeemed by Him]... [for the people] and all Israel. * **Amen.**

[End of the work. The book physically ends here, (the final leaf). The closing seal "סליק סליק סליק" stands at the foot of p. 595; the author's "ברוך" thanksgiving-colophon and its Aramaic doxology fill p. 596 and end with "Amen," beneath which a decorative foliate tail-piece terminates the volume. No errata, index, printer's date-chronogram, or *haskamah* appears on these two pages.]